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*Preacher of the Gospel.*

THE

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FOR 1809,

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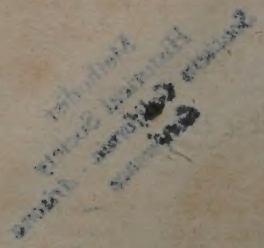

THE

# METHODIST MAGAZINE,

## FOR JANUARY, 1809.

## BIOGRAPHY.

### A short Account of JUSTIN MARTYR, and of the Opinions of the Primitive Christians, &c.

JUSTIN the Martyr, was one of the most pious and learned, of the early Writers in defence of Christianity. He was born in Palestine in the second century, and studied at the famous school of Alexandria. His parents were Gentiles, and ignorant of the true God; but they took great care to have their son educated in all the learning of the times.

Justin possessed a very inquisitive mind, and after having examined the various systems of philosophy then in vogue, he seemed to settle in Platonism; * and, for some time, he gave himself up

* Plato was a scholar of Socrates, and lived about 430 years before Christ. He travelled into various countries, bordering on the Mediterranean sea, and in visiting Egypt, it has been supposed that he met with the books of Moses. St. Augustine imagined that Plato saw the prophet Jeremiah in Egypt: But though Plato might see the books of Moses there, it is certain that Jeremiah was dead 50 or 60 years before that period. Plato established a new school of philosophy at Athens, and chose for his residence a grove called the *Academy*, from Hecademus, the name of the person who gave it to the citizens of Athens. To this grove Horace alludes when he says,

*Atque inter sylvas Academi quærere verum.*

Midst Academic groves to search for truth.

Plato held that God is the supreme intelligence without beginning, change or end. In the Divine nature, he believed that there are three *hypostases*, or a sort of Trinity, all concerned in forming and governing the world. Whatever is, exists, says he, by the permission of the Lord of nature: He is the fountain of excellence: Around the second person are placed things of the second order, and around the third person, those of the third order. Plato was temperate in all his enjoyments, and laboured to subdue his evil passions. He advised drunken and angry men to survey themselves in a looking-glass. When he was told that some persons spake ill of him, *'Tis no matter*, said he, *I will live so that no person shall believe them.* In his opinion, a true Philosopher ought to have an affection for truth and justice, and an aversion from falsehood and injustice. This man was a great light in the heathen world, and as his school was at Athens, we may wish that he had lived at the time when St. Paul preached at Athens. We know, however, that the preaching of the *Cross*, was foolishness to the proud philosophers of Greece in general.

to ſolitude and contemplation. He had heard of Chriſtianity, but was then totally ignorant of its nature. He had heard the Chriſtians calumniated, and repreſented as people who committed various wickedneſſes; while he ſaw, at the ſame time, that they were willing to ſuffer affliction for Chriſt's ſake, and were not afraid to die; and he was, of courſe, unable to reconcile ſuch a diſpoſition of mind with the crimes with which they were charged.†

As he was one day walking in a ſolitary place by the ſea-ſide, he unexpectedly met with an aged man of venerable aſpect, who entered into ſerious converſation with him. They diſcourſed on philoſophy, in general, and on Platoniſm in particular. Juſtin aſſerted that Platoniſm pointed out the true way of happineſs, and of knowing and ſeeing God. This the old man denied, and informed him, that long before the philoſophers, whom he ſo much praiſed, had any being, there lived certain bleſſed and holy men, called *Prophets*, who loved God, and were inſpired of him to foretel things which had ſince come to paſs, and who alone underſtood the truth, and publiſhed it to the world. He added, the Books of the Prophets were yet extant, and that the accompliſhment of the predictions contained in them, ſufficiently proved the true character of the writers of them; and that the miracles which the Prophets performed, alſo confirmed the truth of what they wrote. Theſe Prophets, ſaid he, declared the truth to men, magnified God the Creator, and publiſhed his Son Jeſus Chriſt to the world. In concluſion he added, "But as for thyſelf, above "all things pray that the gates of light may be ſet open to thee, "for theſe things are not diſcerned and underſtood unleſs God "and Chriſt grant to a man the knowledge of them." With this advice the venerable man took his leave, and Juſtin ſaw him no more.‡

"A word ſpoken in due ſeaſon, how good is it!" The bleſſing of God attended what was ſaid by the good old man. What Juſtin had heard, deeply affected his mind; and he tells us, that from this time a divine flame of love for the Prophets, and for thoſe who loved Chriſt, was kindled in his ſoul. He began ſeriouſly to examine the religion of Jeſus Chriſt, in which he afterwards confeſſed that he found the only true philoſophy. He examined, alſo, the lives of the Chriſtians, and when he found them to be not only harmleſs, but holy, he was greatly confirmed in his love for Chriſtianity. A few years afterwards in one of his *Apologies* for the Chriſtians, he ſtates the happy effects which the

† Apol. 1. page 50. To avoid filling our margin with Greek, we mention in this place, that we have before us Juſtin's Works, Edit. Colon. 1686. juxta Edit. Paris. 1636, to which our references are made.

‡ Dial. cum Tryph. p. 225.

purity of the conduct of the Christians had produced on mankind. We can produce many instances, says he, in which the most powerful changes in favour of the gospel, have been effected among men, by the sobriety and temperance of the Christians; or by their unexampled meekness under cruel treatment; or by their uncommon integrity and equity in transacting business.* God grant that in these respects the Christians of the present time may be like the Christians of the days of Justin, and that the effects of their conduct may be the same on the minds of those who know not God!

It seems that Justin was converted to God about the year 133. Many of the Gentiles were not a little troubled at the loss of so eminent a man: But in his *Oratio ad Græcos*, he defends his conduct, and the efficacy and divinity of Christianity, and condemns the folly and madness of the religion of the Greeks.

It does not appear that he ever took upon himself the character of a regular ecclesiastic; but it is evident that he spake publicly, or preached in defence of Christianity, and that the Christians assembled in different places to hear him. He went about teaching Christianity in his old dress, which was the *pallium*, or cloak, usually worn by the Greek philosophers. In the second and third centuries it was not uncommon to see philosophers in their old habit, after they had become the disciples of Jesus Christ.

Justin's history furnishes us with an example of a man who, when he enjoyed the salvation of God in Christ Jesus, thought it his chief duty to spread the knowledge of that salvation wherever he came; and we dare say that it never entered into his mind that it was a sin to do so, without a special ecclesiastical authority to pray and preach. We are very far from thinking lightly of ecclesiastical authority, when exercised consistently with liberty of conscience, and "for the maintenance of true religion and virtue:" but there are proofs, both in ancient and modern history, that the authority of ecclesiastics has sometimes been employed against the revival of real Christianity, rather than for it. The grand business, however, of those who love and fear God, should be "to *get* grace and to *convey* grace,—to get true religion and to spread it."†

The Methodist Preachers have been accused of hostility towards the Church of England, when they warn sinners to flee from the wrath to come, and endeavour to convince drunken, lewd, cursing, and swearing *members* of the *Church of England*, that they are not members of the Church of Christ, which is "*a society of faithful people*"‡ who fear God and work righteousness.

* Apol. 2. p. 61.
† Observations of the late Rev. J. Wesley.
‡ Article of the Church.

It

It is a perfect ſoleciſm in religion and common ſenſe, to ſuppoſe that the thouſands of ignorant and wicked perſons, who have been changed in mind and conduct by the preaching of the Methodiſts, were really members of any *Church*. They were of the *ſynagogue of Satan*. What Clergyman claimed them as belonging to his Church "of faithful people?" What clergyman viſited or reproved or inſtructed them, or ſhewed that he cared for their ſouls? But if the Methodiſt Preachers come near thoſe poor heathens who are living without God in a Chriſtian land, they are accuſed of the *ſin* of lay-preaching!* To ſpeak of perſons who attempt to convert ſinners from the error of their way, as committing ſin in ſo doing, ſhews ſuch weakneſs, and ſuch a want of compaſſion for periſhing ſouls, for whom Chriſt died, as we have ſeldom witneſſed.†

After theſe few words in behalf of the Methodiſt Preachers we will reſume our account of Juſtin.

Juſtin came to Rome in the beginning of the reign of Antoninus Pius, and wrote his book againſt Marcion, whoſe principles and conduct were horribly antichriſtian. In the reign of the humane Antoninus Pius, the Chriſtians were, however, greatly perſecuted; their character was much miſrepreſented, and they ſuffered various puniſhments in conſequence of the former edicts of the Roman Government againſt them. Juſtin undertook their defence, and publiſhed his firſt *Apology* for them; and without fear of the conſequences, preſented it to the Emperor. This

* Pearſon, of Rempſtone, againſt Lay-preaching.

† Mr. Pearſon, of Rempſtone, now, we believe, of Cambridge, in his publication againſt lay-preaching, ſtates a caſe, which we ſuppoſe may have happened in his own pariſh. "A man, after living a wicked or careleſs life, (Where is the difference?) finds in himſelf a diſpoſition to be religious." We ſay, let this diſpoſition be encouraged: God has probably given him repentance, and Mr. Pearſon ought to be thankful for it. "How does he ſhew this diſpoſition?" Why, we know that he ought to ſhew it by avoiding all ſin, by prayer to God for Divine help, and by reading the Scriptures; by aſſociating with thoſe who love and fear God, and by frequenting thoſe places of worſhip, in which the pardon of ſin thro' faith in Chriſt Jeſus, and ſalvation from ſin by the regenerating Spirit of God, are clearly and faithfully preached. On the contrary, Mr. Pearſon ſays, that he ſhews his diſpoſition to be religious in oppoſing "the expreſs commands of Chriſt and his Apoſtles." If this be true, he ſhews no diſpoſition to be religious, but to be wicked. "*He breaks the unity of the Church.*" We ſuppoſe that he goes to hear ſome preaching, which he likes better than Mr. Pearſon's. And then, after having acted thus, in oppoſition to "the expreſs commands of Chriſt and his Apoſtles," he "diſobeys his appointed rulers both in Church and State." But Mr. Pearſon does not ſay in what way he diſobeys his appointed rulers in Church and State. We ſuſpect that the great crime of this poor man, is, in fact, nothing more than that he attends ſome Church or Chapel, in which he thinks he has heard doctrines which are more conſiſtent with the Scriptures, and with the Articles of the Church of England, than the doctrines which he has ſometimes heard in the Church at Rempſtone. Did Mr. P. never hear of an Act of Parliament called the *Toleration Act?* We never before underſtood that to take the benefit of that Act, was to oppoſe Chriſt and his Apoſtles, and to diſobey our Rulers both in Church and State!

vindication

vindication of the Christians produced a good effect, as it appears that Antoninus gave orders that the Christians should be treated with more lenity. From the Emperor's Letter on this subject, to the *Commonalty* of *Asia*, we give the following extracts.

"It am very well assured that the gods themselves will take care that this kind of men, (the Christians) shall not escape, it being much more their interest than yours, to punish those who refuse to worship them."

"You do but the more confirm them (the Christians) in their own opinions while you vex and oppress them, and accuse them of being Atheists, and bring other charges against them which you are not able to prove."

"As for the earthquakes which have happened, it may not be amiss to desire you, whose minds are ready to despond under such circumstances, to compare yourselves with the Christians. They, at such times are secure, and confident in their God, while you are ignorant of God, and persecute to death those who worship him."

"Concerning those men, several Governors of provinces have heretofore written to my father, who ordered that they should not be molested, unless it appeared that they attempted something against the state of the Roman Empire. To complaints of the same sort I have answered in the same way."

"After all, if any shall trouble them merely because they are Christians, let the informer himself be punished, and let the Christian be discharged." *

Soon after the publication of his first *Apology*, Justin seems to have visited Ephesus, where he met with Trypho the Jew, and from his Dialogue with this Jew, and from his other writings, we may learn that the Christians of the second century, held all the most important doctrines of Christianity.

That the Christians of the second century worshipped Christ as the true God, is evident from the words of Trypho in his dialogue with Justin. "To me," says he, "it appears a paradox incapable of sound proof, to say, that this Christ was God before all time, and that then he was made man, and suffered; and to assert that he was any thing more than a man of men, appears not only paradoxical but foolish." "I know," answered Justin, "that it appears paradoxical, and particularly to those of your nation, who are determined neither to know nor do the will of God." † In a preceding part of this dialogue Justin speaks of Christ as the God of Israel who appeared of old to Moses. §

But from this same dialogue with the Jew, and from the first

* Apol. 2. p. 100. *See* also Eusebius, L. 4, c. 12.
† Dial. cum Tryphone 292. § Ibid. 283.

*Apology*,

*Apology*, we may learn alſo that Juſtin agreed with St. Paul in the important doctrine of Juſtification by faith in Chriſt Jeſus, and that he expected the forgiveneſs of ſins only through the atonement of Chriſt.*

The eternal puniſhment of the wicked in the world to come, was another doctrine which was undoubtedly held by the Chriſtians of the ſecond century. Eternal life, ſays Juſtin, in the preſence of God is their only hope, and they expect a judgment after death which will not be exacted by *Rhadamanthus* and *Minos*, as Plato had ſaid, but by Jeſus Chriſt, before whom all mankind will be preſented in body and in ſoul, and who will puniſh the guilty for ever. †

Juſtin alſo declares that the doctrine of the Millenium was the Catholic doctrine of his time. "A certain man among us, ſays he, whoſe name was John, one of the Apoſtles of Chriſt, in a revelation made to him, did prophecy that the faithful believers in Chriſt ſhould live a thouſand years in the New Jeruſalem, and after theſe ſhould be the general reſurrection and judgment." We have here an early atteſtation to the authenticity of the book of the Revelation. Juſtin was converted to God about thirty years after the death of Saint John, and at the time of his converſion, it is probable that many perſons were alive who had known the Apoſtle. ‡

As we may learn from Juſtin that the Chriſtians of his time held the opinions which we have already mentioned, ſo we may learn alſo that they did *not* hold the doctrines of election and predeſtination in the ſenſe in which they were held in the fifth century, by Auguſtine of Hippo, or at the time of the Reformation by Calvin of Geneva. Calvin himſelf, indeed, admits that all the eccleſiaſtical writers, except Auguſtine, ſpoke ſo ambiguouſly, and variouſly on predeſtination, that it would be in vain to attempt to eſtabliſh the doctrine on their authority. §

Mr. Milner, in his Hiſtory of the Church of Chriſt, obſerves that Juſtin never explicitly owns the doctrine of election; (That good and learned man ſhould have ſaid, he moſt clearly *diſowns* it;) but that in fundamentals he was unqueſtionably ſound. ¶ "If, ſays Juſtin, all things are determined by fate, then farewel freedom of will; and if this man is deſtined to be good, and that

* Dialogue cum Tryphone, pa. 229, and 291, &c.

† Apology 2. pa. 80.

‡ *Vide* Biſhop Newton's Diſſertations on the Prophecies, in which the Greek text is quoted, at length, from the Paris Edit. of Juſtin, and tranſlated as above.

§ Magnum mihi præjudicium attuliſſe forſan videar, qui ſcriptores omnes Eccleſiaſticos, excepto Auguſtino, ita ambigue aut varie in hac re loquutos eſſe confeſſus ſum, ut certum quippiam ex eorum ſcriptis haberi nequeat.
Calv. Inſt. lib. 2. cap. 2. Sect. 9.

¶ Milner's Hiſt. Vol. 1. p. 227.

evil,

evil, then neither the one nor the other can be juſtly approved or condemned."

Leſt the foreknowledge of God ſhould be taken for neceſſity, or prophecy be ſuppoſed to infer predeſtination, Juſtin proves the freedom of the will, as without the freedom of the will, there could be neither vice nor virtue; and good and evil could ſubſiſt only in the opinions of men, which, ſays he, would be the height of impiety.* But notwithſtanding his deciſive language on this point, he ſays in his Dialogue with Trypho, that it is in vain for a man to ſuppoſe that he can rightly underſtand the mind of the ancient Prophets, unleſs he be aſſiſted, μετα μεγαλης Χαριτος της παρα Θεου, *by a mighty grace derived from God.* Many others of the Fathers believed that men have power to chooſe life that they may live; but at the ſame time they aſſerted with the Apoſtle, "By grace ye are ſaved." On theſe points their ſentiments were much nearer to thoſe of the Methodiſts, or of the modern evangelical Arminians, than of the Calviniſts. The Methodiſts, however, are far from looking upon the Fathers as infallible guides either in doctrines or practice, although they bleſs God for the degree of the life and power of Chriſtianity which ſome of them poſſeſſed, and which ſhone in them through much myſticiſm and falſe philoſophy.

Juſtin, and others of the Fathers, believed that Chriſt was the eternal Λογος, or Word of the Father, the ſun and centre of all reaſon and wiſdom, as the ſun is the fountain of light, and that from him there was a Λογος, or reaſon, beſtowed upon every man as a beam or emanation from the eternal Λογος. In proof of which they uſually quoted the words of St. John: "In the beginning was the Word, and the Word was with God, and the Word was God," &c. "That was the true Light which lighteth every man that cometh into the world."

* Apol. 2. page 80.

[*To be Continued.*]

## *DIVINITY.*

To the EDITOR.

A FEW years ago I made the following extract from a ſermon of the late Mr. Walker, of Edinburgh, which I deem very proper for a New Year's Meditation. If you think with me, I hope it will prove uſeful to ſeveral of your numerous readers.

MIDDLETON, JOHN DONCASTER.
*Oct.* 19, 1808.

## A NEW YEAR's MEDITATION, or The FOLLY of PRESUMPTION.

### JAMES IV. 13, 14, 15.

" Go to now, ye that ſay, To-day, or to-morrow, we will go to ſuch a city, and continue there a year, and buy, and ſell, and get gain:

" Whereas ye know not what ſhall be on the morrow. For what is your life? It is even a vapour that appeareth for a little time, and then vaniſheth away.

" For that ye ought to ſay, If the Lord will, we ſhall live, and do this, or that."

THE obvious deſign of this paſſage, is to detect the folly and preſumption of thoſe who lay ſchemes for futurity, without a proper acknowledgment of their dependance on the Providence of God. The particular ſcheme which the Apoſtle repreſents and condemns is one of the moſt plauſible that can well be imagined.

A merchant reſolves on a journey to ſome city, in which he can carry on his trade to advantage. That he may loſe no time, he ſaith, " To-day," or at fartheſt, " to-morrow I will go into " ſuch a city, and continue there a year, and buy, and ſell, and get gain." There is no intimation that he meant to enrich himſelf by fraud or extortion. The gain he had in view, may be ſuppoſed to have been the profits of a fair and honourable commerce: the honeſt reward of his attention and diligence. In general, we may obſerve, that this language relates *altogether* to a *worldly* project. The principal object is *gain:* not the " true riches;" but the gain of this world. They ſay nothing of the *meaſure* of gain that would ſatisfy them, nor any thing of the *uſe* to which they meant to apply their wealth. As the Apoſtle is ſilent upon this head, let us admit, that they might intend to make a proper uſe of their riches. The great Lord of all has no part in this ſcheme! Theſe little words, " we will," thruſt him out at once, and occupy his place.

And for what do the perſons here deſcribed undertake? They undertake, without heſitation, to ſecure their *lives* againſt *death*, their *bodies* againſt *ſickneſs*, and their *effects* againſt every caſuality or hazard. They ſpeak of the morrow, as if they had the abſolute property of it. They promiſe themſelves that to-morrow they ſhall not only be *alive*, but in *health*, to ſet out on their journey; that they ſhall meet with no accidents by the way; that the goods

which

which they carry along with them, ſhall be protected againſt thieves and robbers; and that in due time they ſhall arrive at the city where their plan of buſineſs is to be carried into execution.

But what follows is ſtill more extravagant. They promiſe upon life for *a full year*; "we will continue there a year;" and not only upon *life*, but upon *health* of *body*, and *ſoundneſs* of *mind*, during all that time. No allowance is made for the change of climate, or the fatigues of buſineſs: they are *always* to be in a condition to buy and ſell, and to manage their affairs with activity and prudence.

Nay, more, they *aſſure* themſelves of ſucceſs. They undertake, not for themſelves alone, but for all whom they ſhall employ, or with whom they ſhall have commerce,—that they ſhall have diligent and faithful ſervants; that they ſhall have large *profits* from thoſe to whom they ſell, and cheap *bargains* from thoſe of whom they buy. In a word, they ſpeak as if every thing relating to themſelves and others, were ſo dependent *on their will*, that they might command the events which they deſired, and *diſpoſe of all things* according to their own pleaſure. Well might the Apoſtle, (ver. 16,) give this the name of *boaſting!* He arreſts them at their very firſt onſet, "Ye know not," ſays he, "what ſhall be on the morrow." The preſent moment is all that you can call your own. To day you *are*; but to morrow ye may be numbered with thoſe who have been! "What is your life?" ſaith he, "it is even a vapour." Ceaſe then, vain boaſters, to talk of a year hence, until ye can ſay ſomething with certainty of the ſucceeding day!

Thus the viſionary babel falls to the ground! This plain propoſition, "Life is a vapour," undermines it at once, and overwhelms the proud builders with ſhame! The Apoſtle's amendment, which he propoſes in theſe words, "Ye ought to ſay, *If the Lord will*," &c. ſuggeſts four things:—1. It contains a *rule* by which all our undertakings ought to be examined. Whatever ſcheme we have in view, to which we cannot prefix this preface, "If the Lord will," we may be aſſured it is eſſentially wrong, and ought to be abandoned without delay.—2. It teacheth us to conſider the ſhortneſs, and particularly the uncertainty of life. "Ye know not," ſaith he, "what ſhall be on the morrow," &c.—3. It teacheth us to live in *an habitual dependence* upon God, not only for life, but alſo for activity and prudence to carry our lawful deſigns into execution.—4. It teacheth us *to reſign ourſelves* entirely to the will of God, and to ſubmit all our ſchemes to him, to proſper or diſappoint them as ſeemeth good to him.

To the EDITOR,

Dear Sir,

IN hopes that the following important Reflections, by the late pious and learned Dr. Watts, which, I believe, are not known to a tenth part of your numerous readers, will prove as great a bleſſing to ſome of them as they formerly were to me, (my firſt religious impreſſions and reſolutions to ſeek the Lord, having been occaſioned by them) I take the liberty of tranſmitting them to you for inſertion in your widely extended Miſcellany. As their ſubject is the ſhortneſs of time and the tranſitory nature of all earthly things, I ſubmit it to your judgment, whether they will not be a proper article for the laſt month of the Old, or the firſt month of the New Year.

I am, your's affectionately,

PORTSMOUTH, Sept. 1808. SAMUEL WOOLMER.

## VANITY INSCRIBED ON ALL THINGS.

TIME, like a long flowing ſtream, makes haſte into eternity, and is for ever loſt and ſwallowed up there; and while it is haſtening to its period, it ſweeps away all things with it which are not immortal. There is a limit appointed by Providence to the duration of all the pleaſant and deſirable ſcenes of life, to all the works of the hands of men, with all the glories and excellencies of animal nature, and all that is made of fleſh and blood. Let us not doat upon any thing here below, for Heaven hath inſcribed vanity upon it. The moment is haſtening when the decree of Heaven ſhall be uttered, and Providence ſhall pronounce upon every glory of the earth, "Its time ſhall be no longer."

What is that ſtately building, that princely palace, which now entertains and amuſes our ſight with ranks of marble columns, and wide ſpreading arches, that gay edifice which enriches our imagination with a thouſand royal ornaments, and a profuſion of coſtly and glittering furniture? Time and all its circling hours, with a ſwift wing are bruſhing it away; decay ſteals upon it inſenſibly, and a few years hence, it ſhall lie in mouldering ruin and deſolation. Unhappy poſſeſſor, if he has no better inheritance!

What are thoſe fine and elegant gardens, thoſe delightful walks, thoſe gentle aſcents and ſoft declining ſlopes, which raiſe and ſink the eye by turns to a thouſand vegetable pleaſures? How lovely are thoſe ſweet borders, and thoſe growing rarities of bloom

and

and fruit, which recall loſt Paradiſe to mind. Thoſe living parterres which regale the ſenſe with vital fragrancy, and make glad the ſight by their refreſhing verdure and intermingled flowery beauties? The ſcythe of time is paſſing over them all: they wither, they die away, they drop and vaniſh into duſt; their duration is ſhort; a few months deface all their yearly glories, and within a few years, perhaps all theſe riſing terrace-walks, theſe gentle verging declivities, ſhall loſe all order and elegance, and become a rugged heap of ruins: theſe well diſtinguiſhed borders and parterres ſhall be levelled in confuſion, and thrown into common earth again, for the ox and aſs to graze upon them. Unhappy man, who poſſeſſes this agreeable ſpot of ground, if he has no paradiſe more durable than this!

And no wonder that theſe labours of the hands of men ſhould periſh, when even the works of God are periſhable. What are theſe viſible heavens, theſe lower ſkies, and this globe of earth! They are, indeed, the glorious workmanſhip of the Almighty. But they are waxing old, and waiting their period too, when the angel ſhall pronounce upon them, *Time ſhall be no more!* The heavens ſhall be folded up as a veſture, the elements of the lower world ſhall melt with fervent heat, and the earth and all the works thereof, ſhall be burnt up with fire. May the unruinable world be my portion, and the heaven of heavens my inheritance, which is built for an eternal manſion for the ſons of God! Theſe buildings ſhall out-live time and nature, and exiſt through unknown ages of felicity! What have we mortals to be proud of in our preſent ſtate, when every human glory is ſo fugitive and fading? Let the higheſt and beſt of us, ſay to ourſelves, that we are but duſt and vanity.

Is my body formed upon a graceful model? Are my limbs well turned and my complexion better coloured than my neighbour's? Beauty, even in perfection is of the ſhorteſt date; a few years will inform me that its bloom vaniſhes, its flower withers, its luſtre grows dim, its duration ſhall be no longer; and if life be prolonged, yet the pride and glory of it is for ever loſt in age and wrinkles; or perhaps our vanity meets a ſpeedier fate. Death and the grave, with a ſovereign and irreſiſtible command, ſummon the brighteſt as well as the coarſeſt pieces of human nature, to lie down early in their cold embraces, and at laſt they muſt all mix together among worms and corruption. Æſop, the deformed, and Helena the fair, are loſt and undiſtinguiſhed in common earth. Nature in its gayeſt bloom, is but a painted vanity.

Are my nerves well ſtrung and vigorous? Is my activity and ſtrength far ſuperior to my neighbours in the days of youth? But youth hath its appointed limit: age ſteals upon it, unſtrings the nerves, and makes the force of nature languiſh into infirmity and

feebleneſs. Sampſon and Goliath would have loſt their boaſted advantages of nature, and their brawny limbs, in the courſe of half a century, though the one had eſcaped the ſling of David, and the other the vengeance of his own hands in the ruin of Dagon's temple. Man, in his beſt eſtate, is a flying ſhadow and vanity. Even thoſe nobler powers of human life, which ſeem to have ſomething angelical in them, I mean the powers of wit and fancy, gay imagination, and capacious memory,—they are all ſubject to the ſame laws of decay and death. What though they can raiſe and animate beautiful ſcenes in a moment, and, in imitation of creating power, can ſpread bright appearances and new worlds before the ſenſes and ſouls of their friends? What tho' they can entertain the better part of mankind, the refined and polite world with high delight and rapture?—Theſe ſcenes of rapturous delight, grow flat and old by a frequent review, and the very powers that raiſed them grow feeble apace. What, tho' they can give immortal applauſe and fame to their poſſeſſors! It is but the immortality of an empty name, a mere ſucceſſion of the breath of men; and it is a ſhort ſort of immortality too, which muſt die and periſh when this world periſhes. A poor ſhadow of duration indeed, while the real period of theſe powers is haſtening every day; they languiſh, and die as faſt as animal nature, which has a large ſhare in them, makes haſte to its decay, and the time of their exerciſe ſhall ſhortly be no more.

In vain the aged Poet or the Painter, would call up the muſe and genius of their youth, and ſummon all the arts of their imagination, to ſpread and dreſs out ſome viſionary ſcene. In vain the elegant Orator would recall the bold and maſterly figures, and all thoſe flowery images which gave ardour, grace, and dignity, to his younger compoſures, and charmed every ear: they are gone, they are fled beyond the reach of their owner's call: their time is paſt, they are vaniſhed and loſt beyond all hopes of recovery.

The God of nature has pronounced an unpaſſable period upon all the powers, and pleaſures, and glories of this mortal ſtate. Let us then be afraid to make any of them our boaſt or our happineſs; but point our affections to thoſe diviner objects, whoſe nature is everlaſting; let us ſeek thoſe religious attainments, and thoſe new created powers of a ſanctified mind, concerning which, it ſhall never be pronounced, that their *Time ſhall be no longer.*

O may every one of us be humbly content, at the call of Heaven, to part with all that is pleaſing or magnificent here on earth! Let us reſign even theſe agreeable talents when the God of nature demands; and, when the hour arrives, that ſhall cloſe our eyes to all viſible things, and lay our fleſhly ſtructure in the duſt, let us yield up our whole ſelves to the hands of our Creator, who

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ſhall reſerve our ſpirits with himſelf, and while we cheerfully give up all that was mortal to the grave, we may lie down full of the joyful hope of a riſing immortality. New and unknown powers and glories, brighter flames of imagination, richer ſcenes of wit and fancy, and diviner talents, are preparing for us, when we ſhall awake from the duſt; and the mind itſelf ſhall have all its faculties in a ſublime ſtate of improvement: theſe ſhall make us equal if not ſuperior to angels, for we are nearer a kin to the Son of God than they are, and therefore we ſhall be made more like him.

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## THE TRUTH of GOD DEFENDED.

### *OBSERVATIONS on the CHRISTIAN OBSERVER, and on the Character of Mr. Whitefield.*

AS we believe that the Chriſtian Obſerver has been the mean of exciting the attention of ſome of the careleſs Clergy of the country, to the principal doctrines of the Scriptures, and of the Church of England, we are far from wiſhing to diminiſh its circulation, or to derogate from its real merit. We ſhould be glad, however, to ſee in the perſons who write in it, greater boldneſs in defence of evangelical truth, and leſs diſpoſition to caſt odium on thoſe who have preceded them in the defence of the goſpel, and who have gone forth into the high ways and hedges bearing the reproach of Chriſt.

To Mr. Weſley and Mr. Whitefield, all denominations of chriſtians are under the greateſt obligations. At a period when the power of the Goſpel was little known, thoſe men of God refuſed the eaſe and emoluments which they might have obtained in the church, and counting all things but loſs, when compared with the eternal ſalvation of the ſouls of men, they went through the land, warning ſinners to flee from the wrath to come, and exhorting them to lay hold on the hope of the Goſpel. They preached to all the neceſſity of repentance towards God, and faith in our Lord Jeſus Chriſt. They cried, "Repent ye and be converted that your ſins may be blotted out:—Except ye be converted and become as little children, ye ſhall not enter into the kingdom of heaven." But to our great aſtoniſhment, we find that Mr. Whitefield and Mr. Weſley are cenſured by the Chriſtian Obſervers for preaching this doctrine of Jeſus Chriſt too frequently. "To be *converted*, was an expreſſion which Mr. Whitefield and "Mr. Weſley, when they went forth, had for ever in their "mouths." Chr. Ob. March 1808, page 172. We will obſerve

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on this hyperbolical and incorrect assertion, that our prayer to God is, that all the Preachers of the Gospel may have such expressions, not *for ever* in their mouths, but much oftener than they have, and that the nature, necessity, and effects of *conversion*, in changing the heart and conduct, may constantly be enforced by them. If, as the Christian Observers say, "terms of "this kind have been frequently made to stand for a conver- "sion to those feelings and opinions which characterize, not "so much christians in general, as some particular sect:" we are sorry that they have not given us a full delineation of the character of the truly converted man, in his *feelings*, *opinions*, and *conduct*, as it might have tended to prevent so fatal a mistake. Mr. Wesley, however, has done this in his Sermons on, The Almost Christian, on the New-Birth, and on the Marks of the New-Birth, on Christ's Sermon on the Mount, on the Circumcision of the Heart, and in many other Sermons from which the Christian Observers may derive much instruction.

On the subject of conversion, the Christian Observers inform us, there have prevailed much extravagance and *bad taste*, and then again assert, very inaccurately, that the doctrine "has as- "sumed the character of being fanatical." Chr. Ob. *ut supra*. We beg leave to observe, that the doctrine has neither *assumed*, nor does it deserve such a character, although ignorant and ungodly men, when speaking of it, assume that it is fanatical. The Methodists know it to be a blessed doctrine of Jesus Christ.

The Christian Observers are very fond of *taste*, and are, no doubt, men of taste, and therefore they talk of "the taste of the higher classes in the present day,"* and tell us that there are persons who are acute in discerning in the leaders on the evangelical side, "*every want* of delicacy, of propriety, and *good taste*."† How the evangelical clergy will like this charge, in which there is *every want* of correctness, we know not; but if it give them a distaste of all frivolous jargon about taste, when opposed to plain, sound Gospel truth, we shall be glad of it. We wish that every man in the world, had a sound christian taste, but we like not such a sickly or squeamish taste as the Christian Observers manifest on some religious subjects; and when they speak of "the *coarse* style of these reformers,"‡ (meaning Mr. Wesley and Mr. Whitefield) and say that Mr. Whitefield "was *so coarse and vulgar*,"§ &c. and tell us that there are expressions or images in the publications of some respectable evangelical writers, "which are so *coarse* as to bring discredit on religion,"‖ and that

* Chr. Ob. June 1808, page 383. † Ibid. ‡ Chr. Ob. March 1808, p. 172.
§ Chr. Ob. May 1808. p. 310. ‖ Chr. Ob. June 1808. p. 383.

some

ſome parts of the Homilies of our Church "are now too *coarſe* for the public ear," * they ſhew ſuch effeminate faſtidiouſneſs, and *falſe taſte* as might induce a ſtranger to ſuppoſe that they are only lukewarm friends to the evangelical clergy, and to the propagation of evangelical truth. Such delicate writers might, with equal propriety, have told us, that ſome parts of the Scriptures, and of the Liturgy, are too *coarſe and vulgar* for the public ear, in this delicate age.

We ſuſpect treachery in every attempt to exhibit religion in a new dreſs; and all is not ſound at bottom when men wiſh to accommodate the plain truths, and plain language of the word of God, to the corrupt taſte of the times: even among perſons who have no ſaving knowledge of chriſtianity, ſuch conduct always

> "Makes ſound opinion ſick, and truth ſuſpected,
> For putting on ſo new a faſhion'd robe."

We ſhould have been glad to have had from the Chriſtian Obſervers, a more manly defence of evangelical religion, in anſwer to the ſlanders and malignity of the Edinburgh Review. Why ſhould they dilute or withhold any Chriſtian doctrine, or ſhrink from its defence, becauſe it is repreſented by an infidel Reviewer, as fooliſh or fanatical? Here they want a little more of the open honeſty and fearleſs fortitude of the two reformers (Mr. Weſley and Mr. Whitefield) whoſe conduct they reprehend. But when they talk of the various extravagancies of the Evangelical and Methodiſt Magazines, (Chr. Obs. March 1808. p. 181.) and intimate that the Edinburgh Reviewer has included many perſons in his cenſure who "diſclaim the errors, and weep over the follies which are deſcribed among the number of his enthuſiaſts," (the errors and follies of which his enthuſiaſts are guilty, we ſuppoſe they mean) their conduct looks a little like cowardice; and ſome perſons may ſuppoſe that they wiſh to offer a compromiſe to the Reviewer, at the expenſe of the Methodiſts. This, however, will not ſooth the Reviewer into an approbation of the doctrines of the croſs of Chriſt, or induce him to eraſe the Chriſtian Obſervers, or the evangelical Clergy from his liſt of enthuſiaſts and lunatics. We ſhould have been glad to hear the Chriſtian Obſervers ſay, that they weep night and day over the thouſands of ſinners who are ſeeking death in the error of their way, and that they are determined to labour like Mr. Weſley and Mr. Whitefield to ſave them. Perſons living in all manner of wickedneſs, without religion of any ſort, are much more numerous than religious enthuſiaſts.

* Chriſt. Obs. June 1808. page 384.

The great and intrepid Martin Luther, we have no doubt, would have ſpoken of the conduct of the Chriſtian Obſervers much in the ſame manner as he did of that of Eraſmus, although he might have been accuſed of uſing very *coarſe* language. We are certain, indeed, that both his language and his conduct, in many remarkable inſtances, would have been thought highly *enthuſiaſtic*, by ſuch perſons as Mr. Whitefield often called *milk and water*, or mongrel Chriſtians. It was well, however, for England, it was well for the world, that Luther was of "another ſpirit."

"I ſhall not complain of you (ſays Luther to Eraſmus) for having behaved yourſelf as a man eſtranged from us, to keep fair with the papiſts, our enemies. Nor was I much offended that in your printed books, to gain their favour, or to ſoften their rage, you have cenſured us with too much acrimony. We ſaw that the Lord had not conferred upon you the diſcernment, the courage, and the reſolution to join with us, and freely and openly to oppoſe thoſe monſters; and therefore we dared not to exact from you that which greatly ſurpaſſeth your ſtrength, and your capacity. We have even borne with your weakneſs, and honoured that portion of the gift of God which is in you."*

But if the Chriſtian Obſervers cannot pacify the Edinburgh Reviewer, by weeping over the follies of his enthuſiaſts (the Methodiſts) they will tell him how much they love to think of the time when there were no Methodiſts; and they will readily paſs over all that the Methodiſts have done, and go back to the beginning of the laſt century, or even to the century beyond that. "We love," ſay they, "to contemplate the period antecedent to Weſley and Whitefield, the founders of modern Methodiſm, and antecedent alſo to thoſe later Puritans, who, in the reign of the firſt Charles, divided and disfigured the Church." Chriſt. Obs. March 1808, p. 181.—Still, however, they will find that this *Cerberian* Reviewer will continue to bellow, and that this ſop will not ſtop one of his mouths. They had better have dragged him to the light, and have expoſed his falſities and frauds to the world, and have boldly defended the truths of the goſpel.

We will give our readers a very ſhort account of the period immediately antecedent to the preaching of Mr. Weſley and Mr. Whitefield;—and according to the Chriſtian Obſervers themſelves, it was a period in which "the remembrance of the religious principles of the Reformation itſelf gradually declined in the Church." Chriſt. Obs. May 1808.

After the Reſtoration in 1660, there was an increaſing neglect of the doctrines of the Reformation; and the profligacy of the

* *See* in the Methodiſt Magazine of 1806, the tranſlation of a letter from Luther to Eraſmus. We would give tranſlations of more of Luther's letters, if any of our friends could favour us with a copy of the Latin originals.

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court of Charles the Second, greatly contributed to ſpread all manner of wickedneſs through the land. But the declenſion in religion for fifty years preceding the time of Mr. Weſley and Mr. Whiteſield, was much owing to the new method of preaching which was adopted by the latitudinarian clergy of the church of England, who avoided to ſpeak on the peculiar doctrines of Chriſtianity, and confined themſelves principally to diſſertations on moral obligation, and the beauty of virtue. They certainly endeavoured to teach men to be virtuous, but they ſpoke little of the neceſſity of the operation of the ſaving grace of God on the heart, or of ſome other moſt important truths, peculiarly evangelical, and the iſſue demonſtrably proved, that when the chief doctrines of the Goſpel are not preached and felt, all attempts to correct the morals of mankind will be vain. Many of the Engliſh proteſtant clergy of earlier times, were remarkably laborious in religious exerciſes, truly evangelical in their principles, and able writers on ſacred ſubjects: but they were gathered to their fathers, and ſubſequent to the Reſtoration, another race had ariſen, of finer poliſh, of different taſte, and leſs attached to the characteriſtics of Chriſtianity.* The great doctrines of the Scriptures, and of the church of England, viz. the fall of man, juſtification by faith in the atonement of Chriſt, and the neceſſity of the influences of the Holy Ghoſt to produce purity of heart and life, were out of faſhion, and had given place to eſſays in defence of Chriſtianity againſt Deiſm, and compoſitions on moral virtue, excellent in their kind, but inefficient in oppoſition to ſin, and in the production of "true religion and virtue." By the dry moraliſts from the pulpits, and the acute Deiſts from the preſs, real Chriſtianity was nearly driven from among the people. Good morals, though ſtrongly inculcated by many of the clergy, rapidly decreaſed; and the powerful influence of the religion of Jeſus Chriſt was known by few perſons in the land.† This was the ſtate of religion in England, when it pleaſed God to begin a glorious revival of evangelical truth, by the means of Meſſrs. John and Charles Weſley and Mr. Whiteſield, all clergymen of the univerſity of Oxford.

Our readers will hence know a little of the period which the

* The Socinian *Critical Reviewers*, who for once ſpeak the truth, ſay, that after the Reſtoration "the opinions of the eſtabliſhed clergy became more and more oppoſite to the letter of the liturgy, and the articles." Crit. Rev. June 1808.

† Alexander Pope, although a Roman Catholic, and with very little religious principle, knew that religion was the ſupport of morality, and that when the influence of religion was withdrawn, morality would expire. Hence, in alluſion to Lord Shaftesbury's deiſtical Inquiry concerning Virtue, he wrote,

"Religion blushing, veils her ſacred fires,
And, unawares, Morality expires."

Chriſtian Obſervers love to contemplate. We earneſtly pray, however, that no ſimilar period of darkneſs and ignorance may ever return, and that our preſent goſpel light may never be withdrawn from us.

[*To be continued.*]

## THE WORD OF GOD ILLUSTRATED.

Mr. EDITOR.

FEW paſſages of Scripture, I believe, are more obſcure to many readers, than the former part of the 12th chap. of Eccleſiaſtes. Permit me to offer for inſertion in your Miſcellany the following ſhort comment thereon.

The royal preacher, in theſe verſes, enforces the duty of early religion, by arguments principally drawn from the decay of our intellectual and corporal powers in advanced age. The evils induced upon the mental ſyſtem are little more than curſorily ſpoken of. The inconveniences reſulting to the bodily ſtructure from a long ſeries of years, are more particularly expatiated upon. Whence it is evident, that Solomon chiefly deſigned the reader's conviction to ariſe from an anatomical ſurvey of the human fabric. But the deſcription here given of the various organs of the body is ſomewhat obſcured by an allegorical phraſeology.

Ver. 1. In the earlieſt part of thy life meditate frequently upon thy great Creator. Remember likewiſe, that thou art not indebted to him only for thy exiſtence, but for thy continued preſervation, and for the comforts vouchſafed unto thee daily, and conſecrate the bloom of thy youth to him; for be aſſured this is the period of thy moſt acceptable ſervices. Do not poſtpone this important buſineſs to more advanced years, becauſe infirmities, pains, and ſorrows, will then embitter thy days, and render it more difficult to be performed.

Ver. 2. Conſider further, that in old age not only is the body enervated by age, but that the intellectual faculties, thoſe luminaries of the microcoſm, are likewiſe generally impaired. The underſtanding is darkened, the memory weakened, and the will enfeebled in its choice and reſolution, and all the affections deprived of their vigour, and rendered cold and languid. The judgment is the light of man. It is that which irradiates, guides, and directs his ſteps. If this ſun of the mental world be obſcured by old age, how great is our darkneſs! and how incapable are we hereby rendered of religious purſuits! Add to this, that beſides theſe natural obſtacles ariſing from debilitated powers of body and mind, there are very many contingent impediments to our duty; ſuch

such as those outward troubles and afflictions which accompany human life, and are usually multiplied in proportion to the number of years which a man sojourns upon earth. Hence it is, that towards the close of our days, we find disappointments and sorrows arise in a quick succession, like *clouds returning after the rain* in a wet season.

Ver. 3. Those hands, which should frequently be lifted up in prayer to God, being weakened by age, hang down and tremble. They are disabled from earning provision for the body, or defending it against external injuries. At the same time, the ribs and the strong bones of the thighs and legs, which formerly gave strength, uprightness, and stability to the whole fabric, and, in conjunction with the back bone, connected and held together its several parts,—these *strong men*, I say, *bow themselves*, and foretell the fall of the superstructure.

The *grinders*, also the teeth, in advanced life, become incapable of discharging their office, being decayed and few in number. Hence the aliment is not properly comminuted and prepared for the stomach. Whence proceed indigestion, obstructions, and deficiency of nourishment to the various parts and members of the body.

The defect of vision is another concomitant evil of old age. The eyes, those valuable organs! so necessary not only to the comfort and pleasures, but also to the security and preservation of life, are incapacitated from performing their important functians. Those *windows* of the building are darkened by films or defluctions; and the soul can no longer look out at them upon external objects. So that, as from the decay of our strength we are disqualified for the active duties of religion, from the diminution of our sight we are rendered incapable of making fresh acquisitions in knowledge by reading, or of recalling or quickening thereby past ideas and notices of our duty.

Ver. 4. Now also *the doors are shut in the streets:* the lips, which are the doors leading to the passages of the body, the gullet, stomach, and bowels, the streets here spoken of, are shut; are seldom opened to receive food when the sound of the grinding is low.

*And he shall rise up at the voice of the bird.* For another melancholy effect of old age is a loss of sleep, whereby the strength and spirits are further impaired. The old man frequently awakes at the crowing of the cock, and is incapable of renewing his slumbers: whereas youths and men of middle age can perpetuate their sleep almost at pleasure.

In the mean time the organs of hearing are as great sufferers by age as those of sight, for *all the daughters of music are brought low.* The parts that ministered to harmonious or melodious sounds, or qualified us to discern or take pleasure therein, are degraded from

their offices, and are no longer in a capacity of anſwering any of the ends of their ſtructure.

Ver. 5. But however weighty theſe evils may be, there is ſtill an *heavier* and longer train of calamities, connected with advancing years. Whereas young people are bold and regardleſs of danger, age is quite the reverſe, diſcovering diffidence, irreſolution, and timidity in every action. The aged *are afraid of that which is high*, leſt it ſhould fall upon them. If they aſcend an eminence, they are ſeized with a temporary giddineſs; and in their deſcent, tremble at every obſtruction in their path, leſt a fall ſhould enſue. Thus *fears* and terrors *are in the way*, are attendant upon the ſteps of that man, whoſe grey hairs reſemble the white bloſſoms of the *almond tree*, and to whom, from the decreaſe of his ſtrength, even the *graſshopper*, that light and inconſiderable inſect becomes a *burden*. Add to all theſe particulars, a diſreliſh of every ſcene and enjoyment around him, from the failure of deſire, and the torpid ſtate of all his paſſions. Yet all theſe inconveniencies and ills are inſeparable from humanity, becauſe man is born to die, and age is the harbinger of death. To enforce this truth by arguments, would be an inſult offered to the underſtanding of men, while funerals and mourning relatives are frequently darkening all the ſtreets.

As an expoſition of the two next verſes will require me to enter ſomewhat more into particulars, I ſhall defer it to another opportunity.

## The WORKS of GOD displayed.

*To the EDITOR of the Methodiſt Magazine.*

Sir,

WHILE we admire the progreſs that is making in Painting, Sculpture, Engraving, Architecture, Coach-Building, and the elegant arts, in general, one cannot help being aſtoniſhed at the ſlow progreſs that is making in diſcoveries of the uſeful kind, in various departments.

Though it has not been attended to; nor, ſo far as I know, has ever been mentioned by any one, yet it is certain that, according to its ſize, every bean plant contains from 20 to 35 filaments, or fine threads, running up on the outſide, under a thin membrane, from the root to the very top, all round; the one at each of the four corners being thicker and ſtronger than the reſt. It is alſo certain that, next to Chineſe, or Sea-Graſs; in other words, the material

material with which hooks are sometimes fixed to fishing lines, the filaments of the bean plant are the strongest and most durable yet discovered. These, with a little beating, rubbing, and shaking, are easily separated from the strawy part, when the plant has been seven or eight days steeped in water, or is damp, and in a state approaching to fermentation, or what is commonly called rotting. Washing and stripping it between two blunt edges, or knives, as also drawing it through a heckle when it is *wet*, is necessary to the dressing of bean hemp, and the easiest way of separating the filaments, of which it consists, from the thin membrane that surrounds them.

From carefully observing the number of stalks, or bean plants, in a square foot, in various fields, and multiplying these by 4840, the number of square feet in an acre, and then weighing the hemp, or filaments of a certain number of these stalks; I find that there are, at a medium, 2 cwt. of hemp, or these filaments, in every acre, admirably calculated for being converted into canvas, cables, cordage, and a thousand other things, where strength and durability are of importance, as well as, the refuse of it, with a little preparation, into paper of all kinds; even that of the most delicate fabric. Now, since there are, at least, 200,000 acres of ticks, horse, and other beans in Great Britain and Ireland; and, since, where there is not machinery for the purpose, the poor of the Workhouses in England, as well as others, both young and old, females as well as males, might be advantageously employed, and gain something handsome to themselves, in peeling, or otherwise separating these filaments from the strawy particles of the plant, after the beans are threshed out, I leave it to you, Mr. Editor, to judge of the importance of the idea held out here, not only to the land-holders, but to the community at large. And, as the insertion of the above in your widely circulated Magazine, may be the mean of spreading the discovery, and of preventing much valuable, vegetable matter from being thrown away, as usual; your giving this a place, will oblige him who has sent you a specimen of bean hemp, who finds an excellent hemp in the bine of hops, and who is, with best wishes,

Sir, Your constant reader,

And humble servant,

JAMES HALL.

137, *St. Martin's-Lane, London,*
October 1, 1808.

The

## The PROVIDENCE of GOD ASSERTED.

*At the requeſt of ſome friends, by whom it has been communicated to us, we inſert the following Wonderful Inſtance of providential Preſervation, deſcribed in a Letter from the Captain of the Davenport Guineaman.*

SOME time after my arrival at the Britiſh Factory, Cape Caſta, on board the Davenport Guineaman, I was ſent for by the Commodore, who was ſtationed in the Diana Frigate to protect the trade of the place before mentioned, and appointed by him to command a ſloop, employed on the ſervice of conveying ſlaves, teeth, gums, and other merchandiſe, from the Company's factories, ſituated ſeveral hundred miles up the river Congo, down to the principal depôt at the Cape. The ſloop carried ſix ſwivels, and was manned with nine negroes, and two north countrymen, named Johnſon and Campbell, the former of whom was my mate.

After receiving orders relative to the duty in which I was employed, we proceeded on our voyage, and had navigated near fifty leagues up the country, when one morning the breezes died away ſuddenly, and we were compelled, by a ſtrong current running againſt us, to drop anchor within a quarter of a mile of the ſhore. In this ſituation the ſloop remained for three days, during which time, the circumſtances fell out I am about to communicate; circumſtances ſo improbable in themſelves, ſo marvellous, as almoſt to border upon impoſſibility, but, nevertheleſs, declared by me, as a ſpectator, to be a moſt perfect reality.

To reſume my narrative:—the boſom of the deep appeared, as it does in thoſe parts while the calm prevails, extremely tranquil, and the heat, which was intolerable, had made us ſo languid, that almoſt a general wiſh overcame us, on the approach of the evening, to bathe in the waters of Congo: however, myſelf and Johnſon were deterred from it, from the apprehenſion of ſharks, many of which we had obſerved in the progreſs of our voyage, and thoſe enormouſly large. At length Campbell alone, who had been making too free with his liquor caſe, was obſtinately bent on going overboard; and although we uſed every mean in our power to perſuade him to the contrary, he daſhed into the watery element, and had ſwam ſome diſtance from the veſſel, when we, on the deck, diſcovered an alligator making towards him from behind a rock that ſtood a ſhort diſtance from the ſhore. His eſcape I now conſidered impoſſible, his deſtruction inevitable, and I applied to Johnſon how we ſhould act, who, like myſelf, affirmed the impoſſibility to ſave him, and inſtantly ſeized upon a loaded carbine to ſhoot the poor fellow, before he fell into the jaws of the monſter.

ſter. I did not, however, conſent to this, but waited with horror the tragedy we anticipated; yet willing to do all in my power, I ordered the boat to be hoiſted, and we fired two ſhot at the approaching alligator, but without effect, for they glided over his ſcaly covering like hail-ſtones on a tiled penthouſe, and the progreſs of the creature was by no means impeded. The report of the piece, and the noiſe of the Blacks in the ſloop, made Campbell acquainted with his danger, he ſaw the creature making for him, and with all the ſtrength and ſkill he was maſter of, made to the ſhore. And now the moment arrived, in which a ſcene was exhibited beyond the power of my humble pen perfectly to deſcribe. On approaching within a very ſhort diſtance of ſome canes and ſhrubs that covered the bank, while cloſely purſued by the alligator, a fierce and furious tyger ſprang towards him, at the inſtant the jaws of his firſt enemy were extended to devour him. At this awful moment Campbell was preſerved. The eager tyger, by overleaping him, encountered the gripe of the amphibious monſter. A conflict enſued between them—the water was covered with the blood of the tyger, whoſe efforts to tear the ſcaly covering of the alligator were unavailing, while the latter had alſo the advantage of keeping his adverſary under water, by which the victory was preſently obtained, for the tyger's death was now effected. They both ſank to the bottom, and we ſaw no more of the alligator. Campbell was recovered, and inſtantly conveyed on board; he ſpoke not while in the boat, though his danger had perfectly ſobered him, and what is more ſingular, from that moment to the time I am writing, he has never been ſeen the leaſt intoxicated, nor has he been heard to utter a ſingle oath. If ever there was a perfectly reformed being in the univerſe, Campbell is the man."

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## The GRACE of GOD MANIFESTED,

## In a MEMOIR of Mr. JOHN DOLE, late of Bradford, Wilts.

*To the Editor of the Methodiſt Magazine.*

DEAR SIR,

IF you judge the following narrative worthy of a place in your popular and very uſeful Magazine, it is at your pleaſure.

From your affectionate,

THOMAS TATTERSHALL.

Mr. JOHN DOLE, the ſubject of the following memoir, was the eldeſt ſon of Thomas and Jane Dole, of Bradford, in the county of Wilts. He was born the 17th of October, 1749. I have not learned any particulars of his childhood, or the early part of his youth, worth notice. His father, it appears, employed him for ſome time in the ſcribling buſineſs, but as he did not like the trade of a clothier, when he was at a proper age, his father bound him an apprentice to a ſhoemaker. During the early part of his time he was very attentive to his buſineſs, endeavouring to learn it thoroughly, which indeed he did, ſo that he was accounted a very neat and quick workman, and could do as much work as two men in the ſame ſpace of time. Being of a very lively diſpoſition and of a light ſpirit, he was eſteemed a pleaſant companion by ſome diſſolute young men with whom he contracted an intimacy, and was ſo far corrupted by them, that he followed both their advice and example. He now grew weary of confinement, left his maſter before the time of his apprenticeſhip expired, and went to London, where he continued a year before he returned.

During his abſence from Bradford, the Spirit of God ſtrove powerfully with him, and convinced him deeply of the error of his ways. He became much aſhamed of himſelf, and ſo very miſerable, that he could get no reſt any where. A ſmall circumſtance, conducted or over-ruled by the hand of God, may lead to great advantages. So it happened with Mr. Dole. Whilſt he was abſent from Bradford he ſold his Bible: but afterwards happening to read Proverbs, chap. xxiii. ver. 23, *Buy the truth, and ſell it not*, he was cut to the heart, and believing he had ſinned greatly, he wept much, and earneſtly prayed to God for the pardon of his tranſgreſſion. He now returned and ſerved out the remainder of his time with his maſter, until he was legally diſcharged, when he went again to London, and working at his buſineſs as a journeyman, ſtayed about a year, after which he returned to his old maſter, and continued with him until he began buſineſs for himſelf, which was not till ſeveral years had elapſed. During the whole of this time he felt very keen convictions for ſin, and was greatly diſtreſſed in his mind, ſeeking reſt to his ſoul, but finding none. He now became weary of all company, and ſought in ſolitude opportunities to pour out his complaint to God, earneſtly praying for the forgiveneſs of all his ſins. We here ſee how much he wanted the aid of religious ſociety, or ſome experienced friend, to direct him in his purſuit of ſalvation. This advantage he afterwards obtained. In the year 1773, when he was about twenty-four years of age, he joined the Methodiſt Society at Bradford, and became a very ſteady, and ſoon a very active and uſeful member thereof to the end of his life.

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In the year 1774, he married Mary Green, his now diſconſolate widow. He ſtill continued very earneſtly ſeeking the ſalvation of his ſoul, frequently riſing from his pillow in the night, and, upon his knees, fervently praying for the forgiveneſs of his numerous ſins. The time of his deliverance from the diſtreſs of mind he had laboured under for ſeveral years, at length drew near, and one Saturday night, while he was engaged in earneſt prayer, the Lord ſpoke peace to his ſoul, applying to his heart the following words: "Ye have received the *Spirit of Adoption*, whereby we cry, *Abba, Father*. The Spirit itſelf beareth witneſs with our ſpirit, that we are the children of God. And if children, then heirs; heirs of God, and joint heirs with Chriſt." He was now ſo filled with the love of God, ſo tranſported at his infinite goodneſs, that he rejoiced aloud with joy unſpeakable. He longed for the morning to come, when he might inform Mr. Pearce, his leader, and the members of the claſs, what the Lord had done for his ſoul. Mr. P. being an old diſciple, and well experienced in the things of God, did not appear to make ſuch a wonder of his deliverance, or to be ſo affected with the account of it, as Mr. Dole expected, which conſiderably damped his ſpirits. However, Mr. Pearce exhorted him to hold faſt his faith and perſevere in his obedience to God. His mind being now more enlightened, and his ſoul enlivened by the love of God, he lived as in a new world, rejoicing in God his Saviour, and having ſweet communion with him, which he generally enjoyed to the day of his death.

When Mr. Dole entered into buſineſs for himſelf, he was low in circumſtances, and at firſt employed no other hands. But as he was eſteemed an honeſt, upright man, and a good workman, his trade increaſed very faſt, and he was ſoon obliged to employ ſeveral journeymen and apprentices. He had, in general, the beſt work in the town, and, being both diligent and frugal, he acquired, by honeſt induſtry, a competency for this life. After ſome time, however, he began to find infirmities grow faſt upon him. He had a diſorder in his head, which much injured his memory, and often was attended with great dizzineſs, ſo that his buſineſs became burthenſome to him. He therefore retired from trade, to enjoy the bleſſings which God, in his good providence, had beſtowed upon him.

About the year 1786, nearly twelve years after his converſion to God, he was appointed to take the ſuperintendence of a claſs, in which office he continued twenty years, to the general ſatisfaction of the Society, and great edification of many who were placed under his care. His ſteady, upright conduct, gained him the eſteem of all who had the happineſs of his acquaintance. This, I think, was fully verified by the various and great truſts confided to him. He was made a truſtee of all the chapels near. For

many years he was ſteward of the circuit, alſo of the Bradford Society, and of the Benevolent Fund for the Relief of the Sick Poor, of which he was a chief ſupporter. He was a very diligent and affectionate viſiter of the afflicted. Indeed, he was liberally minded, and always ready to aſſiſt in every good work, endeavouring to follow the example of his Lord and Maſter Jeſus Chriſt, being humble and modeſt in an eminent degree, and truly a friend of ſinners, earneſtly longing for their ſalvation.

For ſeveral years he was afflicted with a great difficulty in breathing, and about five months before his death it was diſcovered to be occaſioned by a polypus in his noſe, which increaſed ſo much as to become very troubleſome to him. He was adviſed to go to Briſtol to have it extracted, and was three times under the ſurgeon's hands before the buſineſs was fully performed. During theſe operations, he endured excruciating pain, which reduced him very much, and he was viſibly brought near the grave. However, by proper treatment he was ſo far recovered, as to viſit his Bradford friends again, and it proved his laſt interview with them. He reached Bradford on Saturday, the 9th of May, and continued till the Tueſday following, when he returned to Briſtol. He bore the journey as well as could be expected, feeling himſelf only a little fatigued with it, but in the enſuing night he was taken very ill, and called his kind friend, Mr. Wood, at whoſe houſe he lodged. They ſent for a ſurgeon, who continued with him till near noon the next day. When he left him, he obſerved that Mr. Dole did not ſeem to be in particular danger; that if the inflammation, which had taken place on his left arm, could be kept down, he might ſtill do very well. About half paſt one, his arm was uncovered for dreſſing, when a mortification was diſcovered to have begun, which made ſuch rapid progreſs, that he died in about three hours afterwards. Mr. George Highfield, then ſuperintendent preacher in the Briſtol circuit, gives the following account of the laſt ſcene of this pious man's life.

"On Tueſday evening, May 13, Mr. Dole, of Bradford, came to this city, and though he had been poorly for ſome weeks before, he felt no particular ſymptom of illneſs till the preceding evening, when, about ſeven o'clock, he complained of a chillineſs and pain in his limbs. On Tueſday night a violent inflammation ſeized his left arm; immediate advice was procured, but, notwithſtanding every medical aſſiſtance was afforded, a mortification took place in the middle of the following day, and at four o'clock in the afternoon his happy ſpirit quitted the body. He had been a member of our Society in Bradford, Wilts, about thirty years, and a leader of a claſs about fifteen. He was a diligent, uſeful man in the church, and one, who was intimately acquainted with him, ſays, 'His death was a comment on his life, for when he

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was fully assured he had but a few hours to live, his faith and confidence were unshaken.' When he was told the mortification had taken place, a friend asked him, if he felt himself comfortable and resigned to the will of God? He answered, 'O yes! I have no doubt at all.' It was added, 'The Lord is very good.' He replied, 'Yes: the Lord is my portion: he will never leave me, nor forsake me.' He was again asked, 'Do you feel Christ precious?' He said, 'Yes, very precious: his will be done.' A friend, who was with him, observed, 'What a mercy it is the work is not now to be done!' He answered, 'O yes! the work is done; and I shall soon be in glory.' Finding his dissolution fast approaching, he gave directions where to find his will, and where he wished to be buried, with uncommon recollection and calmness. And, seeing his friends weeping around him, he exerted his remaining strength to impress on their minds his last advice, saying with great energy, 'Weep not for me, but weep for yourselves: seek the Lord while he may be found: pray to him, and he will hear you.' Just before he expired, he said, 'Come, Lord Jesus, come, come quickly.' Thus, in much peace and strong confidence in God, he finished his course, May 14, 1806, in the 57th year of his age; and he was interred on the 16th, according to his own request, in the ground adjoining to Portland chapel, Bristol, that his body might rest among those who had been followers of Jesus, here below, until the resurrection of the just."

Mr. Tattershall subjoins the following short character of him:

"Mr. John Dole was a man of low stature, and rather weakly appearance, but of a very lively and active turn of mind. He prosecuted whatever he was engaged in, temporal or spiritual, with zeal and activity, not sparing himself, as many do, and trusting to others, but diligently performing his own part. There was a great sweetness in his disposition, and he always appeared pleasing and affectionate, ready to serve any one for his good in body or soul. He was not bold, talkative, and assuming, but modest, gentle, and easy to be entreated. His amiable qualities endeared him to many, and more especially to those who were favoured with an intimate acquaintance with him, and could duly estimate his great worth in society. He appeared to come as near the character which our Saviour gave of Nathaniel, as any person I ever knew. As a husband, a friend, and, above all, as a Christian, he was uniform and unwearied in his duty. The name of Jesus was peculiarly precious to him, and the cause of religion lay always near his heart. Its prosperity was his constant desire and single aim. Both in public and private, in prayer and conversation, he manifested his concern for the salvation of men and the glory of God. By his last will he hath shewn his great love to

the cauſe of God amongſt the Methodiſts, with whom he had been ſo long and ſo cordially united. After various other bequeſts to a conſiderable amount, he hath left to the Methodiſt Preacher's Fund 100*l.*; to the Methodiſt Society of Bradford, Wilts, for the ſupport of the preachers, 200*l.*; to the Society of Trowbridge, for the ſame purpoſe, 50*l.*; to the Society at Melkſham, to erect a new chapel, 50*l.*

"Upon the whole, ſuch was the conſiſtent goſpel experience, ſueh the uniform obedience, in which our departed brother perſevered to the end, and, above all, ſuch his triumphant departure, that we can neither doubt of his having attained ſalvation from ſin here, nor a preparation for heaven hereafter. And we ſee in him how godlineſs is profitable to all things, having the promiſe of the life that now is, and of that which is to come."

## Memoir of Mr. JOHN KING.

To the Editor.

Dear Sir,

Mr. John King, the ſubject of the following memoir, a little before his death, deſired his wife to put ſome papers into my hands, not ſignifying what he wiſhed me to do with them. Having peruſed them, I found they contained a ſhort account of his converſion to God, with ſome circumſtances of his life, and of the lives of his parents. As he was a very reſpectable character, and ſeveral particulars contained in theſe papers appeared to be calculated for general uſefulneſs, I have complied with the deſire of his numerous friends, in collecting from them and drawing up the following account, in diſpoſing of which you will follow your own judgment.

Your's affectionately,

Tho. Vasey, Jun.

John King was born in the Marſhes near Malton, in Yorkſhire, in the year 1778. It was his happy lot to have parents who lived and died in the faith of Jeſus; an advantage of which he was truly ſenſible, and for which, after he knew the loving-kindneſs of the Lord, he was very thankful. He was frequently much concerned about the ſalvation of his ſoul before he was ten years of age, and uſed often to pour out his heart to God in prayer with ſtrong cries and tears, even in the open fields, when alone. But

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his fallen nature getting the afcendancy over theſe convictions, made freſh work for repentance, and the conſideration of his having ſo often ſinned againſt the ſtrivings of divine grace, cauſed the moſt keen and painful reflections in his mind. When he was about twelve years of age, he had a very alarming dream, which was followed by a great degree of ſerioufneſs for ſome time. But at length he fell back into his old way, as he terms it, of "repenting and ſinning." However, he was ſo far impreſſed with the fear of God, as to be reſtrained from outward wickedneſs; on which account his ſchool-fellows uſed to call him a Methodiſt. "This," he obſerves, "I did not like, and was angry at being thus addreſſed." His averſion to this appellation did not ariſe from his apprehending that any real ſcandal was couched under it, but from his wiſhing to retain the good opinion of his fellow-ſinners, not conſidering "that all who will live godly in Chriſt Jeſus ſhall ſuffer perſecution."

However, by the grace of God, he now began to ſee the plan of ſalvation through faith more clearly, diſcovering in the atonement through Chriſt ſomething quite ſuitable to his caſe; but he was much diſſatisfied that he did not enjoy a ſenſe of forgiveneſs through it. He lamented that he had not opened his mind to any ſerious perſon, but obſerves, "I believe ſome of our friends thought on my ſtate." Some members of the Society obſerving his ſerioufneſs, invited him to go to the Claſs Meeting. And as he was convinced of the utility of this mean of grace, he readily conſented, and joined the Society, September, 1794, in the 16th year of his age. For ſome months he was in a very uncomfortable ſtate of mind, hearing his brethren ſpeak with ſcriptural clearneſs of what God had done for their ſouls, and not enjoying the ſame bleſſing himſelf. He ſays, "I was almoſt faint with deſiring, and did not know how to bring the bleſſing of pardon home to myſelf. I believed the word of God, I believed in the ability and willingneſs of Jeſus Chriſt to ſave, and for ſome time I did not know what it was I did not believe. But I was then determined not to profeſs enjoying the love of God till I could tell both the time and place when and where I received it. I did not look for the bleſſing in any other way." A ſtrong deſire to be right, led him to make this reſolution, together with a fear of being deceived. For having heard of many being brought to God this way, he ſimply thought it muſt be the caſe with him too.

It is well, indeed, to have ſcriptural evidence of our converſion, but to ſuppoſe that exactly the ſame circumſtances muſt attend every perſon's converſion, will appear very erroneous, when we conſider the difference of tempers, diſpoſitions, and education among mankind. He was ſoon convinced that it was improper for him to direct the Lord, and then obſerves, "Through the

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mercy of God I submitted to be saved any way, and soon found the sting of death drawn, was enabled by degrees to lay hold on the hope set before me; and was made as sensible of my acceptance with God through Christ as of my existence. And I found my evidence grow clearer and clearer like the opening day, so that from April, 1796, I never lost the witness of the Spirit of God that I was his child." He was now invited to pray in public, to which he was much averse, being very diffident of his abilities. Yet after he became more acquainted with divine things, he found great pleasure in this duty. He now began to be more established with grace, both with respect to his judgment and experience, and made some proficiency in the happy art of living by faith in the Son of God, using his faith both as an arm to lay hold therewith on the gracious promises of God, and as a shield wherewith to quench all the fiery darts of Satan. And in this last respect he particularly needed it, as he was now beset with many temptations of a sceptical nature. "None can tell," says he, "except those who have felt the same, what effect these had upon my mind. Even in my happiest moments it would be suddenly suggested to my mind, 'What if all this be false? What if the Scriptures be not true; if thy religion be vain?' with many such suggestions." And though both the internal and external evidences of Christianity appeared to him with very great clearness, yet, in these exercises, he often felt a momentary suspension of some part of his Christian comfort.

About this time he was called to suffer the loss of a pious, affectionate father. Upon this occasion he observes, "To my grief and joy he departed this life in August, 1800: when I thought of temporal things, that I was left joint executer with my mother, that the whole care devolved upon me, and that we were eleven children;—I say, when I thought of these things, together with the affection I had for my father, his death was painful to my feelings. But when I turned my thoughts to his happy state, I was ready to envy it. And though my feelings were acute, yet, if ever I felt the presence of God, it was when I was following his corpse to its quiet resting place. And, I bless God, these trials brought me nearer to him."—About seven months after the death of his father, a sore fever went through the family, which took away his affectionate mother, who died, as she had lived, in the faith of Jesus; and also one of his brothers. And although he and the rest then survived, it is probable this affliction laid the foundation of that consumption which has since removed him and one of his sisters into eternity. His attention being called to so many things, in consequence of the peculiarity of his situation, he suffered the cares of this life to engage his mind too much, which, in some degree, eclipsed the former brightness of his experience.

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When he perceived this, he was much dejected, and would often mourn that he was not so spiritual in his thoughts, desires, and affections as before. As he hated hypocrisy, he would not attempt to conceal this; neither could he rest till all the remains of the carnal mind should be destroyed: and for several months before his death, it was evident to all that a very great revival of the work of grace had taken place in his soul. Till he was entirely confined to his bed, he continued to act in the weekly prayer-meeting which was held in his house, and, at one time, observing a person backward to pray in public, he said, "Oh, if I had strength I should be like Peter." He meant he should be forward to act, for he was very anxious to be doing something for God. While he could pray in his family, in which duty he was regular, he was observed to be unusually fervent, addressing the Almighty as if in his immediate presence. His prayers were prevalent indeed, and the precept and promise, "Ask and ye shall receive," were truly verified in him.

As his affliction increased, he became more and more like a man on the verge of heaven, wanting to close his eyes and heart on this material world. If asked a question about worldly business, he would reply, with a heavenly smile, "You must do as well as you can." If the solemnity of death and the grave were mentioned to him, he would reply, "Death and the grave have nothing terrible to me now." I had frequent opportunities of visiting him, and the duty was made truly delightful by the pious spirit which he manifested. While we were conversing on the work of the Spirit of God on the human mind, it frequently seemed as though Heaven filled the room, but especially both our hearts. His gratitude was very conspicuous. He was peculiarly thankful when any of his Christian friends called to see him. And a real regard to his pious and respectable character led many to spend a little time with him. And none, I believe, left him without learning some useful lesson and reaping some present benefit. I remember, at one time, his expressing himself nearly in the following words: "What amazing pleasure I have lately felt in viewing the plan of salvation laid down in the Gospel, so that deep as the fallen degenerate state of sinful man is, yet the atonement by Jesus Christ is deeper; and though man cannot give satisfaction for his crimes, the provision made by the blessed God is such, that salvation, full, free, eternal salvation is offered to him, and Jesus intreats the sinner's consent to be made happy by becoming holy. Oh the love, the love, the love of God!" Having uttered these words, he wept for joy.

His resignation also to the Divine appointment was equally evident. Although death was about to separate him from an

affectionate wife and three young children, whom he tenderly loved, together with a profitable situation, much improved by his industry and good management, yet he cheerfully resigned up all to God. Once he observed to me, "I have been for a few moments molested by a temptation concerning my wife, children, and situation, as though something whispered, 'Can it be reasonable that thou shouldst die now?' but thanks be to the Lord, I rose above it immediately by faith, considering that my God is too wise to err, and too good to be unkind. I know he will take care of mine as well as me." He often talked about Heaven, and asked, "Do you think we shall know each other in Heaven?" On being answered, "Undoubtedly"—"Oh yes," replied he, "and not only our knowledge, but also our love, will be astonishingly improved and refined. If the knowledge of God, which we enjoy on earth by faith, so raise our affections to him, what shall we enjoy when we see him face to face! So clear and just our views will then be of God and his works in Creation, Providence, and Redemption! Redemption! Oh that glorious theme!" Thus he continued happy in God, and speaking of his goodness till November 22, 1806, when his happy spirit took its flight to the regions of everlasting joy.

## MISCELLANEOUS.

### To the Editor.

Sir,

IT is with humility I presume to request the favour of an early insertion of the following Lines in your useful Miscellany, if deemed worthy of attention.

HAVING been in the habit of reading the Methodist Magazine, it gave me much satisfaction, when I saw an Advertisement on the Cover of your Number for February last, relative to a Work of Mr. D. Isaac, as a refutation of the sentiments of Messrs. Winchester, Wright, and Vidler, on the Doctrine of Restoration. Having had previous information of the Author's design of publishing a Work of this nature, I anxiously looked forward to a period when I should be favoured with a perusal of its contents. At length I had the privilege of reading what at once pleased, satisfied and astonished me. Such are the powerful, laconic, and yet comprehensive arguments which the Author advances, that I humbly believe they will not be easily refuted; yea, such is the weight they contain, that I was informed by a friend, who is personally acquainted with Mr. V. that that gentleman felt them most severely; and found himself highly offended with the publication, although he had, previous to its appearance in

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the world declared to my friend, in a vaunting and triumphant ſtile of language, he was ready to take up his pen to defend the doctrine of Reſtoration againſt any man in the world. In conſequence of Mr. V.'s declaration, I expected by this time to have heard of his anſwer to the above, but, I am inclined to believe, he will very modeſtly decline the conteſt.

While I would paſs an encomium on the work of Mr. Iſaac, and heartily wiſh its extenſive circulation, ſorry I am to ſay, one qualification is wanting eſſentially neceſſary to obtain this deſired end, and that is (ſtrange as you may think it) a higher price to be fixed on the Work. Had I not evident and lamentable proofs of what I have aſſerted, with the concurrent ſentiments of others, I ſhould not have troubled you with theſe lines; but when I am recommending this publication, my feelings are pained to hear thoſe who have never read it, appreciate its value, in language ſimilar to the following. "Why, it is only an eighteen-penny thing! What can it contain worth notice on a ſubject of that nature?" Or, "How is it poſſible ſo ſmall a work can enter into ſo intereſting a ſubject with any degree of minuteneſs?"

I readily admit, when the price was fixed ſo low, the publiſher might think it would have a tendency to accelerate the ſpread of the publication; but matter of fact proves the contrary. Had the ingenious author mentioned his deſign publicly to the world, previous to the appearance of the Work, intimating it would be printed in a ſuperior ſtile, on wove paper, put in boards, &c. &c. and that the price would be five ſhillings, we ſhould have heard of its fame far and near. But for want of this, ſorry I am to ſay it, this excellent Work lies in obſcurity,* almoſt unnoticed, although ſo well calculated to overthrow ſentiments which open the way to Socinianiſm, and Deiſm. Yea, Mr. V. himſelf acknowledged to my friend, that he conſidered the doctrine of Reſtoration, when embraced, to be, in general, the beginning, or dawning of Unitarianiſm, a term ſynonymous with Socinianiſm.

In the narrow circle of my acquaintance, I knew a man who embraced the Reſtoration Scheme, and afterwards the Socinian's Creed, who aſſured me he ſhould never deny the honourable name of a Deiſt. Thus we ſee error advances ſtep by ſtep, till the mind is filled with Scepticiſm, and becomes capable of doubting the very exiſtence of vice and virtue. For my part, I muſt ſay, I am at a loſs to know how Mr. Wright or Mr. Vidler can maintain the Reſtoration ſcheme, on any other ground than the premiſes juſt mentioned, as they avow themſelves ſtrict Anti-ſatisfactioniſts, and of courſe deny the atonement, and conſider the blood of Chriſt as altogether uſeleſs with reſpect to the expiation of ſin. Now, according to this ſcheme, if theſe gentlemen admit ſin to have a poſitive exiſtence, and deny the atonement made for it, with the influence of Divine grace, which

* Our Correſpondent is miſtaken: the Work has an extenſive circulation, and the firſt Edition is nearly all ſold.

alone can destroy its power in our hearts, will they please to inform us how we, who are on this side the grave, shall ever obtain a title to, or fitness for heaven, and more especially, how those shall obtain these things who have gone down to the pit where a gulph is fixed, the boundaries of which none can pass?

It is true, there are some persons who constantly delight to talk of God's mercy and love to his creatures, and I would ask, Who does not? Yet when we consider his mercy exhibited to man, we would behold it held forth through a medium consistent with the dignity of his character; "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."

But again, if we admit the idea, that the Divine Being can pardon our offences, independently of the atonement, on the ground of his mercy and infinite love, we may ask, Would that act of pardon destroy these evil principles, which must be considered as the source from whence our offences flow? Surely where the streams are impure, the fountain must be corrupt; and it is expressly declared that "nothing unholy can enter into heaven." It appears therefore evident, that unless this act of pardon will effect the destruction of the corrupt principle, we have no proper qualification for the enjoyment of eternal happiness, even although this act of mercy should be extended unto us in a dying moment. Now as we believe no man will assert, that when a crime is pardoned, that act of mercy destroys the source of the offence, it appears some other cause must produce that effect, and this cause is none other than the Divine influence, which, to speak in the language of Scripture, is the power of the Holy Ghost working a death unto sin. But if this Divine influence be denied, even our brightest prospects of future happiness, on the ground of infinite love, would be very dark and gloomy, and the foundation itself too slender to rest eternal expectations upon.

But after all, it must be admitted, the Unitarians, according to their present creed, have got rid of one disadvantage, which Mr. Winchester laboured under. He found it amazingly difficult to wash Satan sufficiently clean, to render him capable of entering into heaven, but as the major part of them roundly assert from the pulpit, that there is no such being in existence as the devil, they have completely got rid of this difficulty. Yet I must acknowledge that this is not the case with all of them. I heard one, when preaching in the absence of Mr. V. tell his congregation, that they all either belonged to God—(a pause) or *something else*; but what being this *something else* was he left us to find out, as he did not define it's nature in the following part of his discourse.

I am, Sir, your's, &c.

F. C——R

*Witney, Nov. 4, 1808.*

To

## To the Editor.

Dear Sir,

IF the following Obſervations ſhould be conſidered of ſufficient importance for inſertion in your periodical Work, you will pleaſe to make them public.

IT has happened, almoſt uniformly, that whenever my heavenly Father has been pleaſed to add to my worldly ſubſtance,—a deſire to lay up treaſure upon earth has alſo accompanied it. My judgment has been againſt doing this: the love of mercy, which from my earlieſt infancy, God has given me, of courſe, has ſtrongly oppoſed it:—nevertheleſs, attempts have been made by the infernal ſophiſtry of Satan, at various times, to perſuade me to the ſin: and ſometimes, ſuſpecting no evil, ſuch reaſonings, judged prudential, have been indulged. However, from ſuch a ſtate of danger, my gracious God has frequently aroufed me, and enabled me to diſcern the ſnare before it entangled me.

The following two Anecdotes, *amongſt many others*, which I could relate, may afford aid to ſome who may be harraſſed in the ſame way that I have been.—A few years ſince, you were called to ſolicit the aid of the congregation to a Charity that was in arrears. At this time God had proſpered me; and a thought, that it was proper to ſave and lay up money began, as uſual, again to intrude itſelf. A few minutes before the ſervice was concluded, ſuch a train of reaſonings aroſe in my mind to this effect, as it would be too tedious to particularize.—The moment arrived for deciſion, and I had put an half-guinea into my hand: but, quick as lightning, it was ſuggeſted to my mind, "Theſe are the whiſperings of Satan: the call is providential:—Exertions muſt be made by a few, or the large ſum wanted will not be collected."—I ſaw through the device of Satan, and exclaimed, "Get thee behind me." And with inexpreſſible pleaſure and delight, I gave a £5. Note.—Need I tell you, dear Sir, the reſult?—You anticipate it.—My covetous inclinations vaniſhed: tears of gratitude fell from my eyes, and I rejoiced in God my Saviour!—Now mark what followed in a few days.—That God, who had fed me, and my numerous family for many years, performed in my favour, what I little expected. He gave me, in a way entirely unthought of, exactly *twenty-five* times the ſum I had given.

*Within a few days*, it has pleaſed my gracious God to add conſiderably to my income.—Would you credit the fact?—Again, covetous inclinations have ariſen in my heart.—Laſt Sunday the collections for the benefit of the Strangers' Friend, or Benevolent Society, were to be made.—My uſual donation was a guinea.—But now I was reaſoning if half-a-guinea would not be ſufficient.—And I ſo far yielded to this kind of reaſoning, that I actually opened my drawer, and put the half-guinea in my pocket.—The illuſion laſted but a few minutes,—and that I might again defeat the enemy of my ſoul, I gave both the guinea and the half-guinea.—Thus my heart was again at reſt.

Such

Such is the method by which I have been enabled to refift and conquer covetous reafonings and inclinations: and I hope many will imitate my example, and obtain a fimilar triumph, together with fimilar fubfequent comfort, and the *unfpeakable peace of foul*, I have ever found by fo doing.

One word more and I have done.—Whenever "my wine, my corn, and my oil" have increafed, I have been generally enabled, bleffed be my God for ever, to make a few offerings to his glory and to the comfort of fome of my poor brethren. On this prefent occafion, therefore, do me the kindnefs of accepting the further fum of £10 on behalf of Kingfwood-School: an Inftitution which claims, irrefiftibly claims, the attention of every benevolent heart.

And praying moft fervently that the God of all mercy may fucceed this and every other Inftitution of love; and that you and your indefatigable affociates in the miniftry may continue to be burning and fhining lights,

OLD-STREET-ROAD, April 28, 1808.

I am, &c.
J. H.

Dear Sir,

AS the following fingular account, furnifhes another inftance of the aftonifhing fagacity of part of the brute creation; you will probably find it a place in fome department of your pleafing and much read Mifcellany. Mr. Atwood, one of the firft race of Methodift Preachers, and now refpectably located on this circuit, is the author, and was travelling in Yorkfhire at the time when the following facts took place.

CONGLETON, July 21, 1808.

W. HILL.

IN the early days of Methodifm, (about fifty years ago) meetings for preaching and prayer, though not near fo frequent as at the prefent period, were, however, fomewhat regular; and about Birftal, ufually well attended. The people who frequented the meetings at that place, had repeatedly obferved a dog that came from a diftance; and as at the houfe to which he belonged, the Methodifts were not refpected, he always came alone. At that time, the preaching on the Sabbath began immediately after the fervice of the Church concluded: and as this remarkable animal, on thofe occafions, invariably attended, he acquired the name of the "Methodift dog." Being generally met by the congregation returning from the Church, he was conftantly abufed and pelted by the boys belonging to the party. His regular attendance had often been the fubject of public debate: and merely to prove the fagacity of the animal; the meeting, for one evening, was removed to another houfe. Whatever were the thoughts entertained

entertained concerning him; surprising as it may seem, at the proper and exact time, he made his appearance!

A few weeks after this, his owner returning intoxicated from the market at Leeds, was in a narrow, shallow stream, unfortunately drowned: and, astonishing to relate, the faithful dog no longer attended the preaching!

Diversity of opinions may prevail on this subject, but good John Nelson used to say concerning it, "The frequent attendance of this "dog, at the meeting, was designed to attract his master's curiosity, "and engage him thereby to visit the place: where hearing the Gospel, "he might have been enlightened, converted, and eternally saved." "But," added he, "the end to be answered, being frustrated by "his death, the means to secure it were no longer needful."

Thus, "God speaketh once, yea twice, yet man perceiveth it not," Job.

*The following interesting account of a new Volcano which has made its appearance in one of the Azore* Islands, we believe will be acceptable to our Readers. It is copied from a Letter of the American Consul at Fayal, to a friend at St. Michael's, dated June 25, 1808.*

"ON Sunday, May 1st, at one, P. M. walking in the balcony of my house at St. Antonio, I heard noises like the report of heavy cannon at a distance, and concluded there was some sea engagement in the vicinity of the island. But soon after, casting my eyes towards the island of St. George's, ten leagues distant, I perceived a dense column of smoke rising to an immense height: it was soon judged that a volcano had burst out about the centre of that island, and this was rendered certain when night came on, the fire exhibiting an awful appearance. Being desirous of viewing this wonderful exertion of nature, I embarked on the 3d of May, accompanied by the British Consul, and ten other gentlemen, for St. George's; we ran over in five hours, and arrived at Vellas, the principal town, at eleven, A. M. We found the poor inhabitants perfectly panic-struck, and wholly given to religious ceremonies and devotion. We learned that the fire of the 1st of May had broken out in a ditch, in the midst of fertile pastures, three leagues S. E. of Vellas, and had immediately formed a crater, in size about twenty-four acres. In two days it had thrown out cinders or small pumice

* The Azores are Islands in the Atlantic Ocean, lying between 25 and 33 degrees of West longitude, and between 36 and 40 degrees of North latitude. They are also called the WESTERN ISLES, because of their situation. They were discovered by the Flemings in the Fifteenth Century, and are seven in number, viz. Tercera, St. Michael's, St. Mary's, Gracioſa, St. George's Island, Pico, and Fayal.

stones,

ſtones, that a ſtrong N. E. wind had propelled Southerly; and which, independent of the maſs, accumulated round the crater, had covered the earth from one foot to four feet in depth, half a league in width, and three leagues in length; then paſſing the channel, five leagues, had done ſome injury to the Eaſt point of Pico. The fire of this large crater had nearly ſubſided, but, in the evening preceding our arrival, another ſmall crater had opened, one league North of the large one, and only two leagues from Vellas. After taking ſome refreſhment, we viſited the ſecond crater; the ſulphurous ſmoke of which, driven Southerly, rendered it impracticable to attempt approaching the large one. When we came within a mile of the crater, we found the earth rent in every direction; and, as we approached nearer, ſome of the chaſms were ſix feet wide; by leaping over ſome of theſe chaſms, and making windings to avoid the larger ones, we at length arrived within two hundred yards of the ſpot; and ſaw it in the middle of a paſture, diſtinctly, at intervals, when the thick ſmoke which ſwept the earth lighted up a little. The mouth of it was only about fifty yards in circumference; the fire ſeemed ſtruggling for vent; the force with which a pale blue flame iſſued forth, reſembled a powerful Steam-engine, multiplied a hundred fold; the noiſe was deafening; the earth where we ſtood had a tremulous motion, the whole iſland ſeemed convulſed, horrid bellowings were occaſionally heard from the bowels of the earth, and earth-quakes were frequent. After remaining here about ten minutes, we returned to town; the inhabitants had moſtly quitted their houſes, and remained in the open air, or under tents. We paſſed the night at Vellas, and the next morning went by water to Urſulina, a ſmall ſea-port town, two leagues South of Vellas, and viewed that part of the country covered with the cinders before mentioned, and which have turned the moſt valuable *vineyards* into a moſt frightful deſart.

On the ſame day (May 4,) we returned to Fayal, and on the 5th and ſucceeding days, from twelve to fifteen ſmall volcanoes broke out in the fields we had travelled on the 3d, from the chaſms before deſcribed, and threw out a quantity of lava, which travelled on ſlowly towards Vellas. The fire of thoſe ſmall craters ſubſided, and the lava ceaſed running on the 11th of May; on which day the large volcano, that had lain dormant for nine days, burſt forth again like a roaring lion, with horrid belchings, diſtinctly heard at twelve leagues diſtance, throwing up prodigious large ſtones, and an immenſe quantity of lava, illuminating at night the whole iſland. This continued with tremendous force until the 5th of June, exhibiting the awful, yet magnificent, ſpectacle of a perfect river of fire (diſtinctly ſeen from Fayal) running into the ſea. On that day, the 5th, we experienced that its force began to fail, and, in a few days after, it ceaſed entirely. The diſtance of the crater from the ſea is about four miles, and its elevation about 3,500 feet. The lava inundated and ſwept away the town of Urſulina, and country houſes and cottages adjacent, as well as the farm-houſes throughout its courſe. It,

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as uſual, gave timely notice of its approach, and moſt of the inhabitants fled; ſome few, however, remaining in the vicinity of it too long, endeavouring to ſave their furniture and effects, were ſcalded by flaſhes of ſteam, which, without injuring their clothes, took off not only their ſkin but their fleſh. About ſixty perſons were thus miſerably ſcalded, ſome of whom died on the ſpot, or in a few days after. Numbers of cattle ſhared the ſame fate.

The Judge and principal inhabitants left the iſland very early. The conſternation and anxiety were, for ſome days, ſo great among the people, that even their domeſtic concerns were abandoned, and, amidſt plenty, they were in danger of ſtarving. Supplies of ready-baked bread were ſent from hence to their relief, and large boats to bring away the inhabitants who had loſt their dwellings. In ſhort, the iſland, heretofore, rich in cattle, corn, and wine, is nearly ruined; and a ſcene of greater deſolation and diſtreſs has ſeldom been witneſſed in any country."

## OBITUARY.

DIED, Jan. 23, 1808, Mrs. Penman, aged 29. From her youth ſhe was fond of reading and frequently retired from company for that purpoſe. On one of theſe occaſions, her mother entering her room, found her in tears, with a book in her hand, and enquiring why ſhe wept, ſhe replied, "Becauſe I am a ſinner."

Soon after this, ſhe went to the Methodiſt Chapel in Harwich, where ſhe heard Mr. Hickling, and under his preaching was deeply convinced of her guilt and danger. From that period ſhe gladly embraced every opportunity of hearing the goſpel, as preached by the Methodiſts, and ſoon obtained, what her heart ſo ardently breathed after, the remiſſion of ſins by faith in the blood of Chriſt. To live for eternity was now the great buſineſs of her life, and the ſupreme felicity of her ſoul. Her genuine piety and amiable character endeared her to her chriſtian friends, by whom ſhe was greatly beloved.

For twelve months, prior to her death, ſhe was in a ſtate of affliction. During that period, ſhe was generally happy,—frequently inexpreſſibly ſo. From Mr. Fletcher's letters, ſhe derived peculiar edification and conſolation. Through the whole of her affliction ſhe manifeſted a remarkable degree of patience, ſubmiſſion, and ſerenity of mind. The friends who ſo kindly and frequently viſited her, are witneſſes of this. As the ſtrength of her mortal frame declined, the purity, vigor, and felicity of her ſoul evidently increaſed. Three days previous to her triumphant death, ſhe joyfully exclaimed, "Precious Jeſus!". Mr. P. ſaid, "He is precious to you, my dear." "Yes," ſhe replied, "He is precious." Towards the cloſe of life, ſhe repeatedly requeſted her friends

not

not to pray for her recovery, but with the greatest submission to the will of God; adding, "I think your prayers detain me here."

The day before her death was a blessed one indeed. On the morning of that memorable day, the Lord manifested himself to her soul in a glorious manner. All was assurance and peace, exultation and gratitude. She spoke of her approaching dissolution with composure and complacency of soul. The last words she was able distinctly to utter were, "Precious Jesus!" She was quite sensible to the last, and able to speak till within twenty minutes of her peaceful dismission from the body.

The decisive moment evidently and rapidly approached. Three of her nearest and dearest relations, with two other friends, were present, who kneeled round the bed of the dying Christian. While her affectionate husband was offering up an heartfelt prayer to the God of the living and the dying, her happy soul took its flight.

On the 26th, her remains were carried into the chapel, and from thence to the church. Being the first Methodist Preacher's wife who had ever died in St. Neot's, a great number accompanied her remains to the grave. On the following Sunday, Mr. John Bumhead, who knew her well, (having travelled with her husband nearly three years) preached the funeral sermon. The congregation was very large and serious, and the discourse solemn and impressive.

Phebe Wortley, of Dudley, departed this life in the month of July, 1807. She had been a member of the Methodist Society about forty-five years, and never, in all those years, wilfully departed from the Lord. She left her class a few months, many years ago, without any apparent reason, but even then she could not be happy without regularly paying her weekly contribution, towards the support of the cause of God. Her conduct was uniformly steady, so that in no instance, from first to last, did she ever disgrace her holy profession. Happiness in God was her portion from one year to another. A common expression, which she used in her class-meeting, was, "I have a loving confidence in God;" meaning, a confidence accompanied with love.

Several years before her death she was deprived of sight; but that loss was made up by the consolations of genuine religion. The interior eye was open, by which she beheld the Sun of Righteousness.

Her last illness continued for some time, and she suffered much; but God was with her, and supported her by his right hand. She often said, "I am panting and breathing for holiness." She often cried out in great earnestness, "O to be filled with love! I want to be filled with love!" It appears that her desire was satisfied, and that she was filled with that love which casteth out fear. Mr. Homer called upon her [illegible] before her dissolution, and said, "Phebe are you afraid of dying?" She replied with confidence and animation, "Afraid to die? No indeed."—Thus another of our old members is gone, we trust, to join the Church above. At the

old

old Methodists will soon be gone! May those who succeed, have a double portion of their spirit!

J. EDMONDSON.

AUG. 1807, died at Huddersfield, ELIZABETH PARKIN, daughter of Jonathan and Elizabeth Parkin. She was born at Rochdale, in Lancashire, Jan. 26, 1793.—In the ninth year of her age, being then with her parents at Rotherham, the said three sisters (a little after their father) became earnestly concerned about their salvation: two of them died happy in the Lord about three years ago; the other two, it is hoped, are adorning their profession. When her parents left Rotherham, their departed daughter, losing her companions, and not meeting in Class, did not fully retain the concern she had before evidenced for salvation, yet she was so far preserved in the fear of God, as to be strictly moral in her conduct. But about half a year before her death her religious concern was very much revived, and becoming truly in earnest, she soon obtained satisfactory evidences of pardon and acceptance through Christ. And that divine and saving grace had now taken possession of her heart was very apparent from her diligence in the means of grace, the choice of her company, and the government she had of her tempers, words and actions. And her parents began to please themselves with the prospect of seeing her in future years a steady, intelligent, experienced Christian, and a pleasing companion to her mother, in the times of Mr. Parkin's absence from home: but death soon blasted these hopes concerning her.

On Thursday, Aug. 13, (the day on which her father returned from the Conference in 1807) she complained of a pain in her head and back; of a particular coldness of her feet, and some little pain also in her breast. She was restless that night, and the next morning the advice of a physician was taken, who informed them that she had some inflamation on her lungs, and that he was afraid it would prove the Typhus fever. All was done, it appears, that art could do to save her; but alas! in vain. From Friday noon to Monday night following, she had no sleep, but about midnight fell into an uneasy slumber. Her father watched her diligently till four o'clock in the morning, expecting her to awake refreshed. But his fears then began to be roused by an apprehension that she was sinking into a lethargy, and every following moment confirmed his suspicions; and by five o'clock the same morning she breathed her last. During her affliction, which was very painful, she was not heard to utter a word of complaint, nor did she ever express either desire of life or fear of death. Some of her last words were, "I must go very soon, but don't grieve on my account; I am going to glory." She then prayed very affectionately for each of the family, till her recollection was lost. Her parents felt most acutely on this mournful occasion: yet, were preserved from foolishly arraigning either the righteousness, or wisdom, or goodness of their heavenly Father

MISSIONARY

## Missionary Intelligence.

Extract of a Letter from Mr. *Charles Hodgson*, to Mr. *William Myles*, dated *Tortola, July* 15, 1808.

Very dear Brother,

I KNOW not how to express the pleasure I feel at the receipt of a letter from you. It was indeed a cordial to my languishing mind. You cannot think how much a letter from England rejoices us: it encourages, instructs and stimulates us to redouble our exertions and zeal for the glory of God. Since my last we have been going on gloriously. By comparing this year's account with the last, you will see the Lord has added to our number some hundreds. I wish you could but attend one of our love-feasts, you would be in an extacy to hear the poor Africans relate the goodness of God in their artless manner.

March 1, Mr. Toland and Mr. Joseph Taylor arrived here. Mr. Toland landed in Barbadoes the very day on which I left it. He continued there with Mr. Willis until the date above-mentioned. Mr. Taylor is a blessed young man. The Lord is with him, and his word is with power. He has been a great blessing to me, and strengthened my hands greatly.

The principal Magistrates of this Island, have seats in our Chapel, and constantly attend preaching. They are very familiar with us. A few weeks ago the Commander in Chief of the Windward Islands, General W. and his Staff, were here. They all attended the Chapel. Mr. Taylor preached, and the next day we received a letter from the King's Council (a good friend of ours, and a communicant) informing us the General and President were highly pleased with the sermon. Mr. Taylor and myself waited upon the General. He received us with great kindness, talked with us about an hour; and declared himself quite satisfied with all our proceedings. We were invited to dine with him and his Officers: we went accordingly, and were treated with all possible attention and respect. We were desired to ask a blessing, and to return thanks, which we did, all standing up: the General himself setting the example. Our company consisted of all the principal Officers, civil, naval, and military, then upon the Island.

I am extremely thankful for the advice you have given me, concerning the mode of study which I should pursue.

In one of my voyages, to one of the neighbouring Islands, which form a part of our Circuit, I lately had an opportunity of seeing the wondrous works of God in Creation. Two large whales were sporting on the surface of the water, at a little distance from us, so that I could examine them correctly. They spouted up the water to a considerable height in the air like an engine. O Lord, great and marvellous are thy works!! Present my love to your family, and all my friends in Liverpool. Another letter would confer an additional favour on

Your affectionate Brother,

Charles Hodgson.

From

From Mr. WILLIAM SUTCLIFFE, to the Committee, dated Liverpool, Nova-Scotia, Auguſt 18, 1808.

Fathers and Brethren,

THROUGH the tender mercy of God I am ſtill in time, and feel my ſoul engaged, in ſome meaſure, in the good cauſe of God. I bleſs his holy name, that ever he called me, by his grace, to ſeek his face, and that he compaſſionated my ſoul when in diſtreſs, and manifeſted himſelf to me as a God of pardoning love, and that he inclined me to ſeek the wandering ſons of men, and to proclaim the glad tidings of ſalvation! And glory, yea, eternal glory be to his holy name, that, he hath, in ſome meaſure, bleſſed my poor worthleſs labours to the ſouls of men, which has given me great encouragement. I am ſtill, in my weak way, exhibiting Jeſus on the pole of the goſpel, and my hands are upheld by a praying people, and my ſoul encouraged by one and another being brought to the knowledge of the truth. The ſpring of 1807, was a very encouraging time to me. When indeed we had a plentiful harveſt; and, bleſſed be God, from the happy effects which ſtill remain, we have every reaſon to ſay, it was a work of God. Many, who previous to that time, were very immoral in various reſpects, now adorn the doctrine of God their Saviour, by a holy life. The accounts we tranſmitted to you, concerning that very extraordinary work of God, were authentic. They concerned, chiefly, the ſocieties and congregations that attend our miniſtry. And we do, and ſhall exculpate ourſelves, as Methodiſts, from the charge of regarding dreams, viſions, or trances, and concluding that a perſon is converted becauſe he is afflicted, cries out, or falls down.—Yet we love to ſee people affected, and deeply convinced of ſin, and to hear them cry out, like the jailor at Philippi, in the bitterneſs of their ſouls for mercy; and as the three thouſand, no doubt, did on the day of Pentecoſt, mentioned Acts ii. But we do not conclude, that any are converted, or really penitent, unleſs they bring forth ſcriptural fruit.

But to return to the account of my flock.—We had very refreſhing ſeaſons the laſt ſummer, and alſo, in the courſe of the winter, particularly in our claſs-meetings. And the laſt ſpring, the Lord viſited us in a very powerful manner, eſpecially among the members of the ſociety; thoſe who had been long in the way, being much quickened, and the young converts encouraged and confirmed in the faith of Jeſus Chriſt. Some backſliders were alſo reſtored, and four or five ſinners brought to the knowledge of the truth. We have had ſome conſolatory times lately: yet nothing ſpecial is doing at preſent. But we are looking forward, and intreating the Lord to work in us all the good pleaſure of his goodneſs, and the work of faith with power.

If you could ſpare us ſome preachers we ſhould be very thankful. For they would be a great help and encouragement to us. I wiſh my ſincere thanks to be preſented to the Bible-Society for the Teſtaments they ſent us. They were very acceptable, and many of the poor receivers have prayed earneſtly to God for their kind benefactors. If theſe very kind

friends

friends could favour us with another present of the same kind it would be thankfully received.

I am, &c.

WM. SUTCLIFFE.

Extract of a Letter from Mr. JOSHUA MARSDEN, to the Rev. Dr. COKE, dated Brackish Pond, Bermuda, Sept. 2, 1808.

Rev. and dear Sir,

YOU will doubtless be anxious to know something relative to the infant mission in Bermuda, and I am happy to inform you that I see more and more the wisdom of Providence in inclining you to send me to these islands, which, though abounding with all manner of wickedness, are nevertheless a very wide and suitable field, for missionary industry and zeal. In the little town of St. George I have united about fifty in society, most of whom are Coloured People, or Blacks, who are athirst for salvation and instruction, and very thankful that God hath sent a missionary among them, to teach, as they say, such poor blind creatures the way of life and happiness. In the country, the scene of Mr. Stevenson's labours, I have not yet been able to form a society, except a small one, at Somerset. I have large congregations in the country, but they hitherto keep aloof; nor will they, in general, let their slaves come at all. They run away, with the idea that religion would make them proud, and negligent of their duty. Hitherto the Governor has treated me kindly; but religion will derive no support here from power, opulence, or office. It must stand upon it's own legs, as in the apostolic times. Nor was there ever a place where the salvation of the soul was less thought of than in Bermuda. Many suppose, that going to hear one sermon in four weeks is quite sufficient: while others affect to think that God is too good to send a soul to hell for a little sin. In this little mercenary place, nothing is esteemed but money: the people are chiefly all of one religion, that of money, pleasure, vanity, while the Trinity they believe in and worship, is the world, the flesh, and the devil. You would be astonished how few white men there are in the country. They are chiefly at sea, and in Turk's Island making salt. Wherever I preach, except in St. George's, I have generally six women for one man, and so dressy that you would suppose them to be going to a ball.

This island has been in a most deplorable state for provision, since the American embargo. Indeed upon the very verge of a famine, or actual starvation, and living is so high that the mission will be expensive at the first. I had to sell most of my furniture in New Brunswick, not being able to hang it in the vessel, which was every part stowed full, so that since I came hither I have had to buy furniture at an extravagant price. This, together with my having had to buy and keep a horse, at the rate of about a dollar and a half per week, will render my situation expensive. Added to these things, my wife has been sick since we came, and you know what the Doctor's fees are in the West Indies. And as my wife here has two little ones, we are obliged to hire a black woman, which is an additional expense. For the weather is so very hot, that she cannot stand the fatigue

of

of going about the houſe in her weak ſtate with two children to attend to.

As yet I have received nothing ſince I came but 18 dollars to pay for the hire of a room I preached in at St. George's. This little ſociety is poor, but they have begun to ſubſcribe 5 dollars a week to buy a piece of land to build upon; although I deſpair of going forward with any thing of the kind, unleſs you will lend us a little aſſiſtance. With the ſum or donation of £100. I may be enabled to erect a little meeting-houſe, and give the miſſion an eſtabliſhment. Dear Sir, if you can do any thing on this occaſion, do help us. Never was there a place that ſtood more in need of ſuch a thing than this. We live very œconomically, and yet I ſhall ſoon be obliged to draw upon the treaſurer again. Taking in houſe rent, and all matters, we cannot live at all under 12 dollars per week: flour itſelf is, from 18 to 20 dollars a barrel, and other things in proportion. And even with that ſum we can only afford a little freſh fiſh, or ſalt meat to dinner. Freſh meat is from two ſhillings to two ſhillings and ſixpence per pound.

Could we get a little Chapel, I make no doubt but a miſſionary might be ſupported independently of the funds at home. But till this be the caſe, his whole living will have to come from that quarter. The ſummer is uncommonly hot. I have had two very heavy ſun ſtrokes, as they call them here. One more as ſevere as the laſt, might ruin my conſtitution and ſend me to my grave. However, it is a conſolation, that I am in God's hands, who cannot err. I ſtill live in the country, both becauſe keeping a horſe, and alſo houſe rent is much cheaper than in the town. But I intend to remove back to St. George's as ſoon as poſſible, becauſe there is a far brighter proſpect of doing good by devoting a greater part of my time to that town, than I can poſſibly do at preſent, living at the diſtance of ten miles, beſides my having ferries to croſs.

The former perſecutors of Mr. Stevenſon have not as yet moleſted me, by reaſon, as I ſuppoſe, of my being protected by the Governor, who very kindly aſked me a little while ago if any perſon had attempted to diſturb me. On my application to his Excellency for the grant of a little lot of land near the town to build, in future, a ſmall meeting-houſe upon, he very handſomely promiſed, that if the land alluded to was not granted me would do all in his power to let us have it, and requeſted me to wait upon him again, and he would get more information reſpecting it, and let me know. Well, the work is the Lord's, and he can turn the hearts of men which way ſoever it pleaſes him. Poor Mr. P. ſeldom gets to the meeting; is become old, extremely poor, deeply afflicted: and added to all the reſt has got a ſwearing, ſcolding young wife, that beats and abuſes him, and will not let me come near the houſe: ſo that he is deplorably circumſtanced, a ſad example of the evil of marrying a wicked woman. My dear partner unites with me in love to yourſelf and Mrs. Coke; and I am, with cordial wiſhes for your welfare, Rev. and Dear Sir,

Your unworthy ſon in the Goſpel of Jeſus Chriſt,

JOSHUA MARSDEN.

# POETRY.

## WISDOM *taught by* Experience.

FAREWELL, aſpiring thoughts; no more
My ſoul ſhall leave the peaceful ſhore,
To ſail Ambition's main:
Fallacious as the harlot's kiſs,
You promiſe me uncertain bliſs,
And give me certain pain.

A beauteous proſpect firſt you ſhow,
Which, ere ſurvey'd, you paint anew,
And paint it wond'rous pleaſant:
This in a third is quickly loſt;
Thus future good we covet moſt,
But ne'er enjoy the preſent.

Deluded on from ſcene to ſcene,
We never end, but ſtill begin,
By flatt'ring Hope betray'd:
I'm weary of the painful chace;
Let others run this endleſs race,
To catch a flying ſhade.

Let others boaſt their uſeleſs wealth;
Have I not honeſty and health,
Which riches cannot give?
Let others to preferment ſoar,
And, changing liberty for pow'r,
In golden ſhackles live.

'Tis time at length I ſhould be wiſe,
'Tis time to ſeek ſubſtantial joys;
Joys out of fortune's pow'r:
Wealth, honours, dignities, and fame,
Are toys the blind capricious dame
Takes from us ev'ry hour.

Come, conſcious virtue, fill my breaſt,
And bring Content, thy daughter, dreſs'd
In ever-ſmiling charms:
Let ſacred Friendſhip too attend,
A Friendſhip worthy of my Friend,
Such as my Lælius warms.

With theſe I'll in my boſom make
A bulwark fortune cannot ſhake,
Tho' all her ſtorms ariſe:
Look down and pity gilded ſlaves,
Deſpiſe Ambition's giddy knaves,
And wiſh the fools were wiſe.

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## On RELIGION.

O BLESS'D Religion! heavenly fair!
Thy kind, thy healing pow'r
Can ſweeten pain, alleviate care,
And gild each gloomy hour.

When diſmal thoughts and boding fears
The trembling heart invade,
And all the face of nature wears
A univerſal ſhade.

Thy ſacred dictates can aſſuage
The tempeſt of the ſoul,
And every fear ſhall loſe its rage
At thy divine controul.

Thro' life's bewilder'd darkſome way,
Thy hand unerring leads;
And o'er the path thy heavenly ray
A cheerful luſtre ſheds.

When feeble reaſon, tir'd and blind,
Sinks helpleſs and afraid.
Thou beſt ſupporter of the mind,
How pow'rful is thy aid!

O let my heart confeſs thy pow'r,
And find thy ſweet relief,
To brighten ev'ry gloomy hour,
And ſoften ev'ry grief.

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## HYMN for NATIONAL PEACE.

GREAT Ruler of the earth and ſkies,
A Word of thy Almighty breath
Can ſink the world, or bid it riſe:
Thy ſmile is life, thy frown is death.

When angry nations ruſh to arms,
And rage, and noiſe, and tumults reign,
And war reſounds its dire alarms,
And ſlaughter ſpreads the hoſtile plain;

Thy ſov'reign eye looks calmly down,
And marks their courſe, and bounds their pow'r;
Thy word the angry nations own,
And noiſe and war are heard no more.

Then peace returns with balmy wing,
(Sweet Peace! with her what bleſſings fled!)
Glad Plenty laughs, the Vallies ſing,
Reviving Commerce lifts her head.

Thou good, and wiſe, and righteous Lord,
All move ſubſervient to thy will;
And peace and war await thy word,
And thy ſublime decrees fulfil.

To thee we pay our grateful ſongs,
Thy kind protection ſtill implore:
O may our hearts, and lives, and tongues
Confeſs thy goodneſs and adore.

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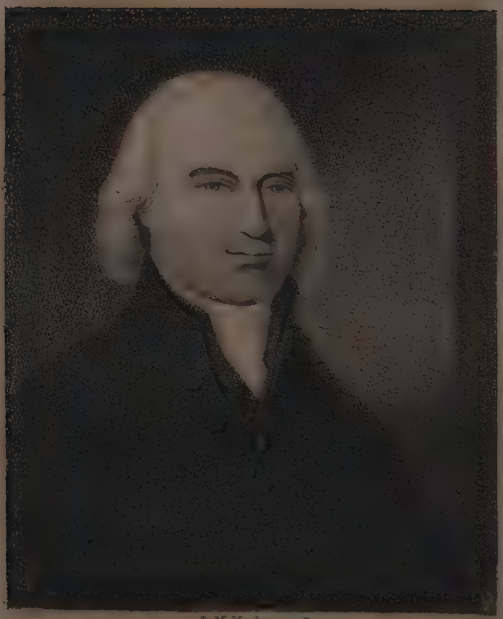
*Conference-Office, City Road,*
J. JONES, AGENT.



R. M. Meadows sculp.

Mr. F. ASBURY.

General Superintendant of the Methodist Societies in the United States of America.

THE

# METHODIST MAGAZINE,

## FOR FEBRUARY, 1809.

### *BIOGRAPHY.*

### ACCOUNT of JUSTIN MARTYR.

[*Concluded from page* 9.]

JUSTIN confirms the accounts which are given us by various writers, of the depravity of manners in the first and second centuries. When the heathens had more children than they were able or willing to maintain, they exposed them, or, in other words, left them to die of hunger; and, on the contrary, multitudes of children, boys as well as girls, who were designed for shameful purposes, were fed and attended like flocks of cattle. These things were allowed under the best of the Roman emperors.

Many of the heathens were men of *candeur*, in the modern sense of the word, and tolerated various religions. They admitted that *all religions might be good*, except the Christian, in its purity. They had no objection to a community of worship, and sometimes they would take a foreign god into the number of their deities. The emperor Tiberius, on receiving the *Acts of Pilate*, proposed to the senate to enroll *Christ* in the number of the Roman deities.* But after the Romans found that Christianity was a religion which could hold no fellowship with their own, but directly condemned it, they began to hate and persecute it. Christianity was condemned by the heathens as unsociable and exclusive, the very ground on which true Christianity is condemned by merely nominal Christians at this day: this charge against primitive Christianity was probably meant by *Tacitus*, when he says, that the Christians were condemned, not so much for the burning of Rome (with which they were falsely charged) *quam odio humani generis*, as for their hatred of mankind.† This was all calumny. The heathens hated the Christians, and not the Christians the

* Mosheim's Eccles. Hist. vol. I. p. 53, 8vo.
† Tacit. An. lib. 15. cap. 44.

heathens. True Chriſtians do not hate mankind, although they are taught by their Lord to come out from among the ungodly, and to ſeparate themſelves from them.

It may not be improper to notice here, the manner in which thoſe perſons, Jews or heathens, whoſe conſciences were awakened, and who deſired to flee from the wrath to come, were admitted into the Chriſtian ſocieties. They faſted and prayed, and ſought the forgiveneſs of their ſins, in which the Chriſtians moſt heartily joined with them. When this bleſſing was obtained, they were baptized in the name of the Father, Son, and Holy Ghoſt. Then they were conducted to the place of worſhip, where the brethren were aſſembled to receive them and pray for them. Here the people poured out their ſouls in prayer with great fervency, ſays Juſtin. Prayer being ended, the brethren ſaluted each other. Then the perſon who preſided in the meeting gave praiſe and glory to God for his mercies beſtowed upon them, and all the people preſent anſwered with a loud voice, AMEN.

"On the day called Sunday, all that lived either in the city or country," ſays Juſtin, "met together in the ſame place, where the writings of the apoſtles and prophets were read; and when this was done, the preſident delivered a diſcourſe, in which he inſtructed the people, and animated them to the practice of what they had heard. After this was done, all the congregation roſe up together and prayed. Laſt of all the biſhop prayed, and the people concluded with the joyful acclamation of *Amen*." Dr. Cave obſerves on this paſſage, that ſermons, in thoſe times, were nothing elſe but expoſitions of ſome part of the Scriptures which had been read before, and exhortations to the people to obey the doctrines contained in them; and commonly were upon the leſſon which was laſt read, becauſe that being freſheſt in the people's memory, was moſt proper to be treated of. Sometimes there were two or three of theſe ſermons in the ſame aſſembly, delivered by different perſons.

In many inſtances we would recommend an expoſitory mode of preaching, to the younger Methodiſt preachers, and we copy for their peruſal, the following obſervations of a ſenſible modern Chriſtian writer on the ſubject

"The little capacity of the bulk of the common people to comprehend a long and digeſted diſcourſe upon any ſubject, is ſcarcely credible to thoſe who have not attended to it. Exactneſs of method, or a train of argument, is loſt upon them, and all that they will be found to retain of an addreſs thus conſtructed, will be a few ſimple or pointed obſervations, which they would have received more eaſily, and with better effect, had they been delivered in a more familiar way; beſides that, by the expoſitory method,

method, a greater portion of divine truth is brought under consideration, and with more of that powerful simplicity in which it is presented in Scripture. Hence we may infer the general superiority of scriptural and practical expositions, at least to ordinary congregations, whatever may be alleged in favour of sermons or discourses from a single text, before some auditories, and on particular occasions. Nor do I recollect in the whole Bible, a single instance of a discourse formed after the same model with that of our present sermons; and it is certain that the expository mode of preaching was by far the most prevalent during the first and best ages of the Christian church."*

On the same subject we will add the opinion of Bishop Burnet. "Long sermons, in which points of divinity or morality are regularly handled, are above the capacity of the people; short and plain ones, upon a large portion of Scripture, would be better hearkened to, and have a much better effect; they would make the hearers understand and love the Scriptures more."†

But we will now return to the history of Justin's conduct and sufferings.

Justin returned to Rome, and presented to Antoninus Philosophus, the successor of Pius, his second *Apology* for the Christians. This emperor was an implacable enemy of the Christians, and the Apology does not appear to have changed his mind or conduct towards them. At this time Justin had frequent disputes with Crescens the philosopher, a man of some note in Rome, but who was a proud, conceited *cynic*, and a notorious slave to vice of every kind. Justin reproved him for his wickedness, which so enraged him, that, in a short time, all his enmity to the Christians was brought into action against them.

Crescens soon found means to engage the secular power against Justin and six of his friends, and they were all apprehended and brought before *Rusticus*, the præfect of the city. Rusticus asked in what place the Christians assembled? Justin replied, that they met where they could, and not all in one place, as the God of the Christians filled both heaven and earth, and the faithful might worship him in every place. The præfect knew that Justin was a teacher of the Gospel of Christ, and he asked him where the people assembled who came to be taught by *him?* Justin answered, in the house in which he lived, near the bath *Timiotinum*, in Rome. The præfect then asked those who were apprehended with Justin, if they were Christians? to which they replied, they were. To one of them, named *Evelpistus*, he said, "Who art thou?" He replied, "I am one of Cæsar's slaves, but a Christian: Jesus Christ hath made me free; and by his Grace I am a par-

* Christian Politics, by Ely Bates Esq. p. 220.
† History of his Own Times, vol. II. p. 647.

taker

taker of the same hope with those who are before you." The præfect then turned towards Juſtin, and ſaid, If I cauſe thee to be ſcourged from head to foot, thinkeſt thou that thou ſhalt go to heaven? Juſtin replied, that he did not think it only, but that he knew and was certain of it. Juſtin and his companions were then commanded to ſacrifice to the gods, which they refuſed to do, ſaying, We are Chriſtians, and cannot ſacrifice to idols. Whereupon the præfect immediately ſaid, *Let thoſe who refuſe to ſacrifice to the gods, and to obey the imperial edicts, be firſt ſcourged and then beheaded, according to the laws.* When Juſtin and his friends heard this ſentence paſſed upon them, they rejoiced and bleſſed God in the proſpect of a glorious immortality; and being led back to priſon, they were whipped, and afterwards beheaded. Their brethren, the Chriſtians, who ſurvived them, gathered up their bodies and buried them. This was about the year of Chriſt 165.

Juſtin has, ſince his death, always borne the adjunct of *Martyr* to his name, in conſequence of his having choſen death rather than life, when he was commanded to deny the Lord Jeſus, who had called him out of darkneſs into his marvellous light. He had embraced the religion of Jeſus Chriſt from a full conviction of its infinite importance, and he lived and died in the enjoyment of its richeſt bleſſings. That divine illumination, which he was firſt taught to ſeek by the converſation which he had with the venerable old man,* whom God, in his providence, directed to meet him on the ſea ſhore, appeared to increaſe in his ſoul unto the perfect day; and he died in the full confidence of hope, rejoicing that he was counted worthy to ſuffer death for the ſake of the Lord Jeſus.

Although we cannot doubt that Juſtin was a Chriſtian in truth, and died in the aſſurance of his acceptance of God in

* Mr. Gibbon, the author of the *Hiſtory of the Decline and Fall of the Roman Empire*, who was, in plain terms, an infidel, and who ought not to be truſted in any thing which he ſays relative to Chriſtianity, attempts to deſtroy the credit of the account of Juſtin's converſion, by inſinuating that it might be an *angel*, and not a man, who accoſted Juſtin on the ſea ſhore. "Juſtin Martyr," ſays he, "had ſought divine knowledge in the ſchools of Zeno, of Ariſtotle, of Pythagoras, and of Plato, before he fortunately was accoſted by the old man, *or rather the angel*, who turned his attention to the ſtudy of the Jewiſh prophets." *Gibbon's Hiſt.* vol. II. p. 373, 8vo. He then adds in a note, "*The ſtory is prettily told in Juſtin's Dialogues.*" But it is neceſſary to tell the reader, that it is not true that Juſtin tells any ſtory about an *angel*. Neither Gibbon, nor Tillemont, nor any other perſon whatever, had the leaſt authority, from Juſtin's writings, to aſſert, that Juſtin was met by an *angel*, and not a man; and Gibbon introduces the words, "*or rather the angel*," for the purpoſe of deception, and in order to induce the reader to believe that the account of Juſtin's converſion is a fiction. When Gibbon finds an hiſtoric fact which is contrary to the hypotheſis of an infidel, he feigns a poſition, or inſinuates a ſuppoſition, and thus endeavours to ſhake the confidence of the reader in the beſt and cleareſt evidence; and in this way he has attacked not only the Chriſtian Fathers, but Jeſus Chriſt and his Apoſtles.

Chriſt

Chriſt Jeſus, it appears that the philoſophic ſpirit, imbibed before his converſion, gave an unfavourable colouring to ſome of his Chriſtian principles. He continued to think more favourably of Socrates, and ſome other philoſophers, than they deſerved. He believed, indeed, that the pagan writers, both in proſe and verſe, ſaw ſomething of divine truth. He ſuppoſes, however, that ſeveral of the philoſophers had taken their opinions from the Hebrew prophets, and Plato, in particular, from Moſes: but he adds, "Among us (the Chriſtians) theſe truths may be learned even from the unlearned, who are clowniſh and unpoliſhed as to the letter, but wiſe and faithful as to the ſpirit."

Juſtin informs us in his *Parænesis ad Græcos*, that when he was at Alexandria, he received an account from the inhabitants of that city of the *Seventy Tranſlators*, and was ſhewn the *cells* in which they performed their laborious taſk. It is probable, as Dr. Cave ſuggeſts, that his curioſity as a philoſopher, and the reports which he muſt have heard of the Septuagint tranſlation of the Hebrew Scriptures, would lead him to enquire after the work; but at that time, which was before his converſion, it does not appear that he took the trouble to read it.

To ſome of our readers it may not be improper to mention, that the Septuagint tranſlation of the Old Teſtament, is the tranſlation into Greek, which was made at the deſire of Ptolemy Philadelphus, king of Egypt, by ſeventy-two Jews, about 277 years before Chriſt. The ſeventy-two tranſlators are generally called the *Seventy*, as ſeventy is a round number. For ſeveral centuries the Septuagint was read in the Jewiſh ſynagogues. It was the verſion in uſe at the time of Chriſt, and moſt of the quotations from the Old Teſtament, which are to be found in the New, are taken from the Septuagint, and therefore in words may not exactly agree with our tranſlation from the Hebrew, although the ſenſe be the ſame. The Septuagint tranſlation was read by the early Chriſtians, and is ſtill to be found in the oriental churches.

Juſtin, and ſeveral of the Chriſtian fathers, had ſo high an opinion of the Septuagint, that they looked upon it as of equal authority with the Hebrew text; and they ſeem to have believed that the ſeventy-two Jews made each a complete tranſlation in ſeventy-two ſeparate cells, and that, as a proof that the tranſlators were under divine direction, the ſeventy-two tranſlations, when compared, were *verbatim* the ſame. The fact however, no doubt, was, that the tranſlators took each a ſeparate part of the Hebrew text, and tranſlated it into Greek, much in the way in which the forty-ſeven perſons acted, who tranſlated the Scriptures into Engliſh, in the reign of king James the Firſt.

The Engliſh reader may find farther information relative to Septuagint, in Rollin's Ancient Hiſtory.

## DIVINITY.

### An Essay on DIVINE PROVIDENCE.

BY Divine Providence in general, we mean the continual and omnipotent agency of God, by which he takes care of, and governs the *univerſe*, with all the parts of it, eſpecially Men and Angels, in a manner becoming his wiſdom, and ſuited to the nature of each, in order to the advancement of his own glory, and the happineſs of his creatures. To make the beſt poſſible proviſion for the good of the whole, demands equally infinite wiſdom and power. Nor does, as ſome vainly imagine, the good of the whole imply the injury of any of the parts, but the contrary; all generals being compoſed of particulars. But eternity muſt be taken into the account, to render this theory admiſſible. For in a mixt ſtate of things, like the preſent, "we behold the tears of the oppreſſed, and they have no comforter;" nor can we determine, from men's outward circumſtances, concerning any degree of moral "good or evil under the ſun." A *ſuperficial* view of our world, in which ſo many apparent abſurdities prevail, and ſo many cruelties are exercifed, would tempt us to believe, that

> ——————— Chaos umpire ſits;
> And by deciſion more embroils the fray
> By which he reigns; next him high arbiter
> Chance governs all.

But a *ſerious* and *attentive* view will produce a directly oppoſite effect. For in a world ſo corrupt and ſinfully ſelfiſh as the preſent, the very exiſtence of civil ſociety, under any form, is a proof of an all-pervading and ſuperintending Providence. It is God alone, whatever ſecond cauſes he may uſe for the purpoſe, who can "ſtill the madneſs of the people."

A divine Providence has been acknowledged by the wiſe and good in all ages; nor have ſuch characters ever thought of impeaching the divine government, on account of their ignorance of the reaſons of *many parts* of its adminiſtration. That God governs the univerſe, by infinite wiſdom in conjunction with infinite love, is clearly revealed. But with how many difficulties is this general truth clogged! Difficulties which we can ſurmount in no

other

other way, than by resolving them into God's unsearchable judgments.

Some, in vindicating divine Providence, contend for a *universal fatality*, by means of which all intelligent beings, as well as inanimate nature, are conducted, through a variety of changes, to a predetermined end. But surely this system, which confounds the actions of men with those of God, nay, which makes him the *only* agent in the universe, cannot be founded in truth. The necessarian scheme can never comport with the immutable distinctions which exist betwixt moral good and evil. In a world of necessary agents, none are fit subjects of praise or blame, much less of rewards or punishments. All men who have knowledge sufficient to be capable of receiving and obeying laws, confess that, in some instances, they have so acted as to incur their *own censure*, and that, of course, they might have acted otherwise; for whoever blamed himself for what he conceived he could not possibly avoid? The *difficulty* of conceiving how we act by mere power of will, or self-determination, is no argument against our doing so. That motives have their great use in the œconomy of Providence, is certain: but that they do not *necessarily* influence moral agents, all laws, human and divine, may be brought to demonstrate. The system of necessity, then, as it confounds moral distinctions, can give us no satisfactory view of the doctrine of Divine Providence.

God's certain fore-knowledge of future, contingent events, affords the surest evidence of the divine government. In the 12th chapter of Genesis, we find that the Lord promised to give to Abraham's posterity the land of Canaan; and in the 15th chapter, we find their long bondage in Egypt, as well as their deliverance from it, foretold in the plainest terms. Should we admit that the children of Israel's going into Egypt, and their glorious deliverance from their enemies there, were decreed of God, as well as foreseen; it will not follow that all the circumstances which concurred in bringing about those events, were also the effects of a divine decree. Who, that is not prepared to declare roundly, that God is the author of sin, will attribute to his decree the crying sins, on account of which the Canaanites were devoted to destruction? But their destruction was an event preparatory to the Israelites' possessing their land, which was foretold several hundreds of years before it took place. If, then, their destruction was to make way for the seed of Abraham to possess the land of promise; and if their destruction was the consequence of their wilful sins, as it most certainly was; it follows, that those very sins which they were under no necessity of committing, were *certainly foreseen*. Who will dare to say that the hatred of Joseph's brethren

to him was the effect of a divine decree? Their inhuman conduct was *free;* but God *used* it for the purpose of effecting what he had before determined. In their great distress and perplexity before Joseph, they said, "*We are verily guilty concerning our brother, therefore is this distress come upon us.*" But Joseph, after revealing himself to them, assured them of what was strictly true, namely, that *God* had *sent* him into Egypt. Their first intention was to have murdered him, which God prevented by the timely interference of Reuben, and so influenced their heart, that they agreed to the proposal of Judah, to sell him to a company of Ishmaelites, who were going down to Egypt. All this concurrence of events was connected with Joseph's future greatness; and preparatory to the fulfilment of the prophecies concerning the children of Israel's long bondage in Egypt, and extraordinary deliverance. Some, I know, confounding fore-knowledge with predestination, insist, that the whole of the prophecies in question, with their exact fulfilment, prove the *necessity* of all the actions which conspired to their completion. But this is manifestly confounding the *simple* knowledge of events with the *necessity* of their existence, and supposing, (which is altogether absurd) that God cannot bring about his own purposes by free, as well as necessary agents.

St. Peter, filled with the Holy Ghost, told the Jews, that Christ was "delivered by the determinate counsel and fore-knowledge of God," but immediately added, that *they* had crucified him by *wicked hands*. Their sin, in betraying and murdering the Son of God, was the greatest ever committed by any people; and yet the *event* of it, the death of Christ, was an infinitely glorious display of the divine wisdom and goodness. Our inability to conceive *how* the *certain* knowledge of *future* events is consistent with their being contingent, cannot overthrow the doctrine of the divine prescience. For what can we logically infer from our *ignorance* of any thing, but our *ignorance?* That *contingent* events, namely, the wilful sins of men, have been foretold, has been already proved; but *how* they were foreknown we are no more capable of conceiving than we are of comprehending infinity. *Vain man*, however, *would be wise;* and because *he cannot conceive how* the *certain* knowledge of any *future* event can exist without such an event being decreed and rendered *necessary*, is disposed to deny *God's* foreknowledge of contingencies. But in doing this, to avoid a *difficulty*, he falls into an *absurdity:* for if God did not foreknow, as *simply future*, many *sinful* actions which he foretold, he *must have decreed* them; a supposition both blasphemous and absurd. When Milton, the greatest, as well as the most learned of

our

our Poets, would represent the misery of fallen spirits of a superior order; he describes them as Beings who

——————" reasoned high,
Of providence, foreknowledge, will, and fate;
Fixt fate, free-will, foreknowledge absolute;
And found no end, in wand'ring mazes lost."

Well did the venerable founder of Methodism observe on this passage, "There is no end to such reasoning. Happy is he who simply keeps to the Bible."

The enemies of Divine Revelation are continually opposing the moral and natural ills of life, as so many arguments against Divine Providence In answer to the false conclusions which they draw from these acknowledged ills we offer the following Observations:—God has given men certain powers of soul and body, with a capacity to use them to his glory, and their own final advantage. Those ends are inseparable; infinite wisdom having so blended man's interest with his duty, that by attending to the latter he effectually secures the former. Numerous natural evils prevail as so many consequences of men's rebellion against God. Pride, ambition, and luxury, naturally produce wars; avarice defrauds the fatherless and widow, and exposes numbers to the wretchedness of extreme poverty. Indolence and intemperance induce a train of chronic diseases of the most depressing nature; and the sorrow of the world is equally injurious to soul and body. The ignorance and perverseness of many imbitter domestic and social life, and add to the sum of human misery.—And how are these evils to be prevented? Either by *compelling* men to be religious, and consequently by destroying their moral agency; or removing them *immediately* from a state of trial, on their rejection of proffered mercy. But continued moral compulsion, or irresistible grace, is incompatible with a state of probation; and the speedy execution of sentence against every evil work would defeat the designs of grace and mercy. Will those who, from the plenitude of their self-sufficiency, arraign God's government of the world, dare to fix limits to the divine patience towards his offending creatures; and *describe exactly* the quantum of suffering suited to an offending world?

But it may be enquired, Does a Divine Providence superintend infancy? Undoubtedly: for if a sparrow falls not to the ground without our heavenly Father, much less can an infant endued with an immortal spirit. That some of them are murdered, is no argument against the scriptural theory of Divine Providence which we would maintain: for neither man, nor fiend, nor disease, can deprive the meanest human creature of life, without a warrant from Him

Him in whose hands is the breath of every living creature. If religion teaches us to praise God for our preservation, its doing so implies that we are not to attribute our continued existence to second causes, but to Him who is the arbiter of life and death. It follows, that as we are bound to acknowledge a Divine Providence in the life of some, we are equally obliged to confess it in the death of others. Were not this the case, we must have recourse to chance or fate, and exclude the Divine Superintendence.

Nor does that truth, that piety is favourable to health, and of course, to long life, in any degree militate against this, that *none die by chance, but all under the Divine Superintendence.* Do all the pious and temperate live to old age? By no means. But do not many, by their profligate lives, prevent themselves from living out half their days? *Certainly;* but still such unhappy characters are continued a longer or shorter time in life, as is most consistent with the gracious ends of the Divine government. Hence some capital offenders against the laws of civil society do not fall by the hand of the executioner; while others die for their first offence. But has Providence any thing to do with such pests of society as robbers and murderers? It undoubtedly has, as well as with Satan the old murderer. It, (or more properly, God, whose work Providence is) fixes bounds to wicked men, as well as to wicked spirits. Were not this the case, universal disorder would be the consequence.

To make this reasoning more obvious, let us suppose the following case.—Two men are travelling into London, within a quarter of a mile of each other. A company of highwaymen are drinking in a tavern by the way side; and one of them proposes their sallying forth *immediately* in order to seize their prey; but another prevails on him and the rest of the gang to continue at their cups a few minutes longer. During these few minutes, the first of the travellers is out of their reach; but the other comes forward, and is robbed and murdered. Next day the first of those travellers hears how narrowly he escaped. To whom, if he be a man of reason and religion, will he attribute his safety? To God, undoubtedly; although, in a secondary sense, he is indebted for it to one of the murderers in question.

*(To be concluded.)*

## The TRUTH of GOD DEFENDED.

*OBSERVATIONS on the CHRISTIAN OBSERVER, and on the Character of Mr. Whitefield.*

*(Continued from page* 20.]

THE hatred of infidels to vital Christianity, is not to be removed by pusillanimous concessions of any kind; and the

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Edinburgh Reviewer will ſtill reprobate "the low miſchief of the Chriſtian Obſerver," and publiſh to the world that "the baſeneſs and malignity of fanaticiſm," ſhall never prevent him from "attacking its arrogance, its ignorance, and its activity." * He will not be leſs diſpoſed to cenſure the Chriſtian Obſerver, becauſe it is publiſhed by thoſe "who are loud in their complaints of being confounded with enthuſiaſts and fanatics:" Nay, he will continue to abuſe the Chriſtian Obſervers, although they may aſſure him that they have diſcovered traces of the "enthuſiaſm of the fathers of Methodiſm" even "in ſome miſſionary works, and in not a few little popular tracts." Chr. Obſerv. May 1808, p. 315. In ſhort, the Edinburgh Reviewer will not be moved by any ſubmiſſions which may be made to him, and he will ſtill rank the Chriſtian Obſervers with thoſe who are *tinged by fanaticiſm, and who are* "*not to be truſted for a ſingle moment;*" and in his abuſe of them, he will neither regard truth or decency.

The obſervations of the Chriſtian Obſervers which tend to defame the character of Mr. Whitefield, are in direct oppoſition to the regard which thouſands of pious perſons bear to the memory of that great and good man; and in a ſubſequent page we ſhall give our readers the teſtimony of two Clergymen, in favour of Mr. Whitefield, who knew him well, and eſteemed him highly, and who were born before the preſent Chriſtian Obſervers, and were much better acquainted with the religious world than they appear to be.

"Whitefield," ſay the Chriſtian Obſervers, "ſcattered his ſeed to all the winds of heaven. It ſprouted up both in the church and in the meeting." Chr. Obſ. May 1808, page 315.—We thank God, that it not only *ſprouted up*, but that, in many places, it brought forth the fruits of righteouſneſs abundantly, to the glory of God. We wiſh that it had ſprouted up in every church, and in every meeting in the kingdom. Since Mr. Whitefield has been removed to glory, many other faithful preachers of the Goſpel, who have not confined themſelves to preach to a ſmall congregation, till both preacher and hearers were aſleep together, have ſcattered their ſeed to all the winds of heaven, and it has alſo ſprouted up, and brought forth much fruit.

"We truſt that both the vulgarity and enthuſiaſm of it (Mr. Whitefield's ſeed!) have declined," &c. The Chriſtian Obſervers affect great daintineſs in religion, and greatly diſlike what they call coarſeneſs or vulgarity, and enthuſiaſm. We do not expect that theſe Gentlemen would ſtand in a field to preach the Goſpel under ſhowers of ſtones and dirt, as Mr. Whitefield often did; or that if thouſands of people, who were periſhing for lack of

*Edinburgh Review, Number 28, page 181.

knowledge, were assembled to hear the word of life in Moorfields, or on Kennington-Common, they would open their mouths to teach them, as Mr. Whitefield often did. We do not expect that they are of opinion with Mr. Whitefield, that "mounts are the best pulpits, and the heavens the best sounding boards;" and it is probable that they think us very *coarse*, if not *enthusiastic*, in talking in this way, although they know that He who spake as never man spake, often taught the people from mounts as well as from other places: but although we expect none of these things from them, we did expect that they would have been a little more tender of the memory of a man, by whose labours thousands of sinners were brought to the knowledge of the Gospel, and who, next to Mr. Wesley, was perhaps the chief instrument, in the hands of God, of reviving the knowledge of gospel truth in England.

The late Rev. Mr. Venn, father of the present Mr. Venn, of Clapham, said of Mr. Whitefield, in a sermon, at the Chapel of of the Countess of Huntingdon, at Bath, on his death, "His doctrine was the doctrine of the Reformers, of the Apostles, and of Christ: and the doctrine which he preached he eminently adorned by his zeal and by his works."

The Rev. Mr. Newton, of Olney, late of St. Mary, Woolnoth, London, preached a sermon on the death of Mr. Whitefield, in which he said, "I have had some opportunities of looking over the history of the Church in past ages, and I am not backward to say, that I have not read or heard of any person since the Apostles' days, of whom it may more emphatically be said, he was a burning and shining light, than the late Mr. Whitefield, whether we consider the warmth of his zeal, the greatness of his ministerial talents, or the extensive usefulness with which the Lord honoured him. He was raised up to shine in a dark place. The state of religion, when he first appeared in public, was very low, in our Established Church. I speak the truth, though to some it may be an offensive truth. The doctrines of Grace were seldom heard from the pulpit, and the life and power of godliness were little known."

"He had an ardent zeal for God, an enflamed desire for the salvation of sinners. Not content with the bounds of a county, or a kingdom, this messenger of good tidings, preached the everlasting Gospel in almost every considerable place in England, Scotland, and Ireland, and throughout the British Empire in America."

Mr. Newton afterwards adds, "His zeal was like wild fire, but directed by sound principles, and a sound judgment." Mr.

Newton

Newton undoubtedly ſpake the truth. Mr. Whiteſield acted conſiſtently with ſound principles, and a ſound judgment, when, according to his engagements to God and man, he endeavoured to preach the Goſpel to every creature, and "to ſeek Chriſt's ſheep that are diſperſed abroad."* The Chriſtian Obſervers ſay of him very coolly, that *to them*, "he appears to have revived ſome forgotten truths," &c. "but to have taught at the ſame time an extravagant, and tumultuous kind of Goſpel." Chr. Obſ. May 1808, p. 310. We wiſh that they had explained what they mean by an *extravagant kind of Goſpel, and a tumultuous kind of Goſpel.* They admit that Mr. Whiteſield revived "more particularly the important doctrine of juſtification by grace thro' faith;" and this we know was the grand theme of his preaching, and which we hope they do not think an *extravagant kind of Goſpel.* If, by a *tumultuous kind of Goſpel*, they mean, that when Mr. Whiteſield preached to multitudes in the open air, in various parts of the country, *tumultuous* paſſions were raiſed in the minds of thoſe who heard him, and many were *pricked in their heart, and ſaid, Men and brethren what ſhall we do?* We have no doubt they are correct: but if they mean that Mr. Whiteſield preached the grand doctrines of the Goſpel in a tumultuous or confuſed manner, we can aſſure them that they ſpeak very incorrectly; and we greatly wiſh that thoſe doctrines were always ſpoken of by the Chriſtian Obſervers, in as diſtinct and faithful a manner, as by Mr. Whiteſield. Mr. Whiteſield was no *trimmer*.

We will notice one more obſervation of the Chriſtian Obſervers relative to Mr. Whiteſield's character. They ſay, "By his followers he was honoured as a bleſſed ſaint, but to many of his clerical brethren, he ſeemed as eccentric and portentous as a comet." Chr. Obſ. May 1808, p. 310. We hope that the Chriſtian Obſervers do not uſe the words *bleſſed ſaint* in a contemptuous ſenſe; but in the critique on which we are making our obſervations, they manifeſt ſuch fear of uſing the phraſeology of the Methodists, and of other perſons who fear God, that they may be in danger of forgetting the phraſeology of the Scriptures; and indeed they plainly tell us, that "the phraſeology of Scripture may admit of ſome qualification when it is applied to modern times."—We do not believe, however, that Mr. Whiteſield's followers were miſtaken when they looked upon him as a *bleſſed ſaint*, in whatever light he might appear to many of his ignorant, idle, clerical brethren.

The Chriſtian Obſervers aſſert, that enthuſiaſm "may not unfairly be numbered among the cauſes of the popularity of evan-

* Ordering of Prieſts.

gelical preaching." (Chr. Obſ. May 1808, p. 306.) But they give us no proof of the fact. We ſay, that the power of the Spirit of God which attends evangelical preaching, is the true cauſe of its popularity. They farther aſſert, that "the existence of an enthuſiastic ſpirit is implied in the paſſage which cenſures the error of thoſe who ſaid that the reſurrection is paſſed already." On this aſſertion we ſay nothing, becauſe we do not understand what it means. In the ſame paſſage they ſpeak "of a diſpoſition to prefer the miraculous gifts to the *quiet graces* of the Spirit:" And they refer us to the 12th and 13th chapters of the first epistle to the Corinthians "for a proof, of a general diſpoſition to value the miraculous gifts above the *quiet graces* of the Spirit." We certainly have no objection to *quiet graces*, nor any graces of the Spirit; but if they are really graces, and eſpecially if the grace of charity, or love of God and man be in vigorous operation among them, they will not long be quiet; and we hope, that what the Christian Obſervers ſay on this ſubject, will not lead any perſon to ſuppoſe, that quiet graces are preferable to active graces, and that active graces are marks of enthuſiaſm.

Mr. Weſley and Mr. Whitefield were poſſeſſed of the *active graces* of the Spirit of God, and therefore more liable to the charge of enthuſiaſm, than if they had poſſeſſed only *quiet graces*. The Christian Obſervers ſay, "We by no means conſider enthuſiaſm as the predominating quality of theſe individuals, (Mr. Weſley and Mr. Whitefield) they had, however, a large mixture of it." Chr. Obſ. May 1808, p. 310.—We ſay, that they had a large mixture of zeal for God, and the ſalvation of ſouls, far beyond the standard of the Christian Obſervers, for which tens of thouſands of perſons will have reaſon to bleſs God for ever: And the Christian Obſervers themſelves may, probably, be more indebted to the ſpreading, happy conſequences of the zeal and labours of Mr. Weſley and Mr. Whitefield, than they may be willing to admit, or be grateful for.

"Many of our first reformers," ſaid Lord Shafteſbury, "'tis feared, were little better than enthuſiasts," and it appears, that the Christian Obſervers have the ſame opinion of the reformers Mr. Weſley and Mr. Whitefield.

We could have ſaid a great deal more on the critique of the Christian Obſervers, on *Ingram on Evangelical Preaching*, if the length and dullneſs of it, had not convinced us that it will be as little read as many other critiques of the ſame ſort in the Chriſtian Obſerver. We ſhould not indeed have taken the least notice of it, if the frequent attacks which are made in the Christian Obſerver, on the labours and characters of the Methodists, had not at last compelled us to ſay a few words in our own vindication.

tion. We ſincerely thank God, however, for the portion of religious knowledge which the Chriſtian Obſervers have manifeſted, at various times, in their publication, and we pray that they may never more halt between two opinions, or be aſhamed to defend the whole truth as it is in Jeſus.

## *A* REVIEW *of the IXth* VOLUME *of* FLETCHER's WORKS.

THIS Volume, the laſt of Fletcher's Works, contains "A Rational Vindication of the Catholic Faith," and another highly valuable tract, entitled, "Socinianiſm Unſcriptural." Theſe occupy 396 pages; the remainder of the volume is compoſed of three ſmall tracts, written in French, by the author, and tranſlated by Mr. Martindale.

Both the *Rational Vindication* and *Socinianiſm Unſcriptural*, were left in a very unfiniſhed ſtate; but, at the request of Mrs. Fletcher, have been reviſed and finiſhed by Mr. Benſon. A part of the preface to the first of theſe tracts, will give the reader an idea of the taſk which devolved on the Editor, to complete a work in vindication of one of the eſſential doctrines of Chriſtianity.

"It ſeems neceſſary, here, to acquaint the reader, that, as Dr. Prieſtley had aſſerted the doctrine of the Trinity to be *irrational*, and that of our Lord's Divinity to have no foundation either in the Old Teſtament or the New; Mr. Fletcher, in oppoſition to theſe aſſertions, had intended this work to conſiſt of three parts; the first containing a *Rational Defence* of the Catholic Faith, reſpecting the Trinity, and the Divinity of our Lord; and the two laſt, a *Vindication of the Prophets and Apoſtles*, "from the anti-chriſtian ſervice" (as Mr. Fletcher's phraſe is) "to which the Doctor had preſſed them." But being unexpectedly called to his reward, he left them all in a very imperfect ſtate. Even of this *firſt* part, (which indeed ſeems to have been begun after the others) he had only written the *Introduction*, the *firſt Letter*, and *four Chapters*; and of theſe, the *third* and *fourth* ſeem not to have been quite finiſhed.

"I was in doubt, for ſome time, whether it would not be beſt, juſt to correct the *manuſcripts*, and give them to the public in their unfiniſhed ſtate, eſpecially as I could not learn, either from any hints left in writing, or from any thing he had ſaid to Mrs. Fletcher, or any one elſe, what plan Mr. Fletcher intended to have purſued in the further proſecution of the ſubject. But after more maturely conſidering the matter, it appeared that this

would by no means anſwer the end the pious author had in view in beginning this work, as he did not ſeem to have proceeded far enough to have formed what could be called a *Vindication* of the Doctrine of Chriſt's Divinity. It was judged neceſſary, therefore, to carry the argument, at leaſt, a little further, in order that the work might, in ſome tolerable degree, be complete. In doing this, as I could form no judgment concerning Mr. Fletcher's intentions, I have been under the neceſſity of purſuing that plan, which ſeemed moſt likely to anſwer the end propoſed; endeavouring, however, to preſerve ſuch a connexion between the part I have added, and that which Mr. Fletcher had written, that the whole might appear one continued treatiſe, and not a kind of patch work."

That the ſubject of this work, the *Catholic Faith*, is of the greateſt importance, will be admitted by all who know "the truth as it is in Jeſus." It is an article of the Catholic Faith, in oppoſition to Sabellianiſm on the one hand, and Tritheiſm on the other, that in the *unity* of the Godhead, there are Three Perſons, the Father, the Son, and the Holy Ghoſt, co-eternal together, and co-equal. That this grand article is to us, and perhaps to all created beings, an incomprehenſible myſtery, is *no* argument againſt its being true, ſeeing there is nothing more certain than that finite can never comprehend infinite. Thoſe who deny the truth of the article in queſtion, on the ground of their being unable to *comprehend* the mode of the Divine exiſtence in *unity* and *trinity*; may with equal reaſon deny the exiſtence of God, independent of a trinity; nay, and of creation itſelf, both of which are equally incomprehenſible. Being endowed with reaſon, and conſequently rendered capable of diſtinguiſhing, in many caſes, with abſolute certainty, betwixt truth and error; we, from a ſort of neceſſity eſſential to our rational nature, abhor what we conceive to be abſurdity. But who does not ſee, that it is as *reaſonable* to believe *revealed*, though *incomprehenſible* truths, as it is *abſurd* to believe what is contrary to reaſon? Whatever can be proved to be abſurd or unreaſonable, *never did*, *nor could* poſſibly make any part of a Divine Revelation. Theſe things allowed, and all ſober ſubſcribers to the Catholic Faith will readily allow them, it follows, that in believing truths divinely revealed, though to us incomprehenſible, we do not *renounce*, but, on the contrary, make a right *uſe* of reaſon. This all will admit, who are not ſufficiently vain to imagine that their underſtanding is an adequate meaſure of all truths, however ſublime and difficult. That the glorious doctrine of the Trinity ſhould be highly offenſive to thoſe who abſurdly oppoſe reaſon to truths contained in a revelation demonſtrated to have come from God; and who occaſionally make the incomprehenſible Jehovah a ſubject of metaphyſical diſquiſition,

is not strange, nor that they should exert themselves to the utmost for the purpose of having it exploded. But while Christ shall have a Church upon earth, (and against it the gates of hell shall never prevail) the Catholic Faith, an essential article of which is that of the Trinity, will find pious, able, and rational defenders.

In the third Chapter, Mr. Fletcher very properly quotes from Dr. Priestley, to whom he addresses his work, the following Observations:—"We KNOW there must be a first Cause, because things do actually exist, and could never have existed without a Cause, and all secondary causes necessarily lead us to a primary one. But *of the nature of the existence of* this primary cause, concerning which we *know nothing but by its effects*, we cannot have ANY CONCEPTION. We are absolutely confounded, bewildered, and lost, when we attempt to speculate concerning it. This speculation is attended with insuperable difficulties. Every description of the Divine Being in the New Testament, gives us an idea of something filling and penetrating all things, and therefore of NO KNOWN MODE OF EXISTENCE." Disquisitions, p. 111, 146.

'Upon these concessions' (replies Mr. Fletcher, page 40) 'we raise this second argument. A Doctor who grants that WE KNOW NOTHING *of the first Cause*, BUT BY ITS EFFECTS; that *we have no conception of its nature*, that *it has* NO KNOWN mode of existence, and that *this speculation is attended with* INSUPERABLE difficulties,—must have an uncommon share of assurance, or inattention, if he pretend to argue the Catholic Church out of the TRINITY, *because we have no (clear) conception of its nature*, because it *has* NO KNOWN *mode of existence*, and because (in our present state) the *speculation of it is attended with* some INSUPERABLE *difficulties*.

'But Dr. Priestley has made all these fair concessions in his *Disquisitions*, and yet he pretends to argue us out of our faith in the Trinity, because *we have no clear conception of its nature*, &c.'

At the end of the fourth Chapter, Mr. Fletcher having proceeded no farther, Mr. Benson takes up the subject. The fifth Chapter contains an account of the view which the Apostles give of Christ, after their perfect illumination by the Spirit of truth. In this part of the work, Mr. Benson, after quoting at length the first verses of St. John's Gospel, which, in the most unequivocal terms prove the proper Godhead of Christ, gives his readers, in a quotation of some length, the sentiments of Bishop Burnet, on the subject. Then, reasoning on the point in question, among other things, worthy of the most serious attention, he says, (page 62,) "He is then said by the Apostle to have been GOD, not a *titular god*, or a God by *office*, a *governor*, surely, for there was then no creature for him to govern, or with respect to whom

whom he could bear the *title*, or ſuſtain the *office* of a *God* in that ſenſe. He muſt therefore have been God *by nature*, partaking of *real* and *proper* Deity, in union with the Father, whoſe *Word* he was. This appears manifeſtly from the Apoſtle's aſſuring us, that "all things were made by Him, and that without Him was not any thing made that was made," ver. 3: and in particular, ver. 10, that "the world," (viz. this world) "was made by Him," it being perfectly certain, and allowed on all hands, that, as the author of the epiſtle to the Hebrews declares "He that built all things is God," properly ſo, *creating* power being undoubtedly *divine*, if any power is ſo: ſee Rom. i. 20, 25."

The whole of this Chapter is well calculated to produce the double advantage of gratifying the underſtanding and warming the affections.

The ſixth Chapter contains ſome of the ſtrongeſt arguments imaginable in favour of Chriſt's proper Godhead, drawn from many paſſages quoted from the Old Teſtament, as applicable to him. Allowing that the Apoſtles wrote from *infallible* inſpiration, which is no more than allowing what the Church univerſal allows, it will follow, of neceſſary conſequence; that if they apply many paſſages to Chriſt, which in the Old Teſtament were ſpoken of the only true God, this demonſtrates Chriſt's proper Divinity. And that they have ſo applied many ſuch paſſages, every man will admit, who has a tolerable acquaintance with the Bible. This part of the Work contains ſeveral paſſages of this nature, with reaſonings upon them clear, full, and concluſive.

"That the inſpired Writers give to our Lord thoſe names and titles, and aſcribe to him thoſe perfections which the true God claims, and whereby he is diſtinguiſhed from all other beings in the world," is proved at large in the ſeventh Chapter. Here we find, in addition to much valuable and original matter, ſome extremely pertinent quotations from Biſhop Pearſon, and Doctors Doddridge and Abbadie. From the laſt of theſe learned and judicious authors, we ſhall gratify our readers by the following paſſage: "It is a ſurpriſing thing (if Chriſt were but a mere man) that he ſhould permit Thomas to ſay to him, *My Lord, and my God*, without ſaying a word to him about the impiety and blaſphemy of treating the creature, as if he were the Creator. Thomas before was an unbeliever:—now he is an idolater. Till that inſtant, he would not believe that Jeſus was riſen—he conſidered him as a man lying under the power of death; but now, on a ſudden, he addreſſes him as God—he bows and adores! Of the two extremes, the latter is most condemnable; for unbelief is not ſo criminal as idolatry: THAT diſhonouring Jeſus Chriſt, THIS uſurping the throne of God. Better for Thomas, therefore, to have periſhed in his unbelief, than by renouncing

renouncing it, to fall into idolatry. And yet—strange indeed! strange to astonishment! Who can account for it?—Jesus upbraids him only with the *former*, not at all with the *latter*." "Nay," (subjoins Mr. Benson, in a note) "the Lord Jesus is so far from upbraiding Thomas with idolatry, on account of this expression, that he even commends him for it, for 'Jesus said unto him, Thomas, because thou hast seen me thou hast believed: blessed are they who have not seen, and yet have believed."

After all the bewildering subtleties of Metaphysicians, it will for ever remain a truth, that whatever exists must exist *somewhere*; and that, of necessary consequence, *locality* belongs to all created beings, and *ubiquity* to God alone.

"*Omnipresence*," says the author, (page 97) "is another peculiar glory of the infinite Jehovah. 'Am I a God at hand,' says he, Jer. xxiii. 23, 24, 'and not afar off? Can any hide himself in secret places that I shall not see him? saith the Lord.' 'Do not I fill heaven and earth, saith the Lord?' And yet this glory also is claimed by Jesus Christ. Thus, Matt. xviii. 20, 'Where two or three are met together in my name, I am there in the midst of them.' And again, Matt. xxviii. 20, 'Lo I am with you always, even unto the end of the world.' And yet again, Rev. iii. 20, 'Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.' And who but an *infinite Being* can be present in every congregation, and in every place, yea, in ten thousands of congregations, at one and the same time, and that in parts of the earth most remote from each other?"

In the eighth Chapter many irrefragable proofs of the Divinity of Christ occur, arising from the Apostles' representing him as the immediate Author of all the divine works. This part of the Work abounds with such cogent arguments clothed in such appropriate language, as to leave us at a loss with respect to what part of it we should select for the edification of our readers. Gladly would we quote at large from this peculiarly interesting part; but in consequence of the limits prescribed us, we must confine ourselves to a few paragraphs:

"Has man," says the author, (page 109) "that master-piece of Divine workmanship, engaged our attention? Have we considered the wonderful structure of his body? The more astonishing formation of his mind? Have we observed his erect form? His exact proportions? His comely figure? His divine face? His majestic appearance? Have we marked the number and variety of his senses and members? How suited to each other, and to his state and place upon the earth, and his rank among the creatures? Have we reflected upon their contrivance and usefulness, and

upon

upon the profit and pleasure arising from each in particular, and from all in general? Have we observed the multiplicity of parts employed in the structure of each member or sense, and their happy union, in forming one perfect whole? Have we examined the eye or ear? the hand or foot? the head or heart?

"Have we considered the provision made for the nutrition and growth of the wonderful machine and all its parts, so that the very hairs of our head and our finger nails, both useful and necessary, do not want their proper nourishment? Have we reflected upon the various means provided for preparing, receiving, digesting, and extracting nourishment from our food, and throwing off the superfluous parts? Have we viewed the astonishing apparatus of veins and arteries, ministering to the circulation of the blood, and the life of the body?

"Have we noticed a *spirit* in man? a *soul* in body? a *mind* in matter?—an intelligent and free principle? a power that perceives, thinks, reasons, judges; approves, condemns; wills, desires, loves, hates, hopes, fears, rejoices, mourns?—that pervades the earth, encompasses the heavens, measures the sun, ascends above the stars, rises from the *creature* to the *Creator*, beholds his glory, admires his beauty, feels his love, tastes his pleasures, imitates his perfections, and aspires after a conformity to him, and fellowship with him, through everlasting ages?"

[*To be continued.*]

## THE WORD OF GOD ILLUSTRATED: AND THE WORKS OF GOD DISPLAYED.

*Mr. Editor,*

FROM what was advanced in my last, in the Elucidation of Eccles. xii. 1—5, on the Weakness, Infirmities and Distempers of Advanced Life, the expediency, as well as duty of early religion, must appear abundantly plain. However, as the human body is a complicated structure, and as little more than the external parts of the building, have yet been considered, let us carry our researches a little further, and examine what is going forward in the more private and retired chambers of this wonderful fabric.

Ver. 6. Here we shall be astonished at the stupendous displays of almighty wisdom, power and goodness. Know then, that there are scattered up and down in the human body a multitude of white cords, to which anatomists have given the appellation of nerves. These strings are the instruments of sensation and motion. For if a nerve be tied hard, or cut asunder, that part to which

which the nerve belonged, instantly loſes all feeling, and becomes incapable of action. From the brain, which is the ſource of the whole nervous ſyſtem, there proceeds through the entire length of the backbone (in a cavity curiouſly formed for its reception and ſecurity) a cord of an enlarged ſize, which, on account of its reſplendent whiteneſs, may aptly be compared to the complexion of burniſhed ſilver. From this cord are branched out thirty pairs of ſmaller ſtrings, which are diſtributed along the arms, thighs, legs, and trunk of the body. Now in old age, this ſilver cord is very liable to be relaxed and weakened, and ſome part thereof to be rendered altogether incapable of performing its proper functions, as appears manifeſt from thoſe paralytic complaints, to which elderly perſons are peculiarly obnoxious. When relaxations of this cord prevail, tremors and debility are the conſequences. When the canals and powers belonging to this cord, are quite obſtructed, then follow complete palſies, or in other words, an entire deprivation of ſenſe and motion. Ought we not, therefore, to remember our Creator in the prior ſtages of our life, before the melancholy period of deficient ſenſation and action arrives. For a palſy is a partial death, and many times portends the ſpeedy diſſolution of the whole fabric, of the fearfully and wonderfully formed machine of the human body.

But agreeable to what hath already been ſuggeſted, the brain is the origin of the nerves. Thoſe nerves, which belong to the eyes, the ears, the tongue, and all the other parts of the head, iſſue immediately from the brain itſelf, through ſmall apertures, in the ſkull, primarily deſigned for the tranſmiſſion of theſe little cords. Any diſorder happening to theſe nerves, and interrupting their functions, will occaſion, according to the degree of the diſeaſe, dimneſs, or total loſs of viſion, dullneſs of hearing, or abſolute deafneſs, inability to articulate our words, or entire loſs of ſpeech, will deprive the lips in part, or altogether, of their power of motion, and likewiſe impair or annihilate the capacity of ſmelling and taſting.

What an amazing organ is the brain! That ſource and parent of all ſenſation and motion! That inexplicable repoſitory of the underſtanding of man! How curious its texture! How tender its ſubſtance! And of what vaſt importance to the comfort, uſefulneſs, and exiſtence of the ſpecies! For which reaſon the all-wiſe Creator hath incloſed it in membranes, and particularly that termed *pia mater* (the pious mother) becauſe it doth, with a motherly care, defend the brain, and aſſiſt and govern its actions, inſinuating itſelf into all the parts of it, and following it in its various windings and turnings, keeping each parcel of it in its proper place, and diſtinguiſhing and dividing one part from another

another to prevent disorders. This, lodged with its contents, in a strong citadel of bone, "is not unfitly called a *bowl*, because it is round, and receives and contains in it all the substance of the brain; and a *golden* bowl, partly for its great preciousness and usefulness; partly for its ductility, being drawn out into a great thinness or fineness, as gold is capable of being drawn forth into thinner plates than any other metal; and partly, for its colour, which is somewhat yellow, and comes nearer to that of gold than any other part of the body." See Pool's Annotations.

But it is observable, that in the extremity of old age, this golden bowl, and more especially the contents thereof, are highly injured. The several parts of the brain, through length of time, become unfit for their various offices. It is like an exquisitely wrought machine, with complicated movements. A long succession of years breaks, wears out, and dissolves this surprising workmanship. Wherefore, it must be the most egregious folly to defer the consideration of our eternal interest, till the winter of life comes upon us, when we are disqualified for the common intercourses of society, and even for the ordinary actions of animal life.

But additional motives for early religion will result from a scrutiny into the effects of age upon the heart, and the great vessels which proceed from this fountain of life. We most assuredly ought to secure the favour of our Maker, before these large canals, which issue from the heart, and receive (like pitchers at a well) the contents of this spring, become incapable of discharging their office aright. For it is an incontestable truth, that in elderly persons these grand conduits, which take the blood from the heart, in order to its circulation through the lungs, the brain, and all the organs and members of the body, become rigid and inflexible, whereby they are disabled from acting upon the blood, and driving it through all the more distant pipes of the system. Hence those languors, faintings, and sudden changes, which frequently occur in persons much advanced in years.

But also the heart itself, (that cistern of the whole building) * which receives and dispenses to the farthest extremities, in an appropriated

† As a further illustration of the verse here referred to, we insert the following short extract from Pool's Annotations. "As the two former clauses of this verse, concern the brain and the *animal powers*, so the two following clauses of it respect the spring and seat of the *vital powers* and operations, and of the blood, the great instrument thereof. For Solomon seems here to describe the chief *organs* or *vessels* appointed for the production, and distribution, and circulation of the blood in man's body: For although the doctrine of the circulation of the blood hath been hid for many generations together, and therefore the honour of the invention of it is justly ascribed to a famous Physician of our own country; yet it is not improbably supposed, that it was well known to Solomon, although, after his times

appropriated period of time, every particle of blood belonging to the body; I fay, this powerful refervoir is rendered, by old age, unfit for its important office. Part of its fubftance, like the great canals already mentioned, degenerates into bony fibres, which are unable to act in this cafe. For the heart propels the blood to the extreme parts by a contractile force. And if this contractile power be abated by the hardnefs and inflexibility of the fubftance of the heart, it is apparent that the circulation of the blood cannot properly be carried on; but momentary ftagnations, finkings of fpirits, and univerfal weaknefs muft follow: Becaufe this power of contraction, like the wheel of a water-engine, is the grand and principal caufe of the diftribution of the fluids through all the numerous channels of the fyftem.

This is a true, though uncomfortable reprefentation of the animal œconomy in the decline of life. Whoever, therefore, attentively furveys this picture, ought to act in a way anfwerable to the admonitions which it fuggefts. He fhould acquaint himfelf with God from his youth, and fecure the friendfhip of that Almighty Being, who will not forfake him in his old age, and when he is grey-headed.

Every ferious and thinking man muft be convinced, that the dedication of the prime of his days, and the vigour of his ftrength to heaven is both wifdom and piety. For what can all his fervices avail him under the corporal imbecilities, mental failures, and the many incidental evils of extreme old age? To all procraftinating votaries of pleafure and indolence, will not the Prophet's interrogatories be very appofite? "If ye offer the blind for facrifice, is it not evil? And if ye offer the lame and the fick, is it not evil? Offer it now unto thy governor, will he be pleafed with thee, or accept thy perfon, faith the Lord of Hofts?"

it was loft, as doubtlefs many other difcoveries were, with which he was acquainted; as concerning plants and other things. According to this notion, the fountain here is the *right ventricle* of the heart, which is now acknowledged to be the fpring of life, and of the vital fpirits. And the *pitcher* is the veins which convey the blood from it to other parts, and efpecially that *arterious vein*, as Anatomifts call it, by which it is tranfmitted to the lungs, and thence to the left *ventricle* of the heart (here termed the *ciftern*) where it is better elaborated, and then, thruft out into the *great artery*, called the *aorta*, and by its branches difperfed into all the parts of the body to give them life and vigour, which being done, the refidue of the blood is carried back by the *veins* to the right ventricle of the heart, whence it is difpofed, as hath been now mentioned, and fo runs in a perpetual round, unlefs it be obftructed by fome diforder in the body. The *wheel* (at the ciftern) therefore, feems to be the great artery which is joined to the left ventricle of the heart, and which is very fitly fo called, becaufe it is the firft and great inftrument of this rotation or circulation of the blood. The pitcher therefore, according to this explication, may be faid to be broken at the fountain, and the wheel at the ciftern, when the arteries and veins do not perform their office, but fuffer the blood to ftand ftill and cool within them, whence comes the coldnefs of the outward parts, which is a near forerunner of death."

Ver. 7. But it must be alſo noticed, that theſe defects and decays of the ſyſtem are the immediate fore-runners of its diſſolution: that, when the great change befalls us, the materials of which our bodies are compoſed, ſhall be all reſolved into earth, from whence they were taken; and our ſouls, which animated theſe organized particles of duſt, ſhall return to God, the Father and Judge of our ſpirits: who will reward or puniſh us according to our deeds in the fleſh. This is an argument of infinite weight, and indeed far ſuperior to any arguments hitherto urged for the remembering our Creator in the days of our youth. Wherefore, let the riſing generation conſider, that if they nobly ſcorn the blandiſhments of ſenſe, and inviolably attach themſelves to their duty, they will be moſt glorioufly recompenſed at that grand tribunal, Ver. 14, "when God ſhall bring every work into judgment, with every ſecret thing, whether it be good, or whether it be evil." N.

## The PROVIDENCE of GOD ASSERTED.

*To the Editor.*

REMARKABLE Inſtances of the care and protection of an Almighty Being vouchſafed towards his creatures, are continually occurring. Of theſe, many are recorded in your highly valuable Miſcellany, and ſuch as have had a good effect on ſeveral of your Readers. The circulation of your Work being very extenſive, its uſefulneſs is great, and doubtleſs, thouſands will have cauſe to praiſe God to all eternity that he ever inclined them to read the Methodiſt Magazine. If you deem the following Inſtance of a Remarkable Providential Preſervation of ſome Shipwrecked Mariners worthy of inſertion, it is at your ſervice. I am, &c.

London, Nov. 14, 1808. B. G. R.

*A brief Account of the* SHIPWRECK *of the* BRIG ANN, *of* NEWCASTLE, *on a Voyage to* ARCHANGEL, *July* 30, *in Latitude* 71. *and* 10. *Longitude Weſt.* ROBERT POTTER, *Maſter.*—From a Pamphlet by WILLIAM ROSS.

THE brig Ann, of Newcaſtle, belonged to Meſſrs. Lotherings tons, and was chartered to proceed from Newry, in Ireland, (where ſhe was delivering a cargo) to Archangel, in Ruſſia: from whence

whence they ſet ſail, on July 17, 1807. The opening proſpect was gloomy; the ſeaſon far advanced, and, in a few days, the wind blew in the most violent manner from S. E. with heavy rain, and almost impenetrable fogs, and drove them, with irreſiſtible force, too far to the Northward and Westward. After ſeveral days of awful uncertainty, they were, at length enabled to aſcertain, by obſervation, that they were in latitude 71. and 10. longitude West; and when the fog diſappeared, they diſcovered themſelves to be ſurrounded with tremendous mountains of ice. They attempted to tack, and if poſſible, avoid the impending danger; but the wind blowing with greater violence, they could not effect this. It was then that one large piece of ice struck the stern, and carried a great part of it away. Immediately after, another piece struck the larboard bow, and went directly through the ſhip; a third struck the starboard bow, but being larger than the former, as ſoon as it entered, the ſhock threw the ſhip on her beam ends, from which poſition ſhe never roſe. The pumps were manned, in order, if poſſible, to keep her above water, till they could reach the iſland of John Maynes, which lies nearly in this latitude. Contrary to their expectation they were enabled to ſee this barren part, which riſes like a huge mountain out of the ſea.

The water was about this time above the beams; the boats were then hoisted out, but the ſhip being entirely filled with water, they were only able to procure a ſmall quantity of biſcuit and a little water, which was already ſo mixed with ſalt water, as to make it loathſome to them, even in their diſtreſs.

The captain, having first ſupplicated the direction of the Almighty, with this ſupply, entered the boat with the whole of his crew, which conſiſted of thirteen, including boys. They were judiciouſly appointed, ſome in the ſmall boat, towing the other as long as the turbulent waves permitted. Their first reſolution was to allow themſelves but one glaſs of water, and half a biſcuit per day, their ſmall stock not allowing a greater ſupply. Thus expoſed to the most intenſe cold, and the raging of the ſea, they continued to row, and drive in the open boat, near 900 miles, during 22 days, before they arrived at the iſland of John Maynes, which is entirely barren.

The ſituation of the crew, during theſe 22 days, preſents a most melancholy ſcene to the human mind. In thoſe frozen regions, expoſed to the tempest, with little or no food, their minds were ſometimes exerciſed with hope, but more frequently oppreſſed with fear; but they were comforted by their pious captain, who encouraged them by fervent ſupplications to the throne of grace; and, in his own words, aſſured them from Scripture, that "the ſea has it's bounds."

It

It was on the 30th of July when they left the ſhip, and their only hope was to reach ſome part of the coast of Norway. Previous to their deliverance, the frost had affected various parts of their bodies, which began to mortify; and death, in its most frightful form, preſented itſelf before them;—when, to their inexpreſſible joy, ſome fiſhermen belonging to Norway, diſcovered them, and came to their relief, and towed them into the harbour of Christiansand, apparently in a dying state. They were recieved by the natives with great humanity, but it was found neceſſary to amputate both the legs of two of the crew.

Thus ended their ſufferings from the wreck; and as ſoon as their strength was recruited, all, except the two maimed ſailors, were made priſoners of war, and marched many miles to Drontheim, where they now remain.

To the honour of the nation where they are priſoners, they are treated with that humanity, which has always been ſhewn by the Danes, even in time of war.

The mercy of God is mingled with every judgment; and this mercy was experienced by the ſubjects of this Narrative, in the midst of hunger, storm and diſtreſs: for it appears almost impoſſible that they ſhould have been preſerved for the ſpace of 22 days, with no other ſupply than a glaſs of water, and half a biſcuit per day each, without the extraordinary interpoſition of his Providential care. The ſceptic may read and doubt, but the Christian reads and believes, and cries out, "Is any thing too hard for the Lord?"

B. G. R.

## The PROVIDENCE and GRACE of GOD MANIFESTED.

*To the Editor of the Methodiſt Magazine.*

Dear Sir,

I Was well acquainted with the ſubject of the following Memoir, and am perſuaded of the truth of all it contains. Though poor in this world, he was eminently "rich in faith, and an heir of the kingdom of God." The Spirit of the Holy One ſays, that ſuch "ſhall be held in everlasting remembrance." To perpetuate the memory of this good man I have prepared the following Account for your greatly improved, extenſively circulated, and very uſeful Miſcellany. By inſerting which, you will oblige, Dear Sir,

Your affectionate Friend and Brother in Christ,

C. ATMORE.

JOHN

JOHN SLATER was born at Heptonſtall, near Halifax, in Yorkſhire. His parents were poor, but honeſt, and greatly attached to the Church of England; but, like many others, were total ſtrangers to the vital power of godlineſs. From his childhood the fear of God was before his eyes, and this reſtrained him from all groſs immoralities. He lived, however, without God in the world till the 21ſt year of his age. When under the miniſtry of the venerable Founder of Methodiſm, and his Preachers, he was deeply awakened to a ſenſe of his loſt condition, and from that time began earneſtly to enquire his way to Zion, with his face thitherward. He now joined himſelf to the Methodiſt Society, and continued a pious, ſteady member thereof to the day of his death. His convictions were deep, and his diſtreſs great; yet, at times, he received much encouragement, and was led to hope and patiently to wait for the ſalvation of God, in all the inſtituted ordinances and means of grace. And it was not long before the Lord graciouſly regarded his cry; and anſwered him to the joy of his ſoul. While engaged in earneſt, agonizing prayer, in the open air, he was conſtrained to ſay, with Jacob, "How dreadful is this place, this is none other than the houſe of God, and gate of heaven." It was truly Bethel to his ſoul, for there the Lord promiſed his bleſſing, and gave him life for evermore. From that moment he received a ſenſe of "redemption in the blood of Jeſus, even the forgiveneſs of his ſins," and like the Ethiopian eunuch, "he went on his way rejoicing." This conſciouſneſs of the divine favour, I am informed, he never loſt, but retained to the lateſt period of his life, and this ſupported him under the very heavy trials, which, for a ſeries of years, Divine Providence permitted him to be exerciſed with.

It has been already hinted that his circumſtances were low, and as his wife was, for many years, greatly afflicted, he was brought into ſtraits and difficulties. One time particularly, during the affliction of his family, they literally wanted bread, nor had he a farthing in the world to procure any with. This induced him to cry mightily to Him who feedeth the young ravens when they call upon him, and he graciouſly liſtened to the voice of his ſupplication, and anſwered him in the following remarkable manner.—A perſon came to his houſe and deſired to ſpeak with him privately, and told him, "I have half-a-guinea which I have ſaved by induſtry and frugality, and I have made it matter of prayer to God that I might know to whom to give it: (for I am determined to give it to one who fears God:) and I can fix on *no one* but you. I therefore beg you will accept of it as from the Lord." This he did, and praiſed God for thus regarding him in his low eſtate. At another time, being in ſimilar circumſtances

and

and not knowing what to do, when he opened the door of his houſe in the morning he found a half crown lying near the threſhold. The ſceptic may ridicule our noticing circumſtances like theſe, but they certainly mark the peculiar care which God continues to take of them who put their truſt in him. They fully evince the accompliſhment of that gracious promiſe, "Truſt in the Lord and do good, dwell in the land, and verily thou ſhalt be fed." He who fed Elijah by ravens, and afterwards ſuſtained him, during the reſidue of the famine which raged in the land, by a poor widow woman who had nothing for herſelf and her ſon, but a handful of meal in a barrel, and a little oil in a cruſe, and who nevertheleſs ſo increaſed this ſcanty proviſion by his all-creating power, that it proved a plentiful ſupply both for them and him, for the ſpace of nearly three full years;—ſurely his arm is not ſhortened, neither is his ear become heavy. Therefore, let the poor among the ſaints, truſt in the Lord for ever, for in the Lord Jehovah is everlaſting ſtrength.

While he was capable of labour, he was remarkably diligent in buſineſs, and at the ſame time fervent in ſpirit ſerving the Lord. His practice was to riſe early in the morning, that he might have time to attend his claſs, viſit the ſick, and hold prayer-meetings, which, for many years, he did ſeveral evenings in the week. Towards the cloſe of his life, his natural ſtrength abated, and his eyes grew dim, ſo that he became incapable of manual labour. But he had great faith, and his hope was an anchor to his ſoul both ſure and ſteadfaſt; he ſaid, "Though my heart and my fleſh fail me, yet God is the ſtrength of my heart, and will be my portion for ever."

Though altogether incapable now of earning his bread by the ſweat of his brow, and having "neither ſtorehouſe nor barn," yet God, his heavenly Father, provided plentifully for him, and he lacked no good thing. He raiſed him up many friends, and among the foremoſt ſtood one, whom we may now dare to name, being out of the reach of either flattery or praiſe, Mr. Greenwood; who kindly, on account of his deep piety, took him into his houſe and treated him as a father, for a conſiderable time before his death.

When his affliction ſo increaſed that he was confined to his bed, he conſidered it as an evidence of his approaching change, but was not in the leaſt diſmayed. He rather rejoiced in the proſpect of diſſolution near, and would frequently ſay,

"I long to behold him array'd
With glory and light from above," &c.

His

His confidence increaſed with his growing weakneſs, and as his outward man decayed, ſo was his inward man renewed with freſh ſtrength from day to day. He ſaid to thoſe about him, "I find religion is not a cunningly deviſed fable, but a bleſſed reality, which ſupports me in the time of need.

"Of Him who did ſalvation bring,
I could for ever think and ſing."

And again, "I know in whom I have believed. Jeſus is mine, and I am his. And I ſhall be with him for ever!"

His ſufferings were very ſevere; yet no complaining or impatient word eſcaped his lips: he felt perfect reſignation to the will of his heavenly Father. And when his ſpeech failed him, and he could no longer ſpeak of the love of Jeſus, he lifted up both his hands in token of the victory he had obtained through the blood of the Lamb. In this ſtate of holy triumph he left this vale of tears, and exchanged the croſs for the crown, April 23, 1806, in the 77th year of his age.

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## Memoir of Mrs. BATE.

### To the Editor.

Dear Sir,

THE great Head of the Church has been pleaſed to take to himſelf, the amiable Widow of the late Mr. James Bate, of Sittingbourn; of whom you have publiſhed an intereſting Account in the Methodiſt Magazine, for July 1804. She was, in the full ſenſe of the word, a *help-meet* for that devoted and uſeful man; and, no doubt, is now, with him, *adoring* before the throne of God and of the Lamb! Such an example of fervent piety ought to be imitated; and, of courſe, ſhould be made public. This taſk, I conſider myſelf called by Providence to attempt; and ſhould enter upon it with the utmoſt cheerfulneſs, were I prepared to do juſtice to my ſubject. But this is not the caſe. My acquaintance with Mrs. Bate was very ſhort; and, unhappily ſhe was induced, from a regard to the feelings of ſome of thoſe from whom ſhe had ſuffered religious perſecution, to burn the whole of her Diary a ſhort time before her death. All that I can do therefore, is to furniſh a few Fragments of her Experience and Character, which I have collected from thoſe who were intimately acquainted with her: particularly from two of the

Preachers, who had an opportunity of knowing her well, and whose testimony may be depended upon. Earnestly praying that these Fragments may not be lost, but blessed to the feeding of the souls of thousands,

I remain, dear Sir,

Your's in Christ Jesus,

W. Vipond.

Miss Ayling, (afterward Mrs. Bate,) the subject of this Memoir, was born at Chertsey, in Surry. At the age of eleven years, she was frequently impressed with thoughts of death and an eternal state; and with her own situation with relation to these important realities. But her natural sprightliness of temper, being unrestrained, soon hurried her into the follies of the gay and dissipated world: these she pursued for a considerable time with all the ardour of youth; yet, frequently, with the arrows of God buried in her heart, and the poison thereof drinking up her spirits: Still the world had her heart; and though the Lord mercifully strewed the path of sin with pointed thorns, yet she continued to rush forward in it, frequently concealing, with an affected smile of joy, the inward anguish of her soul. But God, "who is rich in mercy," continued to call her, in various ways, to "forsake the foolish and live;" and at length, she had an "ear to hear." Being one day in the company of a pious Calvinist Minister, who was sick, and who, speaking of the state of his health, said, "I do not think I shall die of this affliction, but if I do, I know my salvation is sure." She was deeply affected with his declaration. She saw clearly that her salvation was not sure, but, on the contrary, was utterly impossible while she continued to follow the vanities of the world. This conviction became deeper every day; and her distress, on account of her awful state, was very great. The whole of her past conduct appeared to her to have been an uninterrupted course of folly, rebellion against God, and ingratitude. Her whole nature appeared to her to be a mass of sin and wretchedness: and she was constrained to exclaim, "Wretch that I am, who shall deliver me?"

At this time Miss A. embraced every opportunity of attending the preaching of a Calvinist Minister at Stoke-Newington; and the Lord was pleased thereby to lead her to the atoning blood of Christ, as the only remedy for her guilty and distressed soul. She found redemption in that precious blood, even the forgiveness of all her sins, and rejoiced in hope of the glory of God. Being now a partaker of the pardoning love of God, she found it a vigorous principle of holiness in her soul. Loving God from her heart, she

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felt a real pleasure in doing his will: his commandments were her daily delight. Being now made a partaker of that faith which is an evidence of spiritual and eternal things, and renders them familiar to the mind, she was so penetrated with their vast importance, and transcendent glory, that the gaudy trifles of time ceased to engage her affections. She became truly, a *stranger* and a *pilgrim* upon the earth; earnestly desiring and seeking a *better country*. How great is the power of faith! It elevates the soul above whatever is earthly, and firmly fixes it on God and heaven.

Miss A. soon became dissatisfied amongst her Calvinist friends, from observing, what she could not but consider too great a degree of conformity to the spirit of the present world: she saw, what plainly appeared to her too much regard to things visible and temporal, and far too little to things invisible and eternal; too much resting upon past experience, and speculative notions, and too little thirsting after God, and pressing towards the mark. This induced her to pray earnestly, that if God had a *holy people* upon earth, he would lead her amongst them: just at that time she was invited by a friend to hear the Methodist Preachers. She embraced the invitation, and went. Immediately she felt an inward sensation of rest and satisfaction; and compared herself to Noah's dove when re-admitted into the ark. She was constrained to exclaim, "Here I am to fix;" and did so accordingly. Her attachment to the Methodists continued, and even increased to the last hour of her life.—In recording this Account of Miss A's leaving the Calvinists and joining the Methodists, I have nearly copied her own words, which I heard from her lips a few days before her death: and do not intend any reflection upon the Calvinists as a body, but merely to assign a reason for her leaving those of them with whom she had been connected; that reason deserves to be carefully weighed, not only by our Calvinist Brethren, but by every professor of the heavenly religion of Jesus Christ.

Real religion will always appear to be foolishness to those who are not enlightened by the Spirit of God; because they are incapable of discerning its *source*, its *nature*, or its *end* with clearness. Hence the severity with which the men of the world are accustomed to censure the followers of the Redeemer. And the enmity of every unsanctified heart to real holiness, sufficiently explains what would otherwise remain inexplicable; I mean that *unnatural* persecution which the disciples of Jesus frequently meet with from those who are "bone of their bone, and flesh of their flesh!" Miss A. was called to drink rather largely of this bitter cup: and tho' it does not appear that she either intended to provoke perse-

cution, or that she manifested any unchristian tempers under it, yet she was free to acknowledge to me and others of her friends, that experience had taught her, that in the beginning of her pilgrimage, her zeal was not always so tempered with knowledge and prudence as it ought to have been: hence she *sometimes* suffered through indiscretion, though *generally* for the sake of piety *only*, and *always* in consequence of adhering steadily to what she believed to be her duty. At length the storm of persecution rose so high, that she was under the necessity of looking around for an asylum from its fury: being determined rather to sacrifice every earthly comfort, than the rights of conscience and the favour of God. How diversified and inexplicable are the means by which the Lord accomplishes his purposes with regard to those that love him! At this very juncture, Mr. Bate was rather unexpectedly placed in circumstances which rendered it really necessary for him to look out for a suitable companion; and he was instant in prayer to God to lead him to one who would be an help-meet for him, both for time and eternity: being determined, in a matter of such vast moment, not to take one step without seeking direction from God. The persecution which Miss A. endured, drove her to the house of a friend, where Mr. Bate, apparently by accident, was introduced into her company. He soon discovered in her, the companion for which he had been earnestly praying: and, being both fully satisfied as to the propriety and piety of the step they were about to take, they were happily united in the most sacred of earthly bonds! This union proved, as might be expected from the manner in which it was brought about, a source of many, and great blessings to them both. Perhaps no two persons were ever more fitted by nature and grace to make each other happy, or more closely united in spirit. They drew together most cordially in the same yoke, and were mutual sharers of every pleasure, and every pain. But the present state is not intended for our repose, but for our discipline and trial. The earthly felicity of this amiable pair was blasted by the premature death of Mr. Bate; and his disconsolate partner was left, like the widowed dove, to bemoan her loss; and also to struggle with the cares of a family, of business, and of all the concerns of time and eternity alone! It is in adversity that religion obtains her greatest triumphs: here she is seen in all her majesty and glory; supporting, influencing, and comforting her faithful friends. This Mrs. B. experienced under her truly painful bereavement. She felt as a woman, a wife, a mother,—but she triumphed as a Christian.

As Mrs. Bate had earnestly endeavoured to assist her faithful and zealous husband in saving souls from death during the few years they lived together, so, she continued her wonted exertions, in

her own ſphere, for the ſame important end. Viſiting the ſick and wretched, comforting the diſtreſſed, encouraging the weak, urging the ſlothful forward, warning the ungodly, and ſeeking the loſt, are exerciſes in which ſhe moſt gladly and zealouſly engaged whenever an opportunity preſented itſelf, or indeed could prudently be found. Her zeal in the cauſe of Chriſt would have done credit to any character however public; and even to the firſt and pureſt ages of the Chriſtian Church. This part of her character is ſo well drawn in a letter which I received from one of my brethren in the miniſtry, that I cannot withhold it from the reader. "From two years intimate acquaintance with Mrs. Bate, (ſays my friend) I can atteſt, that the proſperity of religion in the world in general, and in Sittingbourn, where ſhe lived, in particular, lay very near her heart: ſhe loved immortal ſouls moſt ardently, and did every thing in her power to bring them to God. With a view to this great end, ſhe viſited the abodes of diſeaſe and wretchedneſs: nor could even the notorious vices of ſome of the worſt of ſinners deter her from entering their wretched habitations, in order to bring them to ſhame and remorſe for their ungodly deeds! This labour of love ſhe perſevered in till ſhe was confined by that affliction which terminated in death. Nor did ſhe labour in vain. Both ſaints and ſinners felt the influence of her fervent addreſſes to their hearts: and ſome of the moſt profligate and abandoned were happily reclaimed, and brought into the fold of Chriſt. On ſuch occaſions as theſe, ſhe was filled with humility and gratitude to God, and inſpired with freſh vigour to purſue her glorious work."

In her, religion appeared in its genuine purity and beauty. It ſhone in her tempers, glowed in her words, and graced her actions. She was lively without being light, and ſerious without being dull: converſable without being loquacious, and active and zealous without being oſtentatious, overbearing, or cenſorious. In every character which ſhe ſuſtained, the influence of her religion was evident: ſhe was admired and beloved by the truly good, and revered and eſteemed even by the ungodly.

The venerable ſervant of God who wrote the Account of her Huſband before referred to, ſums up her Character in the following lines.

"She was a woman of genuine piety, without the appearance of either pride, or ſtiffneſs.—Her temper was amiably ſweet, and her manners gentle.—The generoſity of her diſpoſition was a very prominent trait in her character.—She poſſeſſed the "pure and undefiled religion," which St. James ſpeaks of, chap. i. 27: and alſo the wiſdom from above, which is deſcribed in the ſame epiſtle as being "pure, peaceable, gentle, and eaſy to be entreated; full of mercy and good fruits; without partiality and without

without hypocriſy." And like her huſband, ſhe "preferred Jeruſalem before her chief joy!" She was an ornament to her ſex, a worthy and uſeful member of ſociety, and an honour to her profeſſion."

Her affliction was long and painful; but her conſolations were abundant: ſhe conſtantly enjoyed a clear evidence of her acceptance with God, and ſtrong confidence in his eternal mercy in Chriſt Jeſus. The thought of leaving her two fatherleſs babes deeply affected her for ſome time, and evidently bowed down her ſpirits: but long before her death, ſhe was completely raiſed above theſe feelings of nature, and was enabled, with the utmoſt confidence, to leave her orphans to him who is the Friend and Patron of the deſtitute! She knew that God could take care of them; and ſhe firmly believed that he would, and cheerfully committed them to his more than parental care.

Her love to the cauſe of God and immortal ſouls, continued to blaze forth till the laſt! I truſt that many will remember with gratitude, even in eternity, the cloſe and fervent exhortations of this dying ſaint. She never ſuffered a viſitor to depart without ſome ſerious and pointed addreſs, if her ſtrength was ſufficient for the taſk! She ſunk gradually into the arms of death, and threw a kind of luſtre over the dreary ſcene, by the ſweet ſerenity and cheerfulneſs of her ſoul! Many, even of the careleſs and ungodly, ſeemed to envy her ſituation, and gave evident proofs of ſorrow when ſhe took her leave of earth. She died, October 7, 1806, in the 33rd year of her age. "The memory of the juſt is bleſſed."

## MISCELLANEOUS.

To the EDITOR of the METHODIST MAGAZINE.

Dear Sir,

HAVING lately met with the following ſtriking Anecdote reſpecting the celebrated Mrs Rowe, and believing it to be not ſo generally known as it deſerves to be, I take the liberty of tranſcribing it for the uſe of your widely-circulating Miſcellany; hoping it will be a real *treat* to moſt of your Readers. I think there can be no juſt ground to diſpute its authenticity; for I tranſcribe it from a Letter addreſſed to the late Dr. Watts, from Dr. Benjamin Colman, late of Boſton, in New-England, who aſſerts he "had the Story from Mrs. Rowe's own mouth." This Letter is publiſhed (amongſt others) in "Memoirs of the Life and Writings of Iſaac Watts, D. D." Printed in 1806. I remain, with gratitude for the many pleaſing and profitable

profitable Hours, your labours have afforded me, Dear Sir, your's sincerely,

SEATON IRON WORKS, R. DICKINSON.
Nov. 23, 1808.

*From Dr. Colman to Dr. Watts.*

BOSTON, May 7, 1739.

Rev. and dear Sir,

YOUR favour of April 4, is before me, and the box containing Dr. Doddridge and Dr. Guyse's Paraphrases, for me and Mr. Cooper, together with the two sets of Mrs. Rowe's works. We like well the binding, and are greatly obliged to you for the care and trouble you have been at to oblige us as you have done. I thank you for the two separate pictures of Mrs. Rowe. Her soul and face were both pleasant to me. I had, in a manner lost the features, which I now perfectly remember. The account of her divine life, and walk with God, rises beyond my before raised ideas of her: her serenity, retirements, diligence, and abundant charities are all wonderful.

The Father's character is bright as the offspring's, and very just according to all I saw in the two years of my acquaintance with him. He told me once, that Philomela * was not to be compared with her mother. It pleased me beyond expression to hear him talk of his deceased; and so now does the account of the manner and way, whereby Providence began their acquaintance.

He told me one forenoon, as I rode out with him, that he had buried a younger sister of Philomela's, who was brighter and lovlier than she, and wrote as well in prose and poetry; but both of them together were not equal to their perfect mother. After dinner, being alone with Miss Singer,† (it was in 1698) I told her what her Father had said of her excelling sister. She was perfectly pleased at it; and answered, "That as she was the youngest, so she was much the "more gay and cheerful, and pleasing to her Father; she always "saw that he most delighted in her, and that she was indeed a lovely "daughter and sister."

The whole conversation that afternoon was upon her. Philomela told me, that this sister loved her to a great excess; it was often troublesome to her; she would be ever with her, and broke in often upon her retirements for study; and when they retired by consent for composing, she would bring generally more lines written, but, as she thought, too hastily. The younger daughter was wont to invent ways to try the affection of her sister, and to win it more and more, and would often complain that she returned not an equal love. She gave me several instances of those childish ways of endearment, which

* The *Poetical* name of Mrs. Rowe. † Mrs. Rowe's *Maiden* name.

I well

I well remember; and then she proceeded to give me the account of her death:—

"It was," (said she; and if I give not the words, I will keep exactly to the things she said; and also up to the life and spirit with which she gave me the endearing story; which I soon after wrote down, and now keep to the record I then made of it; for it struck me too much ever to forget it.) "It was in my sister's death that my father was to be tried; but it was I that was taken sick, and my sickness prevailed to a very dangerous degree; and when the Physicians let them know my great danger, and the little hope they had of my recovery; this dear sister came to me with a visible concern, and earnestly besought me to tell her, whether I was ready and willing to die, if God should call me from them by this sickness; for she was afraid I should die; and she could not comfortably part with me, but only to go to Christ: she hoped, therefore, that my interest in him was comfortable and clear to me. I earnestly turned to her and said, 'Why, sister, do they think me in such hazard? I must confess to you that my distress would be great on account of my soul, if I thought my death were now coming on; for I have not that full assurance of my interest in Christ, which I have always begged of God I may have before he pleases to call me hence.' No sooner had she heard me say this, but she fell, as in an agony, on her knees by my bed-side, and in a manner inexpressible, for fervour and humility, she begged of God, 'That if her father must have the grief of burying one of his children, it might be her! for through his free-grace, and to the glory of it, she could joyfully profess before him her assured hope of her interest in his everlasting mercy through Jesus Christ! wherefore she could willingly surrender herself to die, if it might please God to grant her sister a further space for the making her calling and election sure.' Having prayed thus, in a transport the most surprising and astonishing to me (said Philomela) she earnestly kissed me and left the room, without giving me time or power to answer her a word; and what is almost incredible to relate, from that hour or two I grew better and recovered, but she took to her bed and died in a few days. Conceive, if you can, Mr. Colman, (said she) how I was astonished at this event of Providence, and overwhelmed with sorrow! Yet I recovered health; but the load of grief and wonder upon me, at the strange occurrence, confined me to my chamber for five or six weeks. My chief work was to consider the mind of God in this his mercy to me, that I might make it evident, by his grace with me, that in love to my soul he had wrought this. I set myself to comfort my father what I could, and this was also his care toward me; nor durst we be inconsolable under a bereavement so circumstanced; yet my mourning is always returning to this day, with the remembrance of a love strong as death."

* * * * * * * *

Signed,

BENJAMIN COLMAN.

## OBITUARY.

SATURDAY, Oct. 10, 1807, died at Dundee, James Martin. He received his firſt religious impreſſions among the particular Baptiſts, and was, for ſome time, a member of their community. But afterwards reflecting ſeriouſly upon the redemption of mankind by Jeſus Chriſt, he became fully convinced that "Chriſt Jeſus, by the grace of God, taſted death for every man;" and "that God is not willing that any ſhould periſh, but that all ſhould come to repentance." He, therefore, became diſſatisfied with the nature of the religious inſtruction he had been accuſtomed to receive; and went from place to place to hear different miniſters. But on hearing it generally aſſerted, that Chriſt died only for the elect; he raſhly determined to hear no more ſermons. But the mind of man is changeable. This raſh reſolution was prudently broken.

Providentially as he was paſſing along the ſtreet, near the Methodiſts' Chapel, during the time of divine ſervice, (a place of worſhip he had never viſited) he entered it, heard with attention; heard for himſelf, and with pleaſure, that the grace of God is as free as the air for every one; and that if men are loſt, it is by their wilful rejection of the counſel of God. He repeated his viſits, and found the doctrine preached to be edifying and refreſhing to his ſoul. He was ſoon cloſely united to the Methodiſts, but retained his former notions reſpecting baptiſm and church government.

For ſome months preceding his diſſolution, the Lord was evidently preparing his mind for the ſolemn change we have witneſſed. His diligence in the uſe of the means was unremitted; his views of himſelf were humbling; his confidence in Chriſt ſtrong; his peace ſolid; and he evinced by his conduct, that he had "rather be a door-keeper in the houſe of God than dwell in the tents of wickedneſs."

On the Friday-evening preceding his death he was at the chapel, and engaged with a few friends in ſocial prayer. It was obſerved that he prayed with unuſual liberty and fervour; particularly recommending the ſick and dying to the care of the Almighty. I parted with him between nine and ten o'clock. He was cheerful, and apparently in perfect health. But how true it is, that we know not what a day may bring forth! On Saturday morning he aroſe apparently well, and begun his labour; but was ſuddenly ſeized with the cramp in the ſmall of his arms. He ſent for me, and on my entering his room, he ſaid, "Mr. W—, I am ill; but reſigned to the will of the Lord." On my ſaying, "The Lord is wiſe in all his ways;" he anſwered, "Shall I receive good at the hand of the Lord and not evil?" When I enquired after the ſtate of his mind; he ſaid, "I know that my Redeemer liveth," and expreſſed confidence that he ſhould be eternally happy. He then requeſted me to pray with him, and to entreat that he might have patience

tience under his sufferings, which were then great. After prayer he exhorted those around him, and especially his wife, not to be troubled; saying, "You will be provided for:" and in a few moments fell asleep in Jesus, being in the 60th year of his age.

DUNDEE, W. WELBORNE.
*Nov.* 4, 1807.

OCTOBER 14, 1807, died at East Hesserton, in the Scarboro' circuit, Mr. James Woodall. About 34 years ago he was deeply convinced what an evil and bitter thing it is to sin against the Lord, and his sorrow for his transgressions was acute indeed. Just at the time when he was ready to give himself up for lost, it occurred to his mind, to go to a neighbour's house, about two miles distant, and to ask him to pray for him. While that neighbour was praying for him, the Lord spoke peace to his soul. Having now received Christ, he felt himself inclined to receive his messengers into his house: which he did ever afterwards gratis. When his house became too small to hold the congregations, he promoted, and was, indeed, the chief cause of erecting a commodious chapel.

For fourteen years before his death, he was in the furnace of affliction, partly from an inveterate scorbutic complaint, and partly from a severe asthma; so that he might say with Job, "wearisome days and nights are appointed unto me."

About eight years since, he dislocated his hip, and it never could be put right again; from which he suffered much: and about three years ago, his cart, on which he was riding, while his servant was driving it, overturned and he broke both his legs. When the Surgeon who was sent for came, finding it was impossible, from the state of his body, to put proper bandages about his legs; he ordered two wooden troughs to be made to lay them in. In this state he lay for six weeks upon his back, without being moved. All this time he never uttered a word contrary to the most perfect resignation.

In the summer of this year, (1807) he went to Harrowgate for the benefit of the water; and his friends thought, on his return, that he was much better. But, alas! the symptoms of returning strength were of short duration. Having suffered so much in his life, he was often afraid of the last struggle: but in this the Lord was better to him than his fears: for, without any apparent change, except a deep sigh, he left this vale of tears. The day before his death, his wife observing how desolate she should be after his departure, he said, "Do not fret for me, for I am very happy in God." In his death, his wife has lost an affectionate husband; the Preachers a real friend; the little society one of its best members; and the world a burning and shining light.

JOHN FARRAR.
*Dec.* 10, 1807.

IN St. Mary's, Scilly Isle, near Cornwall, on the 19th day of October, 1807, died Sarah Tregarthen, about the age of 49 years. She was a woman truly respected by serious persons, and was one of those sincere few who joined the Methodist Connexion, in the year 1788, when our dear brother, Mr. Joseph Sutcliffe,

firſt formed a Society in the Iſland. She continued to be a ſteady member thereof until the day of her death, often attending the public means of grace, when others thought that, becauſe of her ſevere affliction, ſhe would have acted prudently in ſtaying at home. And even on the week before her departure, though ſo debilitated as to be ſcarcely able to walk, ſhe gladly attended our Love-Feaſt, which was ſuppoſed to be one of the beſt held for many years paſt. Though much exerciſed with a complication of bodily complaints for many years, her mind was ſupported and chiefly aſpired after the joys of another world. Hungering and thirſting after righteouſneſs, ſhe ſought for the conſolations of God to ſupport her ſoul whilſt dwelling in its tottering habitation of clay; and whatever in the world was called good or great among men, was as nothing to her, in compariſon of the love of her God.

On the morning preceding her departure from this world, ſhe obſerved to one of her friends, that "ſhe had rather die than live; but that ſhe wanted a brighter evidence of her acceptance with God, ſaying, at the ſame time,

"Come, Lord, the drooping ſinner cheer,
Nor let thy chariot wheels delay," &c.

In the courſe of the ſame day, two other ſerious friends viſited her; one of whom aſking her, if ſhe was afraid of death: ſhe anſwered, "No; I feel reſignation to the will of God." He then aſked if ſhe was happy in her mind, and ſhe replied, "Yes, Chriſt is precious to my ſoul."

Her weakneſs being very much increaſed, and the aſſaults of the enemy very powerful; addreſſing herſelf to the Lord, ſhe ſaid, "Thou haſt been with me in ſix troubles; be with me alſo in the ſeventh." And at the moment of her diſſolution, her words were, "Thou haſt been my Rock; thou haſt been my comfort; be with me now, henceforth, and for ever." Thus ſhe ſweetly reſigned her ſpirit into the hands of him who gave it.

JAMES SPINK

## MISSIONARY and RELIGIOUS INTELLIGENCE.

Extract of a Letter from Mr. James Bulpitt to Mr. Lomas, dated Charlotte-Town, Prince Edward's Iſland, Auguſt 10, 1808.

Dear Sir,

AFTER one year's labour I think I can aſcertain, with ſome degree of accuracy, the poſſibility of uſefulneſs in this Iſland. In your laſt letter you expreſs an hope that my expectations will be realized. In part they are, but not ſo rapidly as I thought at firſt. After much mature deliberation, ſome of the reſpectable inhabitants of this town have come to a determination to build a chapel for the uſe of the Methodiſts, and a dwelling-houſe for the Preacher. The Chapel is to be 40 by 30 feet. The timber is cut and brought to the ſpot for framing. In the mean time the governor and gentlemen of this place have been ſo kind as to favour us with the uſe

of the Court-houſe, in which we meet twice a week.

We have a lively people at Murray-harbour, emigrants from Guernſey: they have made great improvements on their farms, and there is a pleaſing proſpect of better days. They have a number of advantages in this place, not experienced in England. The bays and rivers abound with fiſh, ſuch as cod, herrings, mackerel, ſalmon-trout, haddock, ſturgeon, perch, flounders, eels, and ſmelts. Lobſters, oyſters, and other ſhell fiſh, are eaſy to be obtained by the children. In the ſpring and autumn, we have wild geeſe and ducks in very large flocks. In the winter there are thouſands of partridges and hares free for all. I expect they will alſo build a ſmall chapel in this place, as the houſes are too ſmall for the people to meet in. If we ſhould build, may our plan and the execution of it be for the glory of God!

I have a ſmall congregation, about 140, in Cherry Valley, where I have the promiſe of 50 acres of land to be given to build on, by a good friend, a quaker. We have had ſeveral meetings in order to fix upon ſome plan, and we have all been agreed that a Chapel ſhould be built, but have been ſomewhat divided in our opinions reſpecting the ſize of the building, and the ſpot where it ſhould be erected. But I hope there is a ſmall ſpiritual building in this place which will "grow up to an holy temple in the Lord." I have a congregation at Tyron River, and at Bedeque. I bleſs the Lord there is a pleaſing proſpect of the ſpread of the Goſpel in theſe parts alſo. May Jeſus ride on till the whole world ſhall bow to his ſway! Dear Sir, that "the peace of God, which paſſeth all underſtanding, may keep your heart and mind through Jeſus Chriſt," is the prayer of, your humble ſervant in the Goſpel,

JAMES BULLPITT.

From Mr. W. Griffith, to Mr. Rob. Johnſon.

Gibraltar, Nov. 16, 1808.

Dear Sir,

I RECEIVED your's, dated October laſt: and take this opportunity of returning you a few lines by favour of the Rev. Mr. T. a Clergyman from Malta, and a friend to the Methodiſts. With reſpect to the work of God in this place, you will receive an account in another letter, from Meſſrs. Davis and Caulfield, in the name of the Society. I need only ſay, that we have more than double the number of hearers that were wont to attend on the Sabbath-days, and perhaps four times as many as uſed to hear on the week days; beſides a good company of the 4th Veteran Battalion, lately from Ireland. And our hearers are ſtill increaſing more and more. The ſoldiers are about a mile from town, at a place called the South, where I preach to them on Wedneſday nights, as they cannot attend the evening preaching in town, becauſe, after gun-fire (which is always before preaching) none are permitted to paſs through to town, nor from town to the South. I entirely agree with our friends, as to the propriety of procuring, by ſome means, a piece of ground, ſince, in addition to what they mention, it is becoming both more ſcarce and dear. You may recollect,

left, before I left England, it was their opinion, that if ſome one were ſent to watch over them, and they could get a decent Chapel, it would be well attended, which I hope will be found a fact.

In my laſt I gave an account of our late arrival and reception. Since which we have been endeavouring to get a place of reſidence, but we were three months before we could ſucceed. During which time we lived at different friends' houſes. However we now have got one, containing two rooms for £2: 5s. a month, which is accounted a moderate price. With reſpect to what you ſaid about drawing for money, it is my wiſh, and the wiſh of our friends, to avoid it if poſſible. And we hope, if Providence ſhould incline a few more of the inhabitants to attend, we ſhall find it poſſible. With reſpect to the feelings of my mind, they are various. Sometimes I am ready to ſink under the weight of the charge committed unto me, and could wiſh for ſome one to rule over me and the Society: for I find that preaching ſermons is not all that is neceſſary. But I have aſſiſtants in Brothers Davis and Caulfield. And we do nothing but by joint counſels. At other times, I truſt, I find the preſence of God powerfully with me, and my conſolations abound. Indeed the proſpect of being in any meaſure uſeful makes me rejoice; and I hope that, as there is a good increaſe in number, and ſome have joined the Society, there is good ground for ſuch an expectation. I and my family are in good health at preſent, and, thanks be to Providence, I have enjoyed my health as well here as I did at home. But I muſt conclude, as the veſſel has been getting under weigh all the while I have been writing, and I have not had an opportunity of writing before.

Dear Sir,

I remain your's,

W. GRIFFITH.

From Mr. James Bell, Miſſionary, to the Rev. Dr. Coke.

Cork, Aug. 15, 1808.

Rev. and dear Sir,

ON Friday, the 12th inſtant, I had an interview with the chief in command in Spike Iſland, and he gave me to know, he was very glad I was come to the Iſland, as there was no other place of worſhip in it; and ſaid, he would afford me every neceſſary help, by way of accommodation, in future. We have about fifteen members there and a local preacher. The greater part however, of the inhabitants are Catholics, under the influence of their teachers. Thanks be to God, however, our good King, his laws, and army are, under the Lord Jehovah, my ſtrong bulwark here. I lately viſited Old Carliſle Fort, where eighteen of the 4th Veteran Battalion, who lately failed out on an expedition, were in Society, and built a ſmall preaching-houſe. The Commander, an Officer of the 31 Garriſon Battalion, now quartered there, denied me permiſſion to preach in the little houſe; but I wrote to the Colonel, reſiding in the Cove, who is chief in command, and this day I have received his anſwer, giving me to underſtand

underſtand he has not the leaſt objection to my making every effort I pleaſe. Thanks be to God for every bleſſing!

Mr. Taylor met me to-day. He has ſpent a few days labouring in Paſſage, about ſix miles from Cork, down the river. He has preached in the ſtreet, and in an elegant new bathing-room. I had preached there the Lord's-day preceding. A few children ſhouted in the ſtreet, but hundreds heard attentively, while I addreſſed them in Engliſh and Iriſh. We have a few of Nicodemus's ſpirit in this place, who fear to hear the ſound or ſee the ſpectre of perſecution. However, I truſt, under God, this open way of declaring the teſtimony of Jeſus, will help to cure hundreds of this diſeaſe, the fear of man, with which many of our own people have been not a little infected.

I have juſt returned to-day from preaching in a little town called Croſs-Haven, where about fifteen families of Proteſtants, and numbers of Catholics live. I viſited it about four months ago, and was the firſt Methodiſt Preacher that did ſo, with a view to preach in the ſtreet. I at firſt ſpoke much in Iriſh, as many of the Catholics ſeemed willing to hear. But few of them dare hear now, their prieſts are become ſo enraged, threatening them with penance and deſtruction. O! may they know their time of viſitation!

Yeſterday, at five, I preached at Croſs-Haven, and had a bleſſed ſeaſon. We had ſix or ſeven ſoldiers of the 3d Garriſon Battalion quartered at Camden-Fort, about a mile from that place. They ſung the praiſes of God delightfully. After preaching I informed the congregation, that Mr. Weſley generally conſidered it to be beſt for his preachers, after preaching a few times in any new place, to propoſe to their hearers to form a Claſs, for the purpoſe of their meeting together once a week to pray, ſpeak of the goodneſs of God, and enter firmly into a reſolution to ſerve him, and flee from the wrath to come. I ſaid, that this was not turning from the Church of England, but would be a mean to make them attend better both ſermons and ſacraments. Twenty-four freely requeſted, in the fear of God, that I would take their names for this purpoſe, which accordingly I did: and four ſoldiers and their wives alſo joined at the ſame time. I ſhall not ſay that all theſe will ſtand firm: but it certainly was a penteconſtal hour indeed. We prayed, rejoiced, and all ſet forward on our way with renewed courage and alacrity. Glory be to God and the Lamb for ever! We rejoice, on account of the bleſſed news our dear Mr. Averell has communicated, reſpecting the increaſe of the number of your members this laſt year in England. O! may the eternal Sun of Righteouſneſs ſhed the holy flame of his divine love abroad in all our hearts, and help us to burn and ſhine for his own glory! Mr. Taylor and I purpoſe ſetting out, in a few days, for the County of Kerry. The Lord be with you! Believe us as ever,

Your's ſincerely in Chriſt,

JAMES BELL.
ANDREW TAYLOR.

TO THE EDITOR.

Jan. 4, 1809.

Dear Sir,

I HAVE the pleasure to hand to you, for insertion in the Methodist Magazine, a Copy of a most interesting Report of an Examination at Serampore. It is signed by the Provost of the College of Fort William and Dr. Carey.

It is very remarkable what a number of instruments the Lord has raised up in various parts of India for the Translation of the Scriptures, who appear to be labouring in perfect harmony with each other. But those especially, which he has prepared for Chinese translations, appear to be as literally endowed with wisdom from above for that express purpose, as those persons were of old, who were to direct the work of the tabernacle in the wilderness.

It is also worthy of special notice that, at the very period when the enemies of Christ were exerting themselves in this country( to prevent the dissemination of Scriptural Knowledge in India,) the Christians in that Country, of the several denominations were proceeding zealously in the work of Translating, and that with the full approbation of the Governor General.

I remain, your's,

* * *

P. S. Among other works, produced at the Chinese Examination, were a translation, into English, of Lun-gnee, or Conversations (of Confucius) in five Books, by Mr. Joshua Marshman (Missionary) and a Translation of the Gospels of Matthew, Mark, and Luke, into the Chinese Language, by Mr. Lassars, and a specimen of Chinese printing, accurately and beautifully executed by a native of Bengal.

## REPORT OF FIRST EXAMINATION IN THE CHINESE LANGUAGE, HELD AT SERAMPORE, ON THE 10th FEBRUARY, 1808.

*John Clark Marshman*, (Aged 13 Years)

1. Perfect in the three elementary books:—The 1st. (37 pages) containing 1110 characters, of which 600 are different.—The 2d. (27 pages) containing 880 characters, of which 300 are different.—The 3d. (25 pages) containing 1000 characters, different both in form and signification.

Repeated memoriter, the 3d book, which comprises nearly the whole of the key-characters, and the most useful and current in the language.

2. Repeated the whole of five books of Lun-gnee, or Conversations (of Confucius) containing 8000 characters.

3. Held a Disputation in the Chinese Language, on the following thesis, "The Chinese Language is not more difficult of acquisition than other languages."

4. Produced an abstract of all the different characters in Lun-gnee.—Also, twenty sentences in Chinese, his own composition and writing.—Also, a copy of the 2d elementary book.

5. Wrote in the Chinese Character and Language, sentences dictated to him, and explained their meaning.

6. Orally examined in the elementary books, and in the works of Confucius.

*Jabez Carey*, (aged 15 Years.)

1. Perfect in the first and second elementary books, and in half of the third book.—Repeated memoriter, the second book.

2. Perfect in the first, second and third books of Lun-gnee.—Repeated memoriter, the third book.

3. Held a disputation in the Chinese Language.

4. Produced ten sentences in Chinese, his own composition and writing.—Also, copy of the 2d elementary book.

5. Wrote in the Chinese Character and Language, sentences dictated to him, and explained their meaning.

6. Orally examined in the elementary books, and in the works of Confucius.

*Benjamin Wicks Marshman*, (Aged 8 Years.)

1. Perfect in the first, second, and in half of the third elementary book.—Repeated memoriter, the first book.

2. Perfect in the first and second books, and in half of the third book of Lun-gnee.—Repeated memoriter, the first and second books, containing about 4000 characters.

3. Produced a specimen of Chinese Writing.—Mr. Marshman pronounced an Essay, in the Chinese Language, on the facility of acquiring the Chinese Language.

Mr. Professor Lassar delivered, in Chinese, a speech in praise of the Chinese Language and Literature.

The prizes appointed by Dr. Buchanan, were then distributed by Mr. Professor

Professor Lassar, to the Students, for their Proficiency in the Chinese Language.

(Signed) D. Brown.
W. Carey.

The following is the testimony of the Right Hon. Lord Minto, Governor General of Bengal, and Visitor of the College: "I am strongly inclined, whether regularly or not, to deal one encouraging word to the meritorious, and I hope not unsuccessful effort, making, I may say, at the door of our College, though not admitted to its portico, to force that hitherto impregnable fortress, the Chinese language. The means, we all know, that, in the present circumstances, can be employed in that difficult undertaking, are very inconsiderable. The honour is so much the greater to those, whose enterprize seems already to have opened, at least, a prospect of success. Three young men; I ought, indeed, to say, boys, have not only acquired a ready use of the Chinese language for the purpose of oral communication, which I understand, is neither difficult nor rare, amongst Europeans connected with China; but they have achieved, in a degree worthy of admiration, that which has been deemed scarcely within the reach of European faculties or industry; I mean a very extensive and correct acquaintance with the written language of China. I will not detail the particulars of the Examination which took place on the 10th of this month at Serampore, in the Chinese language, the Report of which however I have read with great interest, and recommend to the liberal notice of those whom I have the honour to address. It is enough for my present purpose to say, that these young pupils read Chinese books and translate them; and they write compositions of their own in the Chinese language and character. A Chinese press too is established, and in actual use. In a word, if the founders and supporters of this little College have not yet dispelled, they have at least sent and admitted, a dawn of day through that thick impenetrable cloud; they have passed that *oceanum difficultatem*, which, for so many ages, has insulated that vast Empire from the rest of mankind. Let us entertain at least the hope, that a perseverance in this or similar attempts, may let in at length upon those multitudes, the contraband and long forbidden blessings of human intercourse and social improvement."

We subjoin to the above, the Names of the Students, on whom the Right Hon. the Visitor was pleased to confer a degree of honour on this occasion, and of the languages, for their high proficiency in which the degrees of honour were respectively conferred. They are, as follow:

A. F. Tytler,—Persian, Hindoostanee, and Bengalee,
A. J. Colvin,—Persian and Hindoostanee,
W. Lindsay,—Persian and Hindoostanee,
R. Alexander,-Persian and Hindoostanee,
T. Sifton,—Persian and Hindoostanee,
J. M. M'Nabb,-Persian and Hindoostanee,
E. R. Barwell,-Hindoostanee.

## POETRY.

### On HAPPINESS.

O Happiness! thou pleasing dream,
Where is thy substance found.
Sought thro' the varying scenes in vain,
Of Earth's capacious round?

The charms of grandeur, pomp, and shew,
Are nought but gilded snares;
Ambition's painful steep ascent,
Thick set with thorny cares.

The busy town, the crowded street,
Where noise and discord reign,
We gladly leave, and, tir'd, retreat
To breathe and think again.

Yet, if retirement's pleasing charms
Detain the captive mind,
The soft enchantment soon dissolves;
'Tis empty all as wind.

Religion's sacred lamp alone,
Unerring points the way.
Where happiness for ever shines
With unpolluted ray:

To regions of eternal peace,
Beyond the starry skies;
Where pure, sublime and perfect joys
In endless prospect rise.

*Conference-Office*; John Jones, *Agent*.

Mr. JOHN REYNOLDS,

*Preacher of the Gospel.*

THE

# METHODIST MAGAZINE,

FOR MARCH, 1809.

## BIOGRAPHY.

MEMOIR of Mr. PETER HASLAM, by WILLIAM MYLES: Supplemental to his own Account of himself, published in 1805.

*To the Editor of the Methodist Magazine;*

SIR,

I TAKE the liberty of sending you a Supplement to the Account of the late Mr. Peter Haslam, published in the January and February Methodist Magazines for the year 1805; and I hope it will be acceptable to your Readers.

I am, Your's affectionately,

WM. MYLES.

WE are assured, on Divine authority, that "The memory of the just is blessed;" and, "The righteous shall be had in everlasting remembrance." Having had the pleasure of travelling with Mr. Haslam in the Leeds Circuit, the second year of his itinerancy; and he being appointed to labour with me a second time in Liverpool, in August 1807, the Circuit in which he died; I wish to subjoin to his own Narrative, a Relation of his Travels, a part of his Diary, a short Account of his Death and a Sketch of his Character, for the edification of his Brethren, and those numerous readers into whose hands your useful publication comes.

Mr. Haslam closed his own account, August 23, 1804. From that time to the Conference in 1805, he laboured in the Wolverhampton Circuit; and was Superintendant, for which office, in the esteem of his brethren, he was well qualified; though he told

me it was a heavy burden to him all the time he sustained it. This arose from the deep sense he had of his responsibility to God, to his brethren, and the people. He considered himself as a scriptural bishop, or overseer in God's Church; a pastor of his flock. He therefore trembled lest the Most High should not approve of his method of feeding and governing his children. His brethren having put him into that office, he considered himself as bound by every tie which unites man to man to be true to them. 1. By preaching the whole Methodist doctrine. 2. By enforcing the Methodist discipline upon rich and poor, young and old; upon his helpers, the Trustees, Stewards, Leaders, and people. 3. By endeavouring, if possible, not to be burdensome to his brethren; but to raise the necessary supplies for carrying on the work in his Circuit, from the people with whom he laboured.

Again, He considered himself, in a particular manner responsible to the people for his conduct. The ministry, he knew, was instituted for their edification and salvation. And his fear was, lest by being too rigorous on the one hand, or too easy on the other, in the discharge of his duty, or by an ill-timed action or word he might prevent the end he had in view from being accomplished. Another reason why he did not wish to be a superintendant, was, he was aware that his sustaining and properly executing that office would necessarily prevent that close application to study which he desired to give. His thirst for knowledge was very great. He longed to be acquainted with every part of the word of God. The doctrines of the gospel he studied with peculiar care, and attained very just and scriptural views of the most difficult of them; even those that respect Divine Foreknowledge and Human Liberty, Free-Grace, and Free-Will: Grace and Justice; Faith and Works. He also studied the historical, moral, and prophetical parts of the Holy Scriptures, and in each made very considerable improvement; yet, in his own esteem he was only a babe in knowledge, and, unless engaged in the duties of preaching or visiting the sick, he thought every moment lost that was not spent in study. It was thought by many however, that he confined himself to his room too much, and that his doing so was one cause of his debility.

Considering that such were his views of the office of a superintendant; views which, it must be acknowledged, were perfectly just, it is not to be wondered that he never sought for it, nor ever filled it, but in the Wolverhampton Circuit; and that but for one year from August 1804, to August 1805. It is true, if his brethren had insisted on his acting in that capacity, he would have complied. But to serve the body as a helper, and enjoy the approbation of God and his brethren in so doing, was what he considered his peculiar calling. His views of the duties of a Superintendant,

perintendant, had a salutary effect upon his mind, with regard to his conduct towards the brethren with whom he laboured, and who acted in that office. He encouraged and supported them in the arduous task which their office imposed upon them: and if he differed from them in opinion as to any matter relative to their governing the Societies, he always submitted his own judgment and will to theirs. This he did from a principle of conscience; and it was the more remarkable in him, as he was naturally of a very firm and tenacious turn of mind.

At the Conference held in Sheffield in August 1805, he was appointed to labour in that Circuit, where he continued for two years, during which period the Lord was pleased to bless his endeavours for the advancement of his glory, with considerable success.

In this Circuit he began to feel those inward decays which, so unexpectedly to his brethren, terminated his earthly course. His digestion became weak; his stomach foul; and he scarcely could keep his feet warm, even in summer. He was under the necessity of taking a pair of dry shoes in his pocket to put on while he preached, as those he walked in, if the weather was at all wet, were sure to give him cold if he stood in them.

I shall now insert a part of his Diary, as that will shew his real character in a more striking point of view than any thing that can be said of him.

Feb. 16, 1807. "My soul is deeply humbled on account of the impurity of my best services. Although usefulness in my public labours is my main end, desire of human applause mixes with it; and yet, I thank God, even this never prevents me from bearing a faithful testimony to the whole truth so far as I know it. But I must be pure in heart. I must be perfectly simple. Lord exert thy power to save me. I feel a manifestation of thy divine power essentially necessary: I am helpless as a worm.

23. "My soul is very low; rather discouraged. Lord have mercy upon me, and visit me with thy salvation.

March 10. "I have lately been convinced of my want of gratitude. I have called upon the Lord, and he has heard me, and poured the Spirit of praise into my heart, and the language of thanksgiving upon my lips.

16. "On comparing my own experience, my whole state of mind and daily course of living with the discourses I have lately delivered, I feel great cause for humiliation. My heart melts, my eyes o'erflow, because I see I come far short of the standard contained in them; and I am certain that standard is divine. Yet I ought to be more thankful than I am, that I am aiming at the standard of a perfect disciple. But how slow of heart!



24. "I

24. "I have only had reaſon for complaints concerning myſelf during the paſt week; yet the Lord has been very gracious to me.

30. "I am under great obligations to God for a better ſtate of health than I have enjoyed for ſome time. My deſire is to uſe it faithfully in the glorious ſervice of my divine Maſter. We have a good work of God begun in poor, ignorant, hardened, prejudiced Attercliffe. I lately joined in ſociety there, a conſiderable number; among whom were a father, mother, and ſon, who had all been excited to ſeek after God, through the ſon's having begun to attend our Sunday-School there.

April 6. "My family-mercies, this week, have been great. We have had conſiderable afflictions, but I ſee the gracious hand of God in them, tempering his Fatherly chaſtiſements with kind interpoſitions of goodneſs. I have been uneaſy about my laſt night's diſcourſe from Rom. v. 11. But why? I fear chiefly becauſe I did not deliver it in a manner that was honourable to myſelf. O how ſubtile is pride, and how ſinful! May the power of Jeſus be revealed to its utter deſtruction.

13. "The Lord aſſiſted me much yeſterday; but why do I feel my mind diſcompoſed at being told I have lately acted improperly? For if I have, I ought to be thankful; if I have not, I ought to be unmoved. Here again I ſee pride at the bottom! I wiſh to do my duty towards God, but am not eaſy unleſs I can alſo have the approbation of man. O my God, what pain of ſoul do I feel! Have I leſs concern reſpecting thy glory, than my own applauſe? If I have not, why this diſcompoſure at the frown of mortal man? When, O when will it once more be? When ſhall I once more be ſaved from this curſe of curſes? Art thou angry with me? Is thy great ſalvation clean gone for ever? Shall I never feel it more? Come, O my God, my God! While now tears and ſighs flow together, draw near, draw near, and let thy power effect that change which nothing leſs can effect. When wilt thou anſwer? Surely ſome curſed evil keeps me back from thee. O diſcover it, and help me to renounce it from this moment.

20. "The Lord has quickened my ſoul, and I have lately found much help in public, and much profit in family prayer. I have generally felt a tendency to formality in that duty; but find three things are a good antidote againſt it. 1. Thankſgiving for the particular mercies ſhewn to us as a family, or to any one of us. 2. Prayer for ſuitable bleſſings on each. 3. Importunity with God for preſent ſpiritual bleſſings.

May 4. "I have lately enjoyed ſome ſeaſons of conſolation, and have found much help from God. I was very much affected with his forbearance yeſterday; he afforded me conſiderable aid in delivering

delivering a discourse on a difficult subject, which had been several times the occasion of vanity and self-applause. I, indeed, mourned over myself, and God had mercy on me. I found a most precious season in the afternoon under open heaven. I am a wonder to myself; apparently consumptive when I first began to preach, and still not robust; yet after preaching three times yesterday in our large chapels, and once in the street, together with meeting the Society, I feel not the least bad effect of it this morning. 'This is the Lord's doing, and it is marvellous in my eyes.'

25. "I feel much impressed with a sense of the goodness of God in preserving me on a long journey. O that my whole heart and life were wholly devoted to him!

31. "The Lord assisted me yesterday very much. I seldom fail to have much comfort and freedom when the Lord Jesus is my immediate subject. No wonder, seeing I daily feel myself so much indebted to him.

June 7. "Yesterday the Lord humbled me, by leaving me in a greater degree than usual to myself in his great work. And what is man when engaged alone in a labour infinitely important, *the salvation of souls?* I had not sufficiently implored the presence and help of my Divine Master. Lord forgive my very imperfect work, and make me a more fit instrument for spreading the savour of thy knowledge in every place.

29. "Yesterday the Lord was very graciously present with us at our Love-feast. Many bore a very clear testimony respecting entire sanctification. If I am convicted of evil, it is by that heart piercing law, 'Thou shalt not covet.' The desire of certain things even now possesses me, though I am not, at present, conscious of its influence. Nothing less than a glorious baptism of thy Spirit can save me: O let that baptism now descend!

July 13. "My mind has lately been unduly occupied with little things. O for constancy of supreme delight in God! that nothing great or little may henceforward engage too much of my attention or too much of my affections."

At the Conference held in Liverpool in July and August 1807, he was present. At the Society's request his brethren appointed him to labour there. As I had been there a year, it rejoiced my heart that I was to have him for a fellow-labourer during my second year. Our Colleagues were Mr. T. Wood, and Mr. V. Ward. We were all of one heart and mind; and I believe we engaged in our work in a truly christian spirit.

I soon perceived that Mr. Haslam's constitution was impaired;—that "the sword was too keen for the scabbard:" for he set himself more work than he could perform. His zeal was ardent. Our chapels and congregations were large; and he did not spare himself

himself in calling sinners to repentance; and in exhorting believers to look for all the blessings that God had promised, and to love each other. But after his Sunday's work he was generally very weak. I proposed to him, several times, to spare himself, and to accept the aid of his local brethren on the Lord's-day; but I could not prevail with him. His soul trembled at the thought of being idle in the Lord's vineyard. He generally said, "I shall be better.—I delight to do my own work.—The more labour the more blessing." A preacher of such disinterested views as these, is much to be prized. His brethren and many of the Society, who knew his weakness, and yet saw him continually in his place, were very thankful to God for the zeal he manifested.

*(To be continued.)*

## DIVINITY.

### AN ESSAY ON DIVINE PROVIDENCE.

[*Continued from Page 68.*]

THE disadvantages under which many labour from the want of a religious education in their childhood, form a great difficulty on the subject of Divine Providence. For man, we know, is, to an almost incredible degree, a creature of habit; and extremely few who grow old in sin ever become religious. "Can the Ethiopian change his skin, or the leopard his spots? Then shall ye that are accustomed to do evil, do good." It is true, children, in general, have no reason to blame themselves for their want of a religious education, it being out of their power to choose and obtain one; and yet, according to our most scriptural views of the subject, the want of such an education renders the salvation of millions highly improbable. Nevertheless this, tho' one of the greatest mysteries in the Divine government, affords no ground for any opinion inimical to the Divine goodness: for however incapable we may be of discovering many parts of the economy of Providence, we know that "God is *righteous* in *all* his ways, and *holy* in *all* his works;" nay, "loving to all, and that his tender mercy is over all his creatures."

Nothing in the universe appears more *contingent*, than whether a man, in the heat of battle, with thousands falling on every hand, shall survive the contest. And yet we must acknowlege, that those who escape ought to bless God for their preservation. It follows, with whatever difficulties the subject may be clogged, that none die fortuitously, even in battle.

The same reasoning holds good in all the cases of the prevalence of epidemic diseases. Those who, of late years in Philadelphia and New York, escaped the pestilential disease which proved fatal to so many, were in duty bound to praise their kind Preserver. For as God fixes the bounds of men's habitations, that thousands reside where contagious diseases prevail, and die by their instrumentality, must be referred to the economy of Divine Providence.

Yet some who profess to believe the Scriptures, are so strangely inconsistent as to imagine, that God rules in no other way among the children of men, than by permitting *second causes* to have their free course. In vindication of this unscriptural and absurd opinion, they argue, that industry and frugality beget riches; that indolence and prodigality are, in their nature, productive of poverty; that pride, luxury, and the thirst of dominion, beget wars; and that temperance and regularity of life are productive of health and domestic happiness. But we know, that although diligence and frugality are the means proper to be used for obtaining wealth, and have a natural tendency to produce it; yet that there are many remarkable for both, who are still poor. And hence we conclude, that God, in the order of his Providence, over-ruling natural causes, maketh poor as well as rich. Upon what other principle is the poor man to be contented with his lot?—or the rich man grateful for his riches? Does it become the man of wealth, even on the supposition of his having become rich by the divine blessing on his skill and industry, to ascribe the honour to himself? Ought he to imitate the proud Assyrian Monarch, who arrogantly boasted, "Is not this great Babylon that *I* have built, by the might of *my* power, and for the honour of *my* majesty?" That indolence and prodigality are naturally productive of poverty, is unquestionable; but is poverty universally the lot of the indolent and profligate? We know it is not. And yet were it universally so, it would not follow, that *all* who are of a contrary conduct, either *do*, or *can* become rich. That pride, luxury, and the thirst of dominion are naturally productive of wars, is certain; but does it follow that all nations in which those vices prevail, are engaged in continual war? Or are no poor, unambitious nations ever involved in that worst of calamities? Were the poor, contented, and industrious Swiss involved in that war by which their country has been subjugated, on account of their pride, luxury, and thirst of dominion? That temperance and regularity of life are naturally productive of health and domestic happiness, is certain; but do *all* who are temperate and regular in their lives enjoy health and domestic happiness? No. What then becomes of the position, that second causes so operate in the government of the world as to exclude the divine interference?

It has been objected againſt the doctrine of an all-pervading and over-ruling Providence, that ſome men, falling from their horſes in a ſtate of intoxication, are killed; that others meet their fate at the chaſe; and that ſeveral, on a late memorable occaſion, were trampled to death at the theatre. And it is triumphantly aſked, what interference of Divine Providence can we admit in ſuch caſes? As ſome perſons of true piety, but little knowledge, are wont to reaſon thus, I would, for their information, aſk them a few ſerious queſtions. Who preſerved your life when, in an unconverted ſtate, you were expoſed to imminent danger? When you were guilty of crimes equal to thoſe of hunting, drunkenneſs, or attending the theatre, was there no providence exerted in your preſervation? Do you attribute the continuance of your life to your own wiſdom and foreſight? The piety of ſuch characters leads them to own a Divine Providence in their own preſervation, even when they were enemies to God by wicked works. But, to be conſiſtent with themſelves, they muſt equally admit a Divine Providence in the death of others.

Many confound God's *reſtraining* men's malice on the one hand, and *ſuffering* it on the other to take its courſe to a certain extent, as well as his *uſing* the *free* actions of men for purpoſes worthy of his wiſdom and goodneſs: many, I ſay, confound his doing ſo with *fatality*; and becauſe they believe that men are moral agents, they, in effect, deny a Providence. Hence, they neither ſee nor acknowledge *any* other cauſe of wars than the pride and ambition of kings and their miniſters; nor of famine, but the indolence or bad management of ſuch as ſhould cultivate the ground and the covetouſneſs of intereſted men who hoard up proviſions. They look no farther than ſecond cauſes; and hence repreſent the Almighty as uſing unmeaning words, when he threatens an offending world with war, peſtilence, or famine. What, according to their views of the ſubject, can they make of that part of Sacred Hiſtory, (2 Sam. xxiv. 12, 13, &c.) which informs us, that the Lord, by the mouth of one of his Prophets, gave David his choice of war, famine, or peſtilence? Will any one ſay, that ſecond cauſes depended upon the option of David? No man of reaſon will ſay that they did. And when God, again and again, threatened different nations with heavy judgments for their ſins, and promiſed them peace and proſperity on their repentance; did he mean no more than that ſecond cauſes ſhould *always proceed* in their operations? If he meant no more, there would be neither ſenſe nor religion in deprecating any of the divine judgments. All days appointed for national humiliation or thankſgiving, are ſo many public acknowledgments, that God does whatſoever he

will among the children of men, as well as in the armies of heaven. The ſober and ſcriptural public offices found in the Book of Common Prayer, appointed by authority to be uſed in times of public calamities, and great deliverances, are ſo many proofs that our venerable Reformers had proper views of Divine Providence. Witneſs the prayer for *rain*; that to be uſed in the time of *dearth* and *famine*; and that to be uſed in the time of war and tumults, with which, were it not ſufficiently known to the reader, I would conclude this Eſſay.

October 8, 1808.

## The TRUTH of GOD DEFENDED.

### REVIEW *of the* IXth VOLUME *of* FLETCHER's WORKS.

*(Continued from page 68.)*

THAT Jeſus Chriſt, the Maker and Preſerver of the Univerſe, is the Redeemer and Saviour of loſt mankind, is fully proved in the 9th chapter. On this ſubject, the author judiciouſly avails himſelf of the authority of Biſhop Pearſon; a man in whom true piety, uncommon natural parts, and great learning were united. Paſſing over the 10th chapter, which ably treats of Chriſt as the Univerſal Judge, we haſten to the 11th; in which it is fully proved, that divine worſhip has been, is, and muſt be paid to him. Having given many ſcriptural inſtances of prayer being addreſſed to Chriſt, as well as of praiſe being offered to him; the author adds: "Now let it be obſerved, that *prayer* and *praiſe* imply every other act of worſhip, whether internal or external. *Prayer*, when it is ſincere, neceſſarily implies *deſire*, *confidence*, and *hope*; and *praiſe* implies *gratitude* and *love*. If, therefore, prayer is to be addreſſed to the Lord Jeſus, this implies that our *deſire* is to be to him, our *confidence* in him, and our *expectation* from him, for ſuch bleſſings as we ſtand in need of. And if *praiſe* is to be offered to him, this ſignifies that he is to be the great object of our *love* and *gratitude*. Accordingly, we find this was the caſe with the Apoſtles and primitive Chriſtians: their deſire was directed unto the Lord Jeſus, and their confidence and hope were placed in him, for the greateſt of all bleſſings, even for eternal ſalvation; and He, in union with his Father, was the great object of their unlimited *gratitude* and *love*. If I were to quote all the ſcriptures that would be to my purpoſe, I might tranſcribe a great part of the New Teſtament."

As there is no doctrine, however clearly revealed, which men who are in the habit of oppoſing *reaſon* to *revelation* are not ready

to

to diſpute, we are happy to find, towards the end of this tract, ſome of the moſt plauſible objections of ſuch cavillers ſatisfactorily anſwered. That Arians and Socinians, in general, will continue to urge the ſame old objections to the ſcriptural doctrine of the Trinity, as if they had never been anſwered; nay, as if they were really unanſwerable, we are confident: for, alas! how few who drink the deadly poiſon of either of thoſe hereſies are ever recovered! But though no reaſoning, however ſtrong, ſcriptural, and concluſive, can ordinarily be expected capable of convincing thoſe who ſyſtematically "deny the Lord that bought them;" yet that contained in this work, is well calculated to eſtabliſh in the Catholic Faith ſuch ſincere chriſtians as may have been ſtrongly tempted to doubt the truth of ſome of the eſſential doctrines of chriſtianity. It will teach them, that it is highly reaſonable to believe implicitly, truths divinely revealed, however incomprehenſible. Taught by ſuch ſober, ſcriptural reaſoning, they will diſcover that the wiſeſt, and moſt learned of men, admitting them to be truly good, after giving full ſcope to their reaſoning powers, will readily confeſs themſelves unable to comprehend ſeveral of the *ſublime doctrines* of chriſtianity. Nor is this matter of ſurpriſe to any who have ſeriouſly conſidered the infinity of truth, and the limits of the human underſtanding. We know, at preſent, with abſolute certainty, many things of which we can remember to have been once as ignorant as we now are of the mode of the Divine Unity in Trinity. In a ſtate of pupilage we gave *implicit* credit to the inſtructions of our tutors; and our doing ſo was not only *good* and *uſeful*, but *eſſential* to our making any progreſs in knowledge. If, then, this *implicit* belief of what our tutors taught us, was neceſſary in order to our making any progreſs in ſcience; how abſurd is it to think, that we can ever make any progreſs in Divinity, a ſcience which has God for its Author, without believing, on his authority, truths which ſurpaſs our comprehenſion!—On the uſe of the doctrine of Chriſt's Divinity, which occupies the concluding chapter of this Tract, we find, page 195, the following judicious obſervations in a quotation from Biſhop Pearſon:—

"If, then, the ſending of Chriſt into the world be the higheſt act of the love of God which could be expreſſed; if we be obliged unto a return of thankfulneſs, ſome way correſpondent to ſuch infinite love; if ſuch a return can never be made without a true ſenſe of that infinity, and a ſenſe of that infinity of love cannot conſiſt without an apprenſion of an infinite dignity of nature in the perſon ſent, then it is abſolutely neceſſary to believe that Chriſt is ſo the *only begotten Son* of the Father, as to be of the ſame ſubſtance with him, of glory equal, of majeſty co-eternal."

Perſons

Persons of sense and piety will know how to estimate the concluding paragraph of the Rational Vindication:—

"A fourth use of this doctrine, and the last I shall mention, is to convince us that,

'No man too largely from heaven's love can hope,
If what he hopes, he labours to secure.'

For, as the apostle argues, 'He that spared not his own Son, but freely delivered him up unto death for us all,' how shall he 'not with him also freely give us all things?' But then this implies that Christ was more than a *mere man*, or *mere creature*. For, would it be logical, would it be rational thus to argue? If God, in his great love, delivered up one *mere man*, or *mere creature*, to death, we may safely conclude he will deliver millions from it. If he delivered up one to *temporal* sufferings, he will certainly deliver vast multitudes from *eternal* torments;—if he gave a person *infinitely inferior* to himself, to endure the pains of crucifixion for us, he will undoubtedly grant us the *enjoyment of himself*, to make us completely and everlastingly happy? How different the Apostle's manner of arguing in this passage! Whoever duly considers how he speaks of *God's own Son*, of *us all*, and of *all things*, cannot but observe he supposes it quite evident, that there is *no proportion* between Jesus Christ and all the redeemed, tho' taken collectively; nor between the gift of him, and the grant of all other blessings. But such a way of speaking is absolutely unaccountable; is highly absurd, on the hypothesis opposed. But, on our principles, God's 'not sparing his own Son, but freely delivering him up unto death for us all,' gives us the highest assurance that he will perform all his gracious promises, and *freely* give *us all things*. For he that has done us the *greater* favour, will surely do us the *less*:—He that hath given us such a gift as his *own son*; a gift according to our doctrine, *infinite* in value, will surely give us every inferior blessing; especially considering that his Son was given for this very end,—That atonement being made for sin, and all the demands of justice being satisfied, Divine mercy and love might have free course, and God, in a way consistent with his attributes, might bestow upon us all blessings; temporal, spiritual, and eternal."

The second Tract contained in this volume, is termed *Socinianism Unscriptural*, in nine letters by Mr. Fletcher to Dr. Priestly. In the Preface to this work, Mr. Benson, who prepared it for the press, gives a short view of the Philosophic Doctor's self sufficiency, and the arrogant manner in which he spoke of the late very able and orthodox Bishop Horsely. The whole of the Preface, which abounds with sober, important reasoning, is manifestly written

written with the eaſe and confidence inſpired by an experimental knowledge of the truth as it is in Jeſus. Frequently the author uſes, with much dexterity, a weapon which has often been found dangerous only to its wearer, namely, Irony; but which, directed by judgment, and attempered with taſte, is here of admirable uſe, in ſhewing the abſurdity of the Philoſopher's concluſions, and expoſing his ſophiſtry.

The grand error, ſubverſive of the Catholic Faith, which Mr. Fletcher combats through theſe letters is, "That the prophets always ſpoke of the Meſſiah as a mere man like themſelves." Were that poſition proved, the conſequence would be, the complete overthrow of Chriſtianity: For the New Teſtament writers repreſent Chriſt as not only ſuperior to a *mere man*, but the Creator and Preſerver of the Univerſe. Numerous, clear and full proofs of this occur in the preſent publication. Should we admit that the Prophets wrote from Inſpiration, and that they give us to expect in the Meſſiah no other than a man like ourſelves; it would follow of neceſſary conſequence, that Chriſtianity is founded in deluſion. But ſo far are the prophets from giving ſuch a degrading idea of the Lord of life and glory, that in many places they attribute to him the proper perfections of Deity. This, Mr. Fletcher ſatisfactorily proves by many quotations from their writings.

In the Fourth Letter he conſiders, at ſome length, the three original prophecies of the Meſſiah recorded by Moſes. The firſt of thoſe prophecies occurs in Gen. iii. 5, "I will put enmity between thee (O Serpent) and the woman, and between thy ſeed and her ſeed: It ſhall bruiſe thy head, and thou ſhalt bruiſe his heel." The paraphraſe and reaſoning on this promiſe, are beautiful and intereſting.

The ſecond original prophecy reſpecting Chriſt occurs in Gen. xxii. 16, "By myſelf have I ſworn (who can ſwear by no higher Being than himſelf) becauſe thou haſt done this thing, and haſt not withheld thy ſon, thine only ſon from me; that in bleſſing I will bleſs thee:—thy ſeed ſhall poſſeſs the gate of his enemies, and in thy ſeed ſhall all the nations of the earth be bleſſed.

Our readers will be gratified by Mr. Fletcher's paraphraſe on this promiſe or prophecy: "Being enlightened by this, and other parallel Scriptures, we clearly ſee, that the ſenſe of the promiſe is as follows:—'O thou, Father of the faithful, heaven is pleaſed with thy ſteady obedience.—Thou haſt exemplified the purpoſe of God the Father, who will not ſpare his Son, his only begotten Son; but will deliver him as a Divine Sacrifice for a guilty world: and Iſaac hath ſhadowed out the meek obedience of the Son of God, that heavenly Lamb, which God will provide, that wonderful deſcendant of thine, who ſhall be ſo ſuperior to all his brethren,

brethren, as eminently to deserve the name of *the Son of God*, according to *his outgoings from everlasting*, and the name of *thy seed*, according to the human nature, which he shall assume from thee, by a virgin of thy offspring. 'Tis he whom I peculiarly mean by *thy seed*. *He* shall be thine *Isaac*, thy laughter, and thy *joy*: By faith, *see his day and be glad*, (John viii. 56.) Rejoice in him evermore, for he shall be the 'Desire of all nations, and the Joy of the whole earth:' for through him shall all the families and people be filled with righteousness, peace and joy; when He 'shall possess the gate of his enemies,' and 'cause righteousness to cover the earth, as the mighty waters cover the bottom of the sea.'

The third original prophecy of Christ (Gen. xlix. 8—10.) was uttered by dying Jacob: "Judah, thou art he whom thy brethren shall praise: Thy father's children shall bow down before thee. Judah is a lion's whelp: he stooped down, he couched as a lion, and as an old lion: Who shall rouse him up? The sceptre shall not depart from Judah, nor a Lawgiver from between his feet, until Shiloh come, and unto him shall be the gathering of the nations." For an explanation of this ancient prophecy, the limits prescribed to us not permitting us to insert it in this article, we must refer our Readers to the Work itself.

There occurs (page 224) an objection, urged by the Socinians, against the Divinity of Christ, from Moses having spoken of him as a prophet like himself. This objection Mr. Fletcher answers in his usual masterly manner. For, having shewn how, in several respects, Christ as *Son of Man* is like unto Moses, he adds: To conclude that because Christ, according to his *human* nature, was a Prophet like unto Moses, he must be a *mere* man as Moses, is illogical. "Dying Jacob, to express the toil, strength and patience of Issachar's tribe; says, 'Issachar is (like) a strong ass couching down between two burdens:' but must we infer from thence, that Issachar had long ears, and really carried two panniers as an ass? It is by such injudicious pressing of comparisons, that monstrous doctrines are obtruded upon Christians, and that, while some turn Socinians, others become even Materialists."

The fifth and two following Letters contain numerous passages from the writings of the Prophets, but especially from the Prophet Isaiah, in proof of that grand article of the Christian Faith, the proper Godhead of Christ. The seventh, and two following Letters, contain many indubitable proofs of Christ's Divinity, drawn from the writings of the Evangelists and Apostles.

How strangely must men of good natural sense be blinded by partiality for a favourite hypothesis, before they are brought to so wretched a pass, as to be incapable of discovering any idea in

the descriptions given of our Lord by Prophets and Apostles, different from that of a man like ourselves! But into what absurdities are they not liable to fall, who, instead of confessing themselves fools with respect to divine things, till taught of God, arrogate a power to themselves of deciding, by the mere dint of corrupt reason, on the *deep things of God!* From characters so opposed to the humble, teachable spirit of the Gospel, the mysteries of Christ's kingdom are necessarily hidden. They come to divine revelation, not to learn, but to judge; and hence, consider as *incredible*, or *explain* away every truth in it which militates against the destructive errors they have adopted.

*(To be concluded in the next.)*

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ZEAL WITHOUT INNOVATION: Or the present State of RELIGION and MORALS Considered. No Author's Name.

THIS is the title of a Book which has lately been much read by the enemies of religion, as it is supposed to be written by an *Evangelical* Clergyman, for the purpose of exposing to the contempt of the world, the defects of his brethren. When a man of this sort addresses the public, he is eagerly listened to, as one who has been *initiated*, and who therefore is able to lay open all the mysteries of iniquity of which the professors of evangelical religion are supposed to be guilty. It is the glory of real Christianity, however, that it has nothing to hide, and that the triumphs of its enemies are short, as they are always without foundation; and those who live under the practical influence of gospel truth, have no cause to be ashamed of the publication either of their principles or their conduct. They have no secrets, nor do they desire to have any, except *the secret* favour *of the Lord which is with them that fear him.*

This Author informs us that he is a Clergyman, and that he hopes to do some good by his publication; and that he "even *ventures to make sure* of the approbation of men of a serious and philanthropic spirit." How far his own spirit and conduct entitle him to the approbation of men of this description, our readers may be able to judge from the specimens of his work which we shall lay before them.

We shall, in the first place, express a doubt of the accuracy of his assertion, as a general fact, "that our Churches are not so well attended as they formerly were;" altho' it may be true, as he says, that the pews in St. Paul's in London, are seldom half filled. "With a numerous attendance of ministers, the finest specimens of Church music, and these performed with that effect

which profeſſional qualification gives to ſuch compoſitions, the ſeats of St. Paul's Cathedral are ſeldom half filled." page 4. In a ſubſequent page he informs us, that the places of worſhip of the Separatiſts, "generally exhibit a very different ſcene to our pariſh churches. Here there appears to be ſome life and effect. The officiating miniſter, has not half-empty pews to harangue, but a crowded auditory hanging on his lips." page 15.

Now we are certain that this writer knows very well the true reaſon why the ſeats in St. Paul's are ſeldom half filled; and when he talks about "a numerous attendance of miniſters," he has more ſenſe than to ſuppoſe that people will attend at St. Paul's, merely to ſee a ſhew of miniſters. He knows alſo perfectly well, that "the fineſt ſpecimens of Church-muſic" which were ever performed in St. Paul's, are not the Goſpel of Salvation, which alone attracts the attention of the hungry ſtarving *poor in ſpirit*, who are ſeeking the bread of life. Let ſome clergymen, whom we could name, preach in St. Paul's, and we ſhall ſee the pews not only half filled, but entirely filled, unleſs they be locked up to keep people out of them, like the pews in too many of the Churches in London. We ſuſpect that there is a great deal of diſſimulation in what this writer ſays on the miniſters and muſic of St. Paul's, and that he ſtrangely miſrepreſents his own ſentiments, if a moſt extraordinary change have not taken place in them.

But there are "*life and effect*" in the places of worſhip of the Separatiſts, ſays this author. What pity that there are not life and effect in all our pariſh Churches. Jeſus Chriſt "giveth life unto the world;" and wherever he is earneſtly preached as "the way, the truth and the life," whether in a Church or a Conventicle, there will be "life and effect." The man who thus preaches Jeſus Chriſt, will not have half empty pews to harangue, but will have hearers "hanging on his lips" in a way in which they will not hang on Church muſic, however excellent it may be.

In condemning ſome good men, who, free from all prejudice againſt the Church of England, and with whom all conſideration of forms and modes of worſhip is ſunk in the greater importance of genuine faith and piety, he ſays, it enters not into the thoughts of ſuch perſons that "tares may ſpring up with the wheat," &c. Now nothing has a more certain place in the thoughts of ſuch good men, becauſe nothing is more notorious than that tares too often ſpring up with the wheat. They know that even religious eſtabliſhments for the protection of religious truth, have, in ſome countries, been perverted by the corrupt nature of man, and made the means of deſtroying the truth which they were meant to protect, although they are far from ſaying this of the Church of

England. But the Church, as long as it ſtands, ſays this author, will be an accredited voucher for the purity of the inſtruction of all truly Chriſtian paſtors, p. 17. Here we have a mixture of duplicity and ambiguity. The Articles and Homilies are accredited vouchers of the purity of the doctrines of the Church; but they are not accredited vouchers of the purity of the inſtruction of all the Clergy of the Church; as it is well known that tares have ſprung up among the wheat, and that many of the Clergy preach doctrines directly contrary to the Articles and Homilies. The Church vouches for the doctrines of the fall of man, the divinity and atonement of Chriſt, juſtification by faith, ſanctification by the influences of the Holy Ghoſt, &c. But who will vouch that all the Clergy preach theſe doctrines?

We now come to another ſubject, on which it may be expected that we ſhould ſpeak without reſerve. Our author has a great diſlike to lay preachers, and ſays a great deal of the debaſement of the Chriſtian miniſtry by *lay preaching*. Our readers, however, will probably think that there is ſome debaſement of the Chriſtian miniſtry in the conduct of men who pretend to be Chriſtian miniſters, while they live in open vice of various kinds, and are become the ſcorn of all who know them. But in ſpeaking againſt lay preaching, he gives us a ſpecimen of his hiſtorical knowledge on which we ſhall make ſome remarks. Lay preaching, he ſays, was one of the foul births produced during the uſurpation of Cromwell. If he had read a little more of eccleſiaſtical hiſtory, he would have known that in the firſt ages of Chriſtianity, laymen were deſired by biſhops themſelves, to preach the goſpel. In the very earlieſt Chriſtian Churches indeed, biſhops, elders, deacons, and private brethren all preached. They all warned and exhorted ſinners to repent and turn from their evil ways. The Chriſtians at Jeruſalem, with the exception of the Apoſtles, were "all ſcattered abroad" by a great perſecution, at the time of the death of Stephen, "and they that were ſcattered abroad went every where preaching the word." Acts viii. They travelled as far as Phenice, and Cyprus, and Antioch, "preaching the Lord Jeſus, and the hand of the Lord was with them: and a great number believed, and turned unto the Lord." Acts xi.

Every man who underſtands Chriſtianity ought to teach it, as far as he is able; and St. Paul confirms this poſition, when he ſays, "I would that ye all ſpake with tongues" (Corinth. 1 Epiſt. xiv. 5.) "but rather that ye propheſied," or interpreted the Scriptures, or preached the Goſpel; for this was undoubtedly the meaning of the Apoſtle, and not the foretelling of future events.

We know that very many of the Catechiſts in the primitive Church were lay preachers, who had their auditories, or *catechumeni*, apart from the congregations. Of Juſtin Martyr as a lay preacher,

preacher, we have ſpoken in another place; * and the writer before us might have known, that Origen expounded the Scriptures, and preached the Goſpel for many years before he was an ordained prieſt. One biſhop, it ſeems, was a little jealous of the preaching of this layman, Origen, and aſſerted, that it had never been known before, that, *laymen*, ſhould preach in the preſence of biſhops. To this two other biſhops anſwered, "You depart from the truth: for laymen are invited by the biſhops to preach when they are able to profit the people. For example: Evelpis was invited to preach by Neon, Paulinus by Celſus, and Theodorus by Atticus, our bleſſed brethren; and it is very probable, that the like was done in other places, although we have not known it." Euſebius l. 6. c. 19.

In the ſtruggles againſt the wickedneſſes of the Romiſh Church, Peter Waldo, the famous merchant of Lyons, and many others in various parts of Europe, were lay preachers. Crowds of people flocked to hear Waldo, and when he was driven by the wicked Clergy from one country to another, he ſtill continued to preach the Goſpel with great ſucceſs. In England, Lord Cobham was accuſed of ſending the Lollards (Wickliffe's followers about the country to preach, whom the biſhops had not licenſed, and of being preſent at their *wicked* ſermons. † It will ſcarcely be affirmed, that all the Lollard preachers were

* Vide An Account of Juſtin Martyr in the Methodiſt Magazine of January and February laſt.

† Fox's Martyrs. Vol. I. 635. 644. One of the Articles of Faith of the Lollards, for which they were perſecuted by the Papiſts was, that "Every true Chriſtian man is a Prieſt to God."

We have often lamented that hiſtory does not furniſh us with a more detailed account of the rules of the union and evangelical labours of the Lollard preachers and ſocieties. We know that the preachers went "from county to county, and from town to town preaching, daily, not only in churches and church-yards, but alſo in markets, fairs, and other open places where a great congregation of people is." Theſe are the words of the act of Richard II. anno 1381. In an act of Henry IV. anno 1400, it is ſaid that "diverſe falſe and perverſe people of a new ſect, uſurping the office of preaching, make unlawful conventicles and confederacies, hold and exerciſe ſchools, make and write books, do wickedly inſtruct and inform people," &c. Then follows an act of Henry V. anno 1414, to enable Mayors, Bailiffs, &c. "to deſtroy all manner of hereſies and errors, commonly called LOLLARDRIES."

We have this information in the acts againſt heretical preaching and teaching, from which it appears that the means uſed by the Lollard preachers for the propagation of religious truth, four hundred years ago, were the ſame as thoſe which have been adopted by the Methodiſt Preachers of the preſent time.

Our readers may know that the Papiſts took eſpecial pains to deſtroy the writings of the Lollards, in which they ſucceeded the more eaſily, as the art of printing was not yet brought into England, and the copies of the books of the Lollards were probably for that reaſon not very numerous.

From among the fictions in the Latin ſtory of old Henry Knyghton, we may collect much evident truth in favour of the Lollards; and from the Martyrology of John Fox, we may learn ſome of the cruelties which they ſuffered. But incomparably the beſt account of the Lollards, by any modern hiſtorian, may be found in Milner's Hiſtory of the Church of Chriſt.

ordained

ordained by the Popiſh Biſhops. Many of them went up and down the country on foot, in a very plain dreſs, and held their meetings in places called *ſchools*, when they did not preach in markets or fairs, or other public places of reſort. Anno Dom. 1390, "The followers of Wickliffe's doctrine maruellouſlie increaſed, ſpeciallie in the dioceſſe of Sarum, where they had manie that tooke upon them as miniſters, both to preach the word and to diſpenſe the ſacraments." They preached againſt pilgrimages, and called images, "rotten ſtocks" and "worm eaten blocks." The biſhops did little in oppoſition to thoſe preachers, "ſaue onlie the biſhop of Norwich, who ſtirred coles, ſwearing and ſtaring that if anie of that ſect preſumed to preach anie peruerſe doctrine within his dioceſſe, he would cauſe them either to hop headleſſe, or to frie a fagot for it." Vide Holinſhed's Chronicle.

So much for the accuracy of our author's knowledge as to the origin of lay preaching. After his unfounded aſſertion on this head, he admits however, that "there are many country pariſhes, in which a plain man of natural good ſenſe, and of unfeigned piety and humility, converſant with the Scriptures, and as much informed of the fallen ſtate of man, and of our recovery by Chriſt as every Chriſtian ought to be, might, without any other qualification, be an uſeful miniſter." p. 22. This is an exact deſcription of many hundreds of lay preachers among the Methodiſts: men who are now ſettled in buſineſs of various kinds, and therefore are called *local* preachers. Theſe men have been great bleſſings in the nation, in ſpreading the knowledge of true religion in the towns and neighbourhood of their reſidence; and we pray God that he may raiſe up many ſuch men in all the nations in Europe. In America we know that a great work of religion and reformation has long been carried on by men in ſimilar ſituations in life, in conjunction with the itinerant Methodiſt preachers, who are wholly devoted to the work of God, as in England.—But lay preaching, ſays this writer, is a *monſter!* It might be ſaid, in reply, that the preaching of men who are ſcandalouſly wicked, and known to be ſo by all their pariſhioners, is a far greater *monſter*. *Monſtrum horrendum, informe, ingens!* Such a monſter as frightens the people from the Church, and drives them to the Conventicle, in ſpite of all that can be done. "The public good requires," as this writer juſtly obſerves in his preface, "that ſome means be uſed for putting mankind upon judging for themſelves of that individual who comes before them in the character of a Chriſtian Miniſter:" And we cordially agree with him when he ſays, "Let them *try the Clergyman*, in whoſe character they have any intereſt, by what they hear from his own lips, and ſee in his own actions, compared with the Bible and

and the Common Prayer Book."—But then there would be little uſe in trying the clergyman in this way, if the people of his pariſh were precluded from receiving inſtruction from any other perſon than himſelf. Where would be the benefit of judging, if they had no power of acting conſiſtently with their judgment? If they try the clergyman's doctrine and conduct by the Bible and Common Prayer Book, as this writer recommends, and find them inconſiſtent with both, and directly contrary to truth and godlineſs, are they ſtill obliged to prefer this man's teaching to that of all others? In ſuch a caſe as this, it is impoſſible to confine religious perſons to their pariſh Church. Mr. Weſley, and the Preachers in connexion with him, attempted it in numberleſs inſtances without ſucceſs. Mr. Weſley particularly, long oppoſed every thing like a deſertion of the Church. But men who have begun to think ſeriouſly on religious ſubjects, are not eaſily convinced that a notoriouſly wicked man, whether a clergyman or layman, is appointed of God to teach them the way to heaven, and they will ſeek for inſtruction from men of true piety, in the Church, or out of it.

People are wiſer now than to quarrel about the coat or gown which a preacher ought to wear, or about a form of prayer, or ſitting or kneeling at the Lord's Supper: and we thank God that they are no longer content with the ſhadow, but are ſeeking the power and ſubſtance of religion. Their enquiries now are, "What ſhall we do to be ſaved?" What are the true doctrines of ſalvation, as found in the Scriptures and in the Church of England? How ſhall we know and do the will of our Father who is in heaven? Theſe are not trifles, they are *our life*, ſay they; our eternal happineſs depends on our knowing them. And when their minds are filled with enquiries of this ſort, they will not liſten to ignorant wicked preachers of any denomination.

*(To be continued.)*

## The WORD of GOD ILLUSTRATED.

### THOUGHTS ON GEN. III. 21.

"Unto Adam and his wife, did the Lord God make coats of ſkins, and clothed them."

IT is a very probable conjecture, that when God created our firſt parents, he enſhrined their bodies in a luminous or ſhining vehicle, in which, or upon which, he impreſſed ſo much of his own glory, that it was called his image, Gen. i. 27. For it can ſcarcely be ſuppoſed, that the gracious Creator ſhould clothe the

the beasts of the field, with hair of divers colours; and the fowls of the air, with their variegated plumage, and leave the prime part of his creation, whom he constituted Lords of all, in a naked and unadorned state. It has been thought that the Apostle has some reference to that glorious state, where he says, "If so be, that being clothed, we shall not be found naked."

The sentiment is not an article of faith; and, therefore, may very innocently be received or rejected; but the thought is pleasing. Now it is supposed, that when our first parents sinned, they were stripped of this heavenly covering, and therefore found themselves naked. In this deplorable condition, they did not request their Maker to clothe them; but sought a covering of fig-leaves, the emblem of our own righteousness. God, however, in pity to their wretchedness, provided a better covering of the skins of beasts! Hear this ye gay and fashionable: such was the adorning of your first parents!

Now those beasts, whose skins covered our first parents, must have been slain: but for what purpose? Not for food, as we cannot suppose any animal food was eaten in Paradise, either by man or beast: nor can we suppose it was commonly used till after the flood: for then the first grant was made to eat flesh; Gen. ix. 3. I apprehend the strength and nourishment from fruits and vegetables were such before the flood, that there was no need of animal food; and that the earth, in the whole frame of it, received such a shock at that time, that its produce became far less nutritious than it had been before that awful calamity took place. And it is not credible that the beasts were slain barely for their skins. It follows, I think, that they must have been slain for sacrifice; and, therefore, that they typified that great Sacrifice which, in the fulness of time, was to be offered upon the cross. And, thus considered, they more fully illustrate the meaning of the promise respecting the seed of the woman bruising the serpent's head; and shew, in a figure, how Jesus was to be made sin for us, though he knew no sin, that we might be made the righteousness of God in him.

These skins, therefore, may be considered as emblems of our justification, through the blood and righteousness of our adorable High Priest: a doctrine which we see clearly revealed in all the Scriptures, and more especially in the New Testament. Indeed the whole Levitical Law, was "a shadow of good things to come;" for it is difficult to conceive for what end those numerous sacrifices, washings, sprinklings of blood, and other services, termed by St. Peter, "a yoke which none of the fathers could bear," were appointed, if not to point out "the Lamb of God which taketh away the sin of the world," and the blessings of the gospel. Thus was a way marked out to the first transgressors, by

which

which they might "come boldly to the throne of grace, and so obtain mercy and find grace to help them in time of need."

Milton appears to have embraced the same ideas respecting the typical intention of the first garments provided for Adam and his wife. For representing them as standing in dreadful terror before their Judge, and their Judge, in pity, clothing their nakedness, he adds,

> "Nor he their outward only with the skins
> Of beasts, but inward nakedness, much more
> Opprobrious, with his robe of righteousness
> Arraying, covered from his Father's sight."
>
> P. Lost, B. 10. l. 220.

It is much to be wished that all the followers of our Immanuel were fully acquainted with the glorious soul-reviving doctrine of justification through the atonement. It would be of sovereign use, as at all times, so especially in times of trial and temptation. The intercession of our great High-Priest, is grounded upon the expiation he hath made of sin by the sacrifice of himself. Thus the Jewish High-Priest, when he entered the most holy place, took the blood of the sacrifices he had offered, and sprinkled therewith the mercy-seat, and then presented prayers and intercessions for himself and the people. The whole plan of our redemption and salvation, rests upon that grand and fundamental doctrine, "he was wounded for our transgressions, he was bruised for our iniquities; he gave himself a ransom for all, by tasting death for every man."

No part of the gospel is so much rejected by Socinians and Deists as that of the atonement. Indeed it stains all the pride of human glory, and leaves the sinner nothing to glory in, save the cross of our Lord Jesus Christ. There are four grand truths so connected that they usually stand or fall together: viz. Our original depravity; the divinity of our blessed Lord; his atonement; and the offices and influences of the ever blessed spirit. And no doctrines are so much inculcated in the Scriptures, whether of the Old or New Testament; so that our Lord might well say, "Search the Scriptures—for they testify of me."

I have taken notice for a great many years, that the doctrine of the atonement, and its dependencies, hath always been attended with success. It is the doctrine of *Christ crucified*, which is *the power of God unto salvation* to all who believe. It was this blessed truth which was the subject matter of St. Paul's preaching. Hence he informs the Corinthians, 'when he came among them, it was not with the excellency of speech, or with enticing words of human wisdom; for that he was *determined to know nothing*; that is,

preach nothing as a ground of confidence, for life and salvation, *but Jesus and him crucified.*' A model this for the imitation of all preachers who wish to win souls to Jesus. It was this plain, simple, experimental preaching, which made the first Methodist preachers successful; and if their successors wish to be truly useful they must tread in their steps.—It is not a pleasing jingle of words which will affect the human heart, and awaken stupid sinners, or truly comfort mourners in Zion. Such preaching may amuse, and the hearers may go away pleased with the preacher, the sermon, themselves, and their sins. But then, they might almost as well have gone to a place of entertainment, for they remain in their sins. Let every minister, like the holy Baptist, cry aloud, "Behold the Lamb of God, which taketh away the sins of the world."

THOMAS TAYLOR.

## The WORKS of GOD displayed.

### *OF IRON.*

IRON is one of the imperfect metals, but the hardest and most useful, as well as the most plentiful of them all. It is of a livid, whitish colour, inclining to grey, and to appearance, internally composed of small facets, or small surfaces: susceptible of a fine polish, and capable of having its hardness more increased or diminished by certain chemical processes, than any other metal.

It is very generally diffused throughout the globe, being frequently found mixed with sand, clay, chalk, and being likewise the colouring matter of a great number of stones and earth. It is found also in the ashes of vegetables, and in the blood of animals, in such abundance, that some authors have attributed both the colours of vegetables and the vital fluid itself, to the iron contained in them. In consequence of this abundance, the iron ores are extremely numerous.

*Native iron*, formerly thought not to have an existence any where, is now certainly known to have been met with in several places. It is however, by no means common, but occurs sometimes in iron mines. Margraaf found a fibrous kind of it at Eibenstock, in Saxony; and Dr. Pallas found a mass in Siberia, weighing 1600 pounds. Mr. Adanson likewise informs us, that native iron is common about Senegal; but some naturalists are of opinion, that those species which have been taken for native iron, are, in reality, artificial, and have been accidentally buried in the earth. The large piece mentioned by Dr. Pallas, is of that species called *red short*, which is malleable when cold, but brittle when red hot. A mass of a similar nature is said to have been lately found in South America.

This

This American mafs of iron was difcovered by fome Indians in the diftrict of Santiago del Eftero, in the midft of a wide extended plain. It projected about a foot above the ground, and almoft the whole of its upper furface was vifible: and the news of its being found in a country where there are no mountains, nor even the fmalleft ftone, within a circumference of 100 leagues, could not but be very furprizing. Though the journey was attended with great danger, on account of the want of water, and abundance of wild beafts in thefe deferts, fome private perfons, in hopes of gain, undertook to vifit this mafs; and, having accomplifhed their journey, fent a fpecimen of the metal to Lima and Madrid: where it was found to be very pure, foft iron. As it was reported that this mafs was only the extremity of an immenfe vein of the metal, a commiffion was given to Don Michael Rubin de Celis to examine the fpot, and the following is an abftract of his account.

"The place is called *Otumpa*, in Lat. 27, 28. S. and the mafs was found almoft buried in pure clay and afhes. Externally, it had the appearance of very compact iron; but internally was full of cavities, as if the whole had formerly been in a liquid ftate. I was confirmed in this idea (fays our author), by obferving on the furface of it, the impreffions of human feet and hands of a large fize, as well as of the feet of large birds, which are common in this country. Though thefe impreffions feem very perfect, yet I am perfuaded, that they are either a *lufus naturæ*, or that impreffions of this kind were previoufly on the ground, and that the liquid mafs of iron falling upon it, received them. It refembled nothing fo much as a mafs of dough, which having been ftamped with impreffions of hands and feet, and marked with a finger, had afterwards been converted into iron.

On digging round the mafs, the under furface was found covered with a coat of fcoriæ, from four to fix inches thick, undoubtedly occafioned by the moifture of the earth, becaufe the upper furface was clean. No appearance of generation was obferved in the earth below or round it to a great diftance. About two leagues to the eaftward is a brackifh mineral fpring, the only one to be met with in all the country. The earth in every part about this fpring, as well as near the mafs, is very light, loofe, and greatly refembling afhes even in colour. The grafs of the adjacent parts is very fhort, fmall, and extremely unpalatable to cattle; but that at a diftance is long and extremely grateful to them; from all which circumftances, it is probable, that this mafs was produced by a volcanic explofion. Its weight might be eftimated at about 300 quintals. It is likewife an undoubted fact, that in thefe foreft there exifts a mafs of pure iron, in the fhape of a tree with its branches. At a little depth in the earth are found ftones of quartz, of a beautiful red colour, which the honey gatherers, the only perfons who frequent this country, make ufe of as flints to light their fires. They had, formerly, carried fome of them away, on account of their peculiar beauty, being fpotted and ftudded as it were with gold. One of

thefe, weighing about an ounce, was ground by the governor of the diſtrict, who extracted from it a drachm of gold."

The native iron, ſaid to have been found about Senegal, has a cubical form; and out of this, the black inhabitants make different kinds of veſſels for their own uſe. Some maſſes have been found in a polyhedral, granulated form, and of a bright yellow colour; but which, on being poliſhed, ſhow the proper colour of the metal. Mr. Bergman informs us, that the great maſs of native metal found in Siberia reſembles forged iron in its compoſition, a centenary, or 63 grains, yielding 49 cubic inches of inflammable air; and from many experiments it appears, that ductile iron yields from 48 to 51 cubic inches of the ſame kind of air. Dr. Matthew Guthrie informs us, that "the pores of this iron were filled with a yellow vitreous matter, of ſuch hardneſs as to cut glaſs. The cells are lined with a kind of varniſh contiguous to the glaſſy ſubſtance within."

*(To be continued.)*

## The PROVIDENCE of GOD ASSERTED.

THE following account of the wonderful deliverance of John Slover, an American ſoldier, from the Indians, who had condemned him, with many other priſoners, to be burnt, is extracted from his Narrative, inſerted in Richard Parkinſon's *Tour in America*, publiſhed at London in 1805. Richard Parkinſon, late of Orange-Hill, near Baltimore, wrote the "Experienced Farmer," and has been conſidered as an author of undoubted credit.

"I was taken," ſays John Slover, "from New River, in Virginia, by the Miameſe, a nation of the Indians, by us called the Picts, amongſt whom I lived ſix years. Afterwards being ſold to a Delaware, and by him put into the hands of a trader, I was carried amongſt the Shawaneſe, with whom I continued ſix years; ſo that my whole time amongſt theſe nations was twelve years; that is, from the eighth to the twentieth year of my age. At the treaty of Fort Pitt, in the fall preceding what is called Dunmore's war, (which, if I am right, was in the year 1773) I came in with the Shawaneſe nation to the treaty: and meeting with ſome of my relations at that place, was by them ſolicited to relinquiſh the life of a ſavage, which I did with ſome reluctance, this manner of life having become natural to me, inaſmuch as I had ſcarcely known any other. I enliſted as a ſoldier in the continental army at the commencement of the preſent war, (the American war) and ſerved fifteen months. Having been properly diſcharged, I have ſince married, have a family, and am in communion with the church.

Having been a priſoner among the Indians many years, and ſo being well acquainted with the country, weſt of the *Ohio*, I was employed as a guide in the expedition under Colonel William Crawford, againſt the Indian towns on or near the river Sanduſky, in the year

year 1782. On Tuesday, June 4, we fought the enemy near Sandusky, and lay that night in our camp. The next day we fired on each other at the distance of 300 yards, doing little or no execution.

In the evening of that day, it was proposed by Colonel Crawford, as I have been since informed, to draw off with order; but at the moment of our retreat, the Indians (who had probably perceived that we were about to retire) firing alarm-guns, our men broke and rode off in confusion, treading down those who were on foot, and leaving the wounded men, who supplicated to be taken with them.

I was, with some others, on the rear of our troops, feeding our horses in the glade, when our men began to break. The main body of our people had passed by me a considerable distance before I was ready to set out. I overtook them before they crossed the glade, and was advanced almost in front. The company of five or six men, with which I had been immediately connected, and who were at some distance to the right of the main body, had separated from me, and had endeavoured to pass a morass; for, coming up, I found their horses had stuck fast in the morass, and, endeavouring to pass, mine also, in a short time, stuck fast. I tried a long time to disengage my horse, until I could hear the enemy just behind me, and on each side, but in vain. Here then was I obliged to leave him. The morass was so unstable, that I was to the middle in it, and it was with the greatest difficulty that I got across it; but which having at length done, I came up with the six men, who had left their horses in the same manner I had done; two of these, my companions, having lost their guns.

We travelled that night, making our course towards Detroit, with a view to shun the enemy whom we conceived to have taken the paths by which the main body of our people had retreated. Just before day, we got into a second deep morass, and were under the necessity of stopping until it was light to see our way through it. The whole of this day we travelled toward the Shawanese towns, with a view of throwing ourselves still farther out of the search of the enemy. About ten o'clock this day, we sat down to eat a little, having tasted nothing from Tuesday, the day of our engagement, until this time, which was on Thursday. And now the only thing we had to eat was a scrap of pork for each. We had sat down just by a warriors' path, which we had not suspected, when eight or nine warriors appeared. Running off hastily, we left our luggage and provisions, but were not discovered by the party; for skulking some time in the grass and bushes, we returned to the place, and recovered our baggage. The warriors had hallooed as they passed, and were answered by others on our flanks.

We set off at break of day. About nine o'clock the third day, we fell in with a party of the enemy, about one hundred and thirty five miles from Fort Pitt. They had come upon our tracks, or had been on our flanks, and discovered us; and then, having got before, had way-laid us, and fired before we perceived them. At the first fire, one of my companions fell before me, and another just behind me;

me; theſe two had guns. There were ſix men in company, and four guns; two of theſe had been rendered uſeleſs by the wet, when coming through the ſwamp the firſt night: we had tried to diſcharge them, but could not. When the Indians fired, I ran to a tree; but an Indian preſenting himſelf fifteen yards before me, deſired me to deliver myſelf up, and I ſhould not be hurt. My gun was in good order; but, apprehending the enemy behind might diſcharge their pieces at me, I did not riſk firing, which I had afterwards reaſon to regret, when I found what was to be my fate; and that the Indian who was before me, and preſented his gun, was one of thoſe who had juſt before fired. Two of my companions were taken with me in the ſame manner, the Indians aſſuring us we ſhould not be hurt. One of theſe Indians knew me, and was of the party by whom I was taken in the laſt war. He came up and ſpoke to me, calling me by my Indian name, Mannuchcothee, and upbraiding me for coming to war againſt them.

The party by whom we were made priſoners, had taken ſome horſes, and left them at the glades we had paſſed the day before. They had followed on our tracks from theſe glades; on our return to which, we found the horſes and rode. We were carried to a town of the Mingoes and Shawaneſe. I think it was on the third day we reached the town; which, as we were approaching, the Indians, in whoſe cuſtody we were, began to look ſour, having been kind to us before, and given us a little meat and flour to eat, which they had found or taken from ſome of our men on their retreat. This town is ſmall, and, we were told, was about two miles diſtant from the main town to which they meant to carry us.

The inhabitants from this town came out with clubs and tomahawks, ſtruck, beat, and abuſed us greatly. One of my two companions they ſeized, and, having ſtripped him naked, blacked him with coal and water: this was the ſign that he muſt be burnt. The man ſeemed to ſurmiſe it, and ſhed tears. He aſked me the meaning of his being blacked: but I was forbid by the enemy, in their own language, to tell him what was intended. In Engliſh, which they ſpoke eaſily, having been often at Fort Pitt, they aſſured him he was not to be hurt. I know of no reaſon for making him the firſt object of their cruelty, unleſs it was that he was the oldeſt.

A warrior had been ſent to the greater town to acquaint them with our coming, and prepare them for the frolic; for on our coming to it, the inhabitants came out with guns, clubs, and tomahawks. We were told, we had to run to the council-houſe, about three hundred yards. The man that was blacked was about twenty yards before us, in running the gauntlet: they made him their principal object, men, women, and children, beating him, and thoſe who had guns firing loads of powder on him as he ran naked; putting the muzzles of the guns to his body, ſhouting, hallooing, and beating their drums in the mean time.

The unhappy man had reached the door of the council-houſe, beat and wounded in a manner ſhocking to the ſight; for, having arrived before

before him we had it in our power to view the ſpectacle: it was indeed the moſt horrid that can be conceived. They had cut him with their tomahawks, ſhot his body black, burnt it into holes with loads of powder blown into him: a large wadding had made an hole in his ſhoulder, whence the blood guſhed.

Agreeably to the declaration of the enemy when he firſt ſet out, he had reaſon to think himſelf ſecure when he had reached the door of the council-houſe. This ſeemed to be his hope; for, coming up, with great ſtruggling and endeavour, he laid hold on the door, but was pulled back and drawn away by them. Finding they intended no mercy, but putting him to death, he attempted ſeveral times to ſnatch or lay hold of ſome of their tomahawks; but being weak, could not effect it. We ſaw him borne off, and they were a long time beating, wounding, purſuing, and killing him. That ſame evening I ſaw the dead body of the man cloſe by the council-houſe. It was mangled cruelly, and the blood mingled with the powder was rendered black. The ſame evening I ſaw him, after he was cut into pieces, and his limbs and his head, about two hundred yards on the outſide of the town, put on poles. That evening alſo I ſaw the bodies of three others, in the ſame black and mangled condition: theſe, I was told, had been put to death the ſame day, and juſt before we had reached the town. Their bodies, as they lay, were black, bloody, and burnt with powder: two of theſe were Harriſon and young Crawford. I knew the viſage of Colonel Harriſon, and I ſaw his clothing, and that of young Crawford at the town. They brought horſes to me, and aſked me if I knew them. I ſaid, They were Harriſon's and Crawford's. They ſaid, They were.

The third of theſe men I did not know, but believe to have been Colonel M'Cleland, the third in command on the expedition.

The next day the bodies of theſe men were dragged to the outſide of the town: and their carcaſes being given to the dogs, their limbs and heads were ſtuck on poles.

My ſurviving companion, ſhortly after we had reached the council-houſe, was ſent to another town: and I preſume he was burnt or executed in the ſame manner.

*(To be concluded in our next.)*

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## THE GRACE OF GOD MANIFESTED, *in a* MEMOIR *of* MRS. MAUGHAN.

*To the Editor.*

Reſpected and dear Sir,

SHOULD you judge the following ſhort account of my late dear wife, to be worthy of a place in your very edifying, and widely circulated Miſcellany, the inſertion of it, as ſoon as convenient, will much oblige,

Your ſervant in Chriſt,

THOMAS MAUGHAN.

*Upper Fountain Place, City Road.*

MARY MOSES, (for that was her maiden name) was born July 11th, 1779, at Brampton, a ſmall market town, in Cumberland, and was bleſſed with a pious mother, who not only enjoyed the comfort of true religion herſelf, but earneſtly and conſtantly endeavoured to bring others to partake of it, and eſpecially thoſe of her own houſehold. Nor was her labour in vain in the Lord; for in a few years God was pleaſed, not only to give her to ſee the converſion of her huſband, (who died happy a few years ago) but alſo of all her children; one of whom, in the Providence of God, was called to be an Itinerant Preacher; and in little more than three years finiſhed his courſe in that glorious work. The eldeſt daughter of the family likewiſe died happy in God.

Mary, the ſubject of this memoir, was the youngeſt daughter. Her mind at times was drawn out after God from her childhood: inſomuch that when the elder children were brought to the knowledge of God; which was when ſhe was very young, her deſire generally led her to ſeek to be with them when they met together for religious converſation and prayer; and there is good reaſon to believe that ſhe never wholly loſt the divine impreſſions that ſhe received at thoſe ſeaſons: and yet it does not appear that ſhe knew any thing of the forgiving love of God until ſome years afterwards. But it pleaſed the Lord while ſhe was at ſchool at Whitehaven, to work by his grace effectually upon her heart; and through the inſtructions and prayers of Mr. and Mrs. Ogilvie who were ſtationed there at that time, ſhe was much comforted and ſtrengthened, and could from that period date her converſion to God. She immediately joined the Methodiſt ſociety, and, I believe had never, to the day of her death, a deſire to be ſeparated from it; much leſs to turn from the God of her ſalvation.

When ſhe returned home from ſchool, at the time appointed, her former companions came to ſee her, and were greatly diſappointed at finding her dreſſed in a plain way. And as the bent of her mind was turned towards God and his ways; ſhe was now no longer a fit companion for them. From this time ſhe continued to walk in the ways of God, and was much confirmed in the truth as it is in Jeſus. She had a great veneration for the Miniſters of the Goſpel. And, as her parents entertained them when they came to that part of the Circuit, ſhe did every thing in her power to make them comfortable, paying them all due reſpect, and being much edified by their godly advice. She uſed frequently to pray in the public prayer-meetings; and was generally lively, earneſt, and importunate with God for *preſent* bleſſings; and whenever the work of God ſeemed to revive, ſhe always took an active part in helping it forward, greatly rejoicing in the proſperity of Zion.

When I firſt became acquainted with her ſhe was about twenty years of age, and at that time the Lord had greatly revived his work in that place; applying his word by the powerful energy of his Holy Spirit, in ſuch a manner, as to cauſe a general enquiry, "What ſhall we do to be ſaved?" The public ſervice was ſeldom

concluded without a prayer-meeting, and on these occasions, her zeal and fervor of spirit were manifested by earnestly praying with and for those who sought pardoning mercy; and as she was often useful to many in this way, so by this mean the life of God was maintained and increased in her own soul; and she evidently grew in grace, and in the knowledge and love of God.

A few months after this I left the country, and came to reside in London, but found that she continued to walk circumspectly in the same blessed way. For, in a letter which I had from her a few months after, she says, "I bless God, it is still my determination, through grace, to give myself to him. I feel that Christ is very precious; and can say from heart-felt experience, that he is the chief among ten thousand, and altogether lovely to my soul: and although I meet with many trials in my way, the Lord enables me to cast my every care upon him, and to believe they are for the trying of my faith, and will work out both for my present and eternal advantage. May I then endure hardness as a good soldier of Jesus Christ, so as to fight the good fight of faith, and at last receive a crown of glory, that fadeth not away. Amen."—In another letter she says, "The Lord blesses me with health of body, and also keeps my face Zionward, helping me to fight my way to his heavenly land; I wish, in all things, to do and suffer his righteous will; and blessed be his name, he does in some measure enable me so to do."

After this I did not hear from her for some years; for as we were not satisfied that we should be acting right and following the way of Providence to be united together at that time, we mutually agreed to give up all correspondence for the present, which we did; commending each other to the grace of God. However, at the end of three years, several providential circumstances occurred, which again renewed our former acquaintance, and I believe that she had all this time continued to walk in the Lord's ways; for in the first letter I received from her at this period, after mentioning God's providential dealings towards her in various instances, she adds, "Blessed be his name, I feel it more my determination than ever to serve my God: I have lately given myself more to prayer, that I may do his will and live more to his glory; and he hears my prayers, and enables me to live a life of closer communion with himself." In another letter her words are, "I, for my part, I still feel that the Lord helps me to cast my every care upon him. I feel, at times, sore trials and temptations; yet I bless my God that he has been with me hitherto, and I trust that he will keep me to the end: yea, I feel that he is a friend that sticketh closer than a brother: and, through grace, I hope to live more and more to his glory." A few months after this, we were united in the closest of all bonds: after which she came to London, and I found her to be an help meet indeed. She adorned her Christian profession: she loved the ordinances of God's house; she was seldom absent from the preaching, and never would neglect her Class, when she could possibly attend. She used generally to exercise

in family prayer once or twice in the week, which she found to be a peculiar blessing; not only as her own soul was comforted and strengthened thereby, but being naturally of a warm disposition, it was an inducement to her to watch more over her words and actions in her family, than perhaps she otherwise might have done.

When the Lord blessed her with a child, and as soon as she could prudently leave him, she again attended the ordinances of his house, and was seldom absent; although she frequently said to me that she found it difficult to stay her mind upon God, the enemy of her soul frequently tempting her that she was not in the way of her duty, but ought to stay at home and take care of the child; but, in a little time, she was enabled to overcome the temptation, and could wait upon him without distraction; and in waiting upon him her spiritual strength was renewed. As a wife, she was diligent, faithful, and affectionate; as a mother, her tenderness and solicitude could scarce be surpassed; and as a mistress, she looked well to the ways of her household. In this manner she went on, until about the month of October 1805, when she caught a severe cold, which settled upon her lungs, attended with a violent cough, which baffled the power of medicine to remove, and which laid the foundation of a consumption that gradually wore her away. Nevertheless, she continued to attend the means of grace as long as she was able. The last time she was at the Chapel was the first Sunday in January, 1806, when the Covenant was renewed, which she found to be a blessed opportunity to her soul. Soon after she was generally confined to the house, and daily grew weaker and weaker, till about the middle of April, when she was entirely confined to her bed. About this time, the enemy of souls was permitted to assault her with his fiery darts, tempting her to question whether she had ever experienced the forgiving love of God, or known what it is to have fellowship with him; and whether what she professed to have experienced was not all a delusion. For some days her mind was in great heaviness, and she found it a severe conflict to struggle with the powers of darkness, often saying to me, "My dear, do pray for me, that my faith may not fail, and that God may deliver me from this temptation; for though I cannot but think that I have loved God, and that he has been a God of love to me, yet I feel my mind so heavy, and in such an uncomfortable state as I cannot express." However, that God, who heareth prayer, and has said, "When the enemy shall come in like a flood, my spirit shall lift up a standard against him," heard and answered prayer in her behalf; and at the end of three days, the Sun of Righteousness shone again upon her soul with redoubled brightness; every cloud was dispersed, and every doubt and fear removed, so that she could now look forward into eternity with pleasure and delight; often saying to me, "Do you think it will be long? For, although I could wish to live a little longer for your sake, and that of my dear child, yet, my will is lost in the will of God: and I feel that I can give you both up, and have a desire to depart, and to be with Christ."

One morning after this, the firſt thing ſhe ſaid to me was, that ſhe had ſeen death in the room that night. I ſaid to her, "I hope, my dear, you were not afraid of death when you ſaw him?" She anſwered "No, indeed, I was not afraid of him, for I wiſhed him to come and take me away." After this, ſhe evidently drew near the borders of eternity, till the evening of the 3d of May, when nature ſeemed almoſt exhauſted. She had a little reſt, and when ſhe awoke, ſat up in bed, but could ſay but little, appearing to ſtruggle hard for breath. When ſhe could ſpeak, ſhe ſaid to me, "My dear, do pray that the Lord would now take me to himſelf, if it be his bleſſed will; for I feel that my ſtrength is entirely gone." The nurſe and I kneeled down, and I prayed as well as I could: a little after which, ſhe cried out with ſuch animation and fervor of ſpirit as ſhe had not been able to uſe for ſome time, "Glory be to God, he is going to take me now! Glory be to God he will take me *now!*" She then laid down her head, and, her happy ſpirit took its flight to the realms of bliſs, about three o'clock on Sunday morning, May 4, 1806, in the 27th year of her age.

May I alſo die the death of the righteous, and may my laſt end be like her's!

T. M.

## ACCOUNT OF JANE EMBLETON.

JANE EMBLETON joined the Methodiſt Society about ſeventeen years ago; and at that time found peace with God through Jeſus Chriſt. She continued to walk with God upwards of five years; till marrying, ſhe removed to a diſtance from the means of grace, and then, alas! loſt her confidence in God. She remained in this fallen ſtate for nearly ſeven years: though not without diſtreſs of mind on account of her fall, and deſires to return to the Lord; for ſhe has ſince often obſerved to her friends, that whenever ſhe ſaw any perſons going to hear the word or to attend divine worſhip, ſhe longed to accompany them. About five years ago, ſhe again joined the Society, and regularly attended the means of grace; and the Lord was graciouſly pleaſed to cauſe the light of his countenance to ſhine upon her ſoul; but ſhe frequently ſuffered under doubts and fears, and bemoaned her littleneſs of love to God, who had done ſuch great things for her. In the month of January, 1806, ſhe was brought low, by the birth of three male children; and not being able to procure neceſſary aſſiſtance, (on account of her indigent circumſtances) remained for ſome time on the brink of the grave. When viſited by her friends, ſhe ſaid, "She had no fear of death; but ſhe felt it hard to give up her little children, and would wiſh, if it were the will of God, ſhe might be ſpared on their account:" and the Lord was graciouſly pleaſed to recover her at that time.

In Nov. 9, 1806, as our ſiſter was returning from her Claſs, ſhe obſerved to a Chriſtian friend, that the Lord was warning her of her

approaching diſſolution, and that ſhe felt a ſtrong impreſſion on her mind, that ſhe muſt prepare for ſome heavy trial. Her friend exhorted her to look to the Lord for help. And it was on that day week that an accident happened to her, which proved the cauſe of her death; and ſhe was from that time confined. On Nov. 21, ſhe ſaid to a friend who ſat by her bed-ſide, "How dull and bewildered my mind is!" but in a few hours afterwards, ſhe ſaid to the ſame perſon, "Glory be to God in the higheſt, now I can rejoice in God my Saviour, for I know, I am pure through his blood; there remains no ſpot of guilt in me." During the night ſhe ſaid to a friend, "O that my Chriſtian friends were here, that they might aſſiſt me to praiſe my God, for what he hath done for me." She often ſaid, "My Jeſus is mine, and I am his. Glory be to God, as my pain increaſes my faith and patience increaſe more abundantly; I can rejoice in the midſt of affliction." And at another time, "The adverſary is not wanting; but the Lord lifts up a ſtandard againſt him; and I am ſtill enabled to rejoice in him." She often ſaid,

"He calls a worm his friend,
He calls himſelf my God;
And he ſhall ſave me to the end,
Through Jeſu's blood;"

And afterwards, "Surely if any were ever tranſported from earth to heaven, I am; I ſee that all I have done for Chriſt is as filthy rags; he is all in all to me! I am happy beyond deſcription." And thus ſhe continued through the night, praying and glorifying God.

To a friend who called on her afterwards, ſhe ſaid, "I never could think that a ſick bed could yield ſo much comfort as I now enjoy." She often broke out in theſe words,

"My God I am thine,
What a comfort divine,
What a bleſſing to know
That my Jeſus is mine!"

And then obſerved, "Now I can ſay this without a doubt." When ſpoken to concerning her four helpleſs children, and aſked whether ſhe could give them up? ſhe replied, "I ſee them, but they are no uneaſineſs to me; for I am enabled to commit them unto the Lord." At another time, when viſited by her friends, ſhe requeſted they would ſing,

"His name yields the richeſt perfumes,
And ſweeter than muſic his voice," &c.

After prayer ſhe gave out theſe words,

"Then let our ſongs abound,
And every tear be dry!
We are marching through Immanuel's ground
To fairer worlds on high."

When

When converfing about the goodneſs of God, ſhe frequently ſaid,

"If our fellowſhip below
With Jeſus be ſo ſweet,
What height of rapture ſhall we know,
When round his throne we meet?"

And thus frequently, while ſenſible, ſhe either repeated portions of ſcripture or verſes of hymns, ſuitable to her ſtate of mind; till the laſt two days of her life, when ſhe ſpoke little, but ſlumbered and appeared to be quite calm. A few hours before ſhe died, ſhe was heard to ſay, "It is nearly finiſhed:" theſe were the laſt words ſhe uttered, and ſhortly afterwards ſhe fell aſleep in the Lord. Thus died, Jane Embleton, at Willington, Northumberland, Dec. 4, 1806. O that my latter end may be like her's!

D. M'ALLUM.

## MISCELLANEOUS.

### *To the EDITOR.*

SINCE there are nearly a million and a half of people, ſome of whom, we may ſuppoſe, are not too well informed, who every Sunday, hear the Litany and other prayers of the Church of England read; and there are, at leaſt, thirteen thouſand different Clergymen employed in reading them, care ought to be taken that theſe prayers be generally underſtood.

For ſome time after its compilation, every attempt was made to render the Prayer-Book of the Church of England as perfect a manual of devotion and form of public worſhip as poſſible. But, as a conſiderable change has taken place in the meaning of ſome of our words, ſince that period, many of the prayers are not either ſo clearly expreſſed, or eaſily underſtood as could be wiſhed. In the days of Edward the VIth. for inſtance, when the Prayer-Book aſſumed nearly the form it now has, the word *prevent* ſignified *to go before;* whereas, the common acceptation of the word now is not, *to go before*, but to *ſtop, hinder*, or *oppoſe*. I am led to make this remark from finding that the Collect for this day, the 17th Sunday after Trinity, which begins, "We pray thee that thy grace may always prevent and follow us," was not properly underſtood, even by ſome of the *better ſort*, as they are called. The introducers of this into the Book of Common Prayer, no doubt, meant us to expreſs a deſire that the grace of God may be always before, behind, and round about us; to guard and protect us from evil; whereas, according to the common, and indeed *only* acceptation of the word with many, the prayer means, "May the grace of God oppoſe or hinder us;" but it does not ſay from what. So alſo in that prayer,

towards

towards the end of the Communion Service, which begins, "Prevent us, O Lord, in all our doings with thy moſt gracious favour," according to the common meaning of the word ſomething is wanting to complete the ſenſe. Ambiguous or dark expreſſions, in prayers to be addreſſed to God by the common people, ought, certainly, to be carefully avoided. For, though learning is now much more general than at any former period, and numbers of the Curates and Rectors in England, as well as ſome of them in Ireland, are doing what they can to ſtem the torrent of profaneneſs and vice, to enlighten the common people, and to prevent thoſe inroads, which, for ſome time paſt, have been made on the boundaries of the Church by Diſſenters and others; yet, to my certain knowledge, there are many, both in England and Ireland, attached to the Eſtabliſhed Church, ſo ignorant as not to underſtand ſome of the prayers which, day after day, and year after year, they hear, and which they themſelves put up in the Church.

With regard to that part of the Litany, where it is ſaid, "At the hour of death and in the day of judgment, good Lord deliver us," were the thought expreſſed in other words, it, perhaps, would be better, and might tend to leſſen the acrimony of thoſe who carp at the *whole* of the Prayer-Book, chiefly on account of that particular part of it. For many think that, as ſome of the Biſhops and others, employed in compiling the Prayer-Book, could not entirely diveſt themſelves of all belief in the doctrine of Purgatory, they introduced this prayer, as favouring that doctrine, though not avowedly. And in one point of view it muſt be confeſſed, that this prayer appears partly to favour it. The language of Scripture is, "As a tree falls ſo it will lie;" as death leaves us, judgment will find us. To ſolicit and intreat the Father of the Univerſe to deliver, aſſiſt, and favour us till we have paſſed that dark and dreary vale, through which we muſt all ſooner or later paſs, and that our feet may not ſtumble on the dark mountains in our journey thither, is evidently, the duty of every one. But, how far it is our duty to intreat him to deliver and befriend us farther, that being the *ne plus ultra* of our probationary ſtate, I leave to thoſe who have written on an intermediate ſtate, and others to determine.

For the ſake therefore of peace and unanimity among the members of the Church of England, as well as to avoid interrupting that fine tone of rational piety which, evidently, runs through the whole of the Prayer-Book, if the doctrine of Purgatory, or any expreſſions favouring it, have been foiſted into the Litany they ought to be expunged.

Your conſtant Reader,

137, *St. Martin's Lane*, JAMES HALL.
Oct. 9, 1808.

To

# LETTERS OF FENELON.

## *To the* EDITOR.

FENELON, who has been long celebrated for an exquisitely delicate taste, a fascinating genius, and a transcendant brilliancy of imagination, is not less renowned for sublime piety, of which but few parallels were found among his contemporaries. And to such heights did he carry disinterested friendship, that in contemplating the character of so exalted a being, we lose ourselves amidst a blaze of excellence.

The following Letters are a beautiful specimen of the tenderness and strength of his friendship. They breathe a language so simple, yet so refined and elevated; so intelligible, yet so little known, that whilst we are charmed with its familiarity, we are awed by the dignity of that mind, which could dictate sentiments so congenial to those which animate heavenly intelligences.

R. S. T.

### Letter from FENELON to his Friends.

Let us all dwell, in our only centre, where we continually meet, and are all but one and the same thing. We are very near, though we see not one another; whereas, people who hourly see each other, and are in the same room, yet live at a great distance. God re-unites all, and brings together the remotest points of distance with regard to those hearts that are united in him. Oh! what an ugly thing it is to be *two*, *three*, *four*, we should be but *one*. I am for nothing but unity. All counting beyond that proceeds from division. Fie upon it! Self, or what one calls *I*, loves itself too much to be able to love *him* or *her*. Let us then be all united, by not being any thing, but in our common centre, where all is one without distinction. Let this be the place of rendezvous, and our common dwelling. It is in this indivisible point that China and Canada touch each other. The being deprived of seeing you does not fail to affect me very sensibly: but I must bear it peaceably so long as God thinks fit, and even unto death, if it be his pleasure.

### From FENELON to the Duke of Burgundy.

Divine friendship is not always accompanied with a sensible fondness; but it is hearty, intimate, faithful, constant, and effectual. It has too its tendernesses, and its transports. A soul devoted to God would be no longer liable to the reservedness to which the false delicacies, and humoursome inequalities of self love are subject. Love would make us bear every thing, suffer every thing, hope every thing for our friend. It would surmount all uneasinesses. *From the centre of the heart it would shed itself abroad upon the senses.* It would melt with compassion for the misfortunes of others, not considering its own in any thing. It would console, it would wait, it would suit itself to every circumstance; become little with the little, great with the great; weep with those that weep, rejoice with those

that

that rejoice. It would *become all things to all men;* not by a conſtrained outſide appearance, and a ceremonious complaiſance, but from the abundance of the heart in which divine love would be a living ſource, to furniſh it with all the ſentiments and diſpoſitions of the moſt affectionate and ſubſtantial kindneſs. Nothing is ſo dry, ſo hard, ſo cold, ſo cloſe as a heart, which loves only itſelf. Nothing is ſo tender, ſo open, ſo ſenſible, ſo meek, lovely and ſo loving as a heart, which is poſſeſſed and animated by Divine Love.

*To the EDITOR of the* METHODIST MAGAZINE.

Sir,

MANY of your Readers, eſpecially thoſe in the miniſtry, I doubt not will thank you, as I do, for publiſhing the Charge delivered by the excellent Mr. Lavington. But I muſt take the liberty to correct a miſtake in the note in the firſt page, concerning the author, who is ſaid to be ſtill living. He has been dead many months, and a funeral ſermon for him has been publiſhed, from whence a pleaſing account of him might be extracted, for the edification of your numerous readers. He never printed more than one diſcourſe. But I am happy to inform you, that propoſals have been iſſued for publiſhing a volume of his ſermons, by ſubſcription.

As miniſterial Charges often make a part of your Miſcellany, I feel inclined to inform you, that I have in my poſſeſſion, one delivered to a friend of mine, by the late learned Mr. Harmer, whoſe "Obſervations on Scripture" have lately been re-printed, with improvements, by Dr. Adam Clarke, which, if agreeable, ſhall be at your ſervice.*

I am, your Brother in the Goſpel,

S. P.

## ANECDOTE.

A CERTAIN CLERGYMAN was joking in the ſhop of a worthy man, who had erected a Chapel, in which he conducted public worſhip, and exhorted for the benefit of his neighbours; intimating his apprehenſion that he made a handſome gain of it: when the good man aſſured him, that he did all gratis; the parſon then told him, that he underſtood he had a rich relation, from whom he expected, at his death, a conſiderable fortune, and aſked him what he would do if he ſhould come into poſſeſſion of it. The good man anſwered, "Why Sir, the firſt thing I will do ſhall be to erect another Chapel, in ſome place where there is an idle parſon." This ſilenced the Rev. gentleman, and turned upon him the laugh of the perſons preſent, who knew how well the ſarcaſm applied.

* We ſhall be obliged to the Rev. Mr. P. for Mr. Harmer's Charge.

OBITUARY.

## OBITUARY.

OCTOBER 21, 1806, died at Bempton, in the neighbourhood of Bridlington, Mr. Miller, who had for many years been a gunner on board His Majeſty's ſhips of war. He returned home from ſerving his King and country, about thirteen years ago, juſt in time to help his ſiſter, who was grown infirm and unable to ſupport herſelf. He joined the ſmall Society of Methodiſts who met at Bempton, and ſoon witneſſed the advantages ariſing from communion with the people of God. By a converſation which I had with him about a fortnight before he died, I learned that, for ſeveral years, when on board His Majeſty's fleet, he had known the goodneſs of God, and although he met with very few that could help him, he had continued to enjoy a meaſure of the comforts of the Holy Ghoſt. The penſion that he received, as ſome recompence for his ſervices, was about forty pounds a year, and with this ſmall ſum he ſupported himſelf and helped his infirm ſiſter for ſeveral years. She died the Candlemas before him. He then took charge wholly of the little claſs that his ſiſter had left. They both died happy in the Lord. The little property he left was given to two perſons in truſt, for paying the horſe hire of the local preachers, who ſhould come to viſit that place from time to time. Our friends at Bempton bear teſtimony to the upright conduct of our brother and ſiſter Miller, who are now for ever with the Lord.

JOHN OGILVIE.

NOVEMBER the 7th, 1807, James Webb, a member of the Methodiſt Society, in Bradford Wilts, left this vale of tears, for the inheritance above. He had been a ſteady, upright, and uſeful man for a number of years, and experienced that ſupport in the decline of life which God hath graciouſly promiſed to thoſe that truſt in him. Upwards of twenty-two years ago he was convinced of ſin, by the word preached, and ſome time after, he was more powerfully affected under the miniſtry of Mr. Adam Clarke. Swearing had been the leading ſin of his life; but by the grace of God his language was now altered, and inſtead of oaths and imprecations, his prayer was for ſalvation through the precious blood of the Redeemer. And, after earneſtly aſking direction of God, he ſaw it to be not only his duty, but intereſt, to join the people, whoſe miniſtry had been bleſſed to the opening the eyes of his underſtanding. Accordingly, in the month of Auguſt, 1784, he received a Note of admittance, and was appointed to meet in a Claſs. He remembered this time with gratitude to God.

He was now reſolved, by the grace of God, that his future days ſhould be conſecrated to the ſervice of him, by whoſe power he had broke off his ſins, and thereby given

given evidence of his repentance and reformation. But the night of diſtreſs was long and tedious. He obtained however, during this period, a clear view of the evil nature of ſin, and was led to reflect deeply on its dreadful conſequences in time and eternity: and was brought ſincerely to abhor himſelf, as in duſt and aſhes before the Lord. And the Almighty graciouſly attended to the low eſtate of his ſervant.

After enduring conſiderable diſtreſs of ſoul, eſpecially for three days, he was enabled to believe in Jeſus, with his heart unto righteouſneſs. The love of God being ſhed abroad in his heart, by the Holy Ghoſt given to him; his ſoul could now magnify the Lord, and his ſpirit rejoice in God his Saviour. His heart being ſet at liberty, he ran the way of God's commandments with great delight, doing and ſuffering his bleſſed will. Some time after this, he was appointed to lead a Claſs, in which office, and in viſiting the ſick and infirm, he was uſeful and reſpected. Often he mentioned to me in his laſt illneſs the good he had received in his own ſoul, while viſiting the aged and afflicted.

When I came into the Bradford Circuit laſt Auguſt, I found him far gone in a decline, confined to his houſe, but in poſſeſſion of a ſtrong confidence in God, and preſerved in peace. The firſt time I viſited him, he informed me, that he could not pray for God to reſtore him to health. He lived with death in view; and to the friends that viſited him, recommended faithfulneſs to God. To one of our friends that was with him a few days before he departed, he ſaid, "Do you think I ſhall die ſoon?" She anſwered, "I do not think you will be here many days." He looked on her with a delightful ſmile and ſaid, "I wiſh it were now, while you are with me." He continued to bear a ſtrong teſtimony to the love of Chriſt to his ſoul, while he was able to ſpeak. A friend being with him after he had loſt his ſpeech, requeſted him, if Chriſt were preſent, and precious to his ſoul, that he would ſignify it by holding up his hand: and, ſhortly after, with a heavenly look, which beſpoke the happineſs of his mind, he held up his right hand, and ſoon fell aſleep in Jeſus.

He had requeſted that I would preach a ſermon on the occaſion of his death, from Lam. iii. 39, "Wherefore doth a living man complain, a man for the puniſhment of his ſins?" His requeſt was complied with, and a large and attentive congregation attended.

MARK DANIEL.

DECEMBER 17, 1807, died at Dent, in Yorkſhire, John Greenbank, in the 18th year of his age. The Methodiſt Preachers coming into theſe Dales, he went to hear them, and ſoon manifeſted a deep concern for his ſoul, by bringing forth fruit meet for repentance. He joined the Society, and in a ſhort time found peace with God, at a prayer-meeting held in his father's houſe. The peace and joy which he felt in his heart, were evidenced in his life and converſation. He was very diligent in attending all the means of grace, as long as his health permitted. Neither dark,

nor

nor wet nights ever prevented him from meeting with his brethren. He was alſo very dutiful to his parents, being never known to diſobey them in any one thing after his converſion.

His health was on the decline for nearly half a year before he was confined to his room. Some times he appeared to be caſt down in his mind, but never entirely gave up his confidence; witneſſing, in the hour of temptation, the truth of that declaration, "My grace is ſufficient for thee." For the laſt ſeven days and nights he ſat up in a chair, not being able to lie in bed. The whole of this time he manifeſted much cheerfulneſs and reſignation to the will of God. And, though at times he had much pain, he bore it all with unwearied patience. When he was aſked the ſtate of his mind, which he was repeatedly, he uſed to ſay, "I have love, and patience: I feel I have, and my way is clear. I am happy." In which comfortable ſtate he continued till his happy ſpirit took its flight to the realms of bliſs.

WILLIAM MIDGLEY.

*Kendal*, Jan. 19, 1808.

## RELIGIOUS INTELLIGENCE.

### From the Rev. Mr. Aſbury, to Mr. Roberts.

Baltimore, May 27, 1808.

My very dear FRIEND and BROTHER,

MAY great grace be multiplied to you and yours, in our Lord Jeſus Chriſt. I have heard of and from you. I thankfully accept your letter, and love. Our American letters to the Britiſh Conference *, and Biſhop Coke, you will ſee; and by them you will know our ſtate. We, in the United States, have had great liberty, peace, and plenty. It is a wonder we are not worſe; and our ſhame, we are not better. We have upwards of one hundred and fifty thouſand members; and poſſibly between two and three thouſand official men, in our church; and no ſmall number, gone to glory. Yet, may we not fear that, in our membership of multitude, we have unawakened, half-awakened, or hypocritical, or formal, or backſliding ſouls! In our miniſtry, are we all free from the love of honour, eaſe, or intereſt? We rejoice, with trembling; notwithſtanding, the ſeventeen ſtates are open to us, and our ſpiritual proſpects are great and good.—I have nothing of conſequence to ſend you; but my love, and good wiſhes, and frequent prayers, are engaged for the Methodiſts in Europe. The ſuperintendents did not ſign the letters to the venerable Conference: we felt modeſt, leſt we ſhould applaud our own praiſes. Aſſure them, we bear great good-will to the Conference. We have, as we think, eſtabliſhed a moderate Weſleyan Epiſcopacy; perpetuated, in words, the good old Methodiſt doctrine, and diſcipline; with a repreſentation of one, for five members in every *yearly* Conference, to meet once in four years in the *general* Conference. Except our Orders, in the miniſters,

* Thoſe letters were not received by the Conference.

and church-form, and members, we keep as close as we can to the first rules and principles of old Methodism. To the God of all grace I commend you. My love to all the holy brethren and sisters in Jesus. I am your's in Jesus,

FRANCIS ASBURY.

P. S. Please to inform any or all the brethren, that their letters will be acknowledged by me, with any books or pamphlets. We ought to increase in knowledge. *Farewel!* Let us meet in glory. I am now in the sixty-third year of my age, and forty-sixth of my labours, travelling and locally. Time is short! May we be always ready! F. A.

From the Rev. Mr. Mc. Kindree*, to the same.

Dear Sir,

THOUGH I have no personal knowledge of you, being honoured by my father and friend Asbury with the sight of some of your letters, I take the liberty to add a few lines. Separated from you by a large body of water, and for some years in a great measure cut off from the body of my brethren in this country, by a chain of mountains, and immense tracts of uncultivated land, yet I feel the Spirit of Grace sweetly uniting my heart to my dear brethren. I have seen the work of the Lord going on; which is of more consequence than any thing else; and in this I am abundantly compensated! With esteem,

I am,

Your fellow-servant
in the bonds of Christ,
WM. MC. KINDREE.

* Mr. M. Kindree, who has been long and laboriously engaged in the ministry, was, at the last General Conference, elected Bishop, in the place of Mr. Whatcoat, deceased.

Extract of a Letter from Mr. Samuel Coate, to Mr. Benson.

Montreal, August 23, 1808.

Rev. and dear Sir,

THROUGH a great many difficulties, I have at length arrived in Montreal. I have passed through various perils since I saw you; but out of them all hath the Lord delivered me. I feel myself to be unworthy of his notice, and am humbled under a sense of my unfaithfulness. If it were not for an advocate with the Father, I am sensible I could not act acceptably one minute before God. He condescends some times to visit my poor soul; to give me some ravishing prospects of a better life to come; and such a portion of faith and love, as serves to sweeten the bitters of life. Indeed I have frequently found, that in the times of my greatest outward trials, I have experienced the strongest inward consolations. It is probable, God was never dearer to the three Hebrews, than when they were walking in the fiery furnace; nor to Daniel, than when he cried out, "O King! my God hath sent his angels, and hath delivered me from the lions." There is nothing more glorious, than to suffer for Christ's sake. At times, when I have felt my soul elevated to an unusual degree, I have been almost ready to envy the lot of a martyr of Jesus.

It is so much more glorious to lie under persecution; or to suffer all kinds of adversity, and even death itself; than to live in a lukewarm state in the greatest affluence. It is inglorious in a Christian, and especially a Christian minister, to shun the cross, and seek his ease. When I think of the laborious, active life, and of the painful death of our loving Redeemer, I feel much ashamed of myself, that I have not been willing to do more for him.

We have some prospect of good being done here. A few are under serious awakenings: and we have large and attentive congregations since my return. We are proceeding with the work of building the chapel; and also a small house for the preachers to live in: and we hope to get them nearly completed this autumn. At my request, Mr. Asbury sent brother Samson to this province, as a French missionary: he is now in Quebec, and seems to be somewhat encouraged. But in this province, we have a great many more difficulties to encounter than in countries where the gospel has been known, and received. I am still but weak in my constitution, although I have got rid of my cough. I am fearful I shall soon be obliged to give over my extensive mode of travelling; but I resign all up into His gracious hands who rules all things well. My little family are well at the present. When I came home I was presented with a young son, born in my absence. Knowing the circumstance of my wife's pregnancy made me very uneasy while I was in England; for when I set out for that country, I expected to have been able to return to Montreal before the time of her travail should arrive: however, God hath done all things well. I also found all my friends alive and in health. I remember your kindness to me in a strange land, and feel no small degree of gratitude towards you on account of it, and towards my dear friends in London. I hope you have received the likeness which I got taken of Mr. Asbury: It is a very strong likeness; although not elegantly done.

I am your's, &c.
SAMUEL COATE.

## MISSIONARY INTELLIGENCE.

Extract of a Letter from Mr. Joseph Taylor, Missionary in Tortola, to Mr. Robert Johnson.

Tortola, Oct. 29, 1803.

Dear Brother,

YOUR letter, including part of the Minutes, arrived in safety; for which accept my thanks. At this time we enjoy good health here, and the presence of our divine Master is with us. For seven months before I came to this island, an intermitting fever scarcely ever left me; but, under the blessing of Providence, the change of air has restored me, and I never felt myself more able to labour than at present. May I be humble and grateful! Mr. Hodgson's constitution does not appear to be well adapted to this climate. He is remarkably subject to fevers, and, of course, becomes much debilitated. However, pru-

dence and care may do much. Of late he has had every ſymptom of extreme debility, and a rapid conſumption; but medical advice, and mountain air have, through the bleſſing of God, reſtored him. At preſent he is as well, apparently, as when he left England, and his appointment to St. Kitt's will be favourable in reſpect to his health. Mr. Toland enjoys good health, and bids fair for being a uſeful man.

The work of God proſpers conſiderably on this iſland, and the neighbouring quays. We enjoy harmony and love in the ſociety. Several, of late, have found peace with God; ſome have died truly happy. Our late brother Evans was a moſt laborious man; did much; and his loſs by the people was much regretted. After his death, though for ſome time no miſſionary ſupplied his place, yet the uſeful men in the ſociety kept every thing going on as uſual, except the admiſſion and excluſion of members. As neither of the two, who are moſt active, had ever preached, inſtead of ſaying any thing of their own, one of the late great Mr. Weſley's ſermons was regularly read, at the time appointed for public worſhip, and God bleſſed the means. When the preachers were ſent laſt year, the people ſhewed their gratitude to God, who gives the Word of Life to men. Of late our congregations and ſocieties have conſiderably increaſed.

I am, dear Brother,

Your's truly,

JOSEPH TAYLOR.

Extract of a Letter from Mr. Toland, to the Rev. Dr. Coke.

Tortola, Nov. 18, 1808.

Rev. and dear Sir,

I EMBRACE this opportunity to let you know, that God, in a remarkable manner, continues to revive and carry on his bleſſed work in this iſland; and alſo in the other Virgin iſlands. Harmony and love have united the ſouls of the preachers and people together, ſince our firſt meeting; and the heavenly flame ſeems to continue and increaſe. We received the Minutes of Conference by the laſt packet, and were much comforted to learn, that ſo much of the divine approbation crowned your conſultations. Surely our labours of love ſhall never fail of ſucceſs, when the love of Chriſt in us is the ſpring and principle of them. It gives us much pleaſure to hear, that through the fooliſhneſs of preaching, as the world account it, ſo many have believed (I truſt) to the ſaving of their ſouls; and, that there has been ſuch an increaſe of the number in the ſocieties the laſt year. May the eternal God ſend forth the Word of his Grace, with ſtill more power and energy, to the hearts of mankind; that the moſt obdurate may yield to its ſaving influence, until the ends of the earth ſee the ſalvation of our God!

I viſited St. Thomas's the laſt month, and found the little Society in proſperity. Our Brother, whom, I think, I mentioned in my laſt, a corporal in the Royal Artillery, preaches to them twice in a week. When we firſt heard that he had begun to preach, we

feared left he had run before he was ſent; but when I went and heard him myſelf, I was ſatisfied concerning his call. I found, he had been in the habit of preaching, at times, in Ireland; and that he has good abilities for the work; is zealous and uſeful; and is alſo a pious and humble Chriſtain. The laſt time I viſited the iſland, the ſociety was increaſed to thirty-three members. They would now be glad if a miniſter could be appointed for themſelves. We can only viſit them once in two months, which would be quite too ſeldom, and very inſufficient for their inſtruction and inſpection, were it not for the help afforded by our brother, the ſoldier, whom, I truſt, God will make a bleſſing to them while he remains there.

During the laſt quarter, God bleſſed my labours abundantly in Spaniſh Town. The claſs of white people, which I mentioned in my laſt, was increaſed to nine members, one of whom has been uſeful in reading prayers in the Chapel, on Sundays, theſe few weeks paſt, when we could not attend regularly, on account of Brother Hodgſon's illneſs, which has continued for nearly three months paſt. Brother Gilgraſs arrived here the firſt of this month, and waited for him eight or ten days; but was obliged to go to St. Kitt's without him. He has recovered a little; and we hope he will be ſhortly able to go to his appointment.

Brother Taylor has been poorly for eight or ten days paſt, through a ſevere cold, which was occaſioned by a heavy and long continued ſhower of rain, which fell during his paſſage from one of the Virgin iſlands to Tortola. Thanks be to God, he is recovering, and, I truſt, will be fully reſtored ſoon. God has bleſſed me with a continuance of good health to the preſent: may I be ever thankful for this precious gift, and always ready to devote it to the ſervice of the Giver; whoſe I am, and whom I deſire to ſerve with all my heart. I have before my eyes the example and precepts of my bleſſed Fore-runner; and it is the fixt deſire and determination of my ſoul, to follow the one, and obey the other. I adore the Giver of every good and perfect gift, that he hath committed unto me a diſpenſation of the Goſpel. Some fruit has ariſen from my appointment in time paſt, and I truſt that the ſame good will appear, yet more abundantly. I ſee the wiſdom and goodneſs of God diſplayed, in chooſing "the weak things of the world to confound the mighty." I ſee this in my own caſe; and am aſtoniſhed, when I view the numberleſs defects which mingle themſelves with my beſt performances; and yet obſerve the tender mercy of God, in accepting of my feeble endeavours to promote his glory. I truſt, his grace will keep me from the pollutions that are in the world, and that he will bring me at laſt to his eternal kingdom! to whom be glory for ever and ever. Amen.

I remain, with much reſpect,
Your ſervant in Chriſt,
JOHN TOLAND.

## POETRY.

ANTIDOTE *againſt Anxious Care.*

WHEN my breaſt labours with oppreſſive care,
And o'er my cheek, deſcends the falling tear,
While all my warring paſſions are at ſtrife,
Oh, let me liſten to the Word of Life!
Raptures deep felt, his doctrines did impart,
And thus he rais'd from earth, the drooping heart.
Think not, when all your ſcanty ſtores afford,
Is ſpread at once upon the ſparing board;
Think not, when worn the homely robe appears,
While on the roof the howling tempeſt bears,
What farther ſhall this feeble life ſuſtain?
And what ſhall clothe theſe ſhivering limbs again?
Say, does not life its nouriſhment exceed?
And the fair body its inveſting weed?
Behold, and look away your deep deſpair:
See the light tenants of the barren air.
To them, not ſtores, nor granaries belong:
Nought but the woodland—and the pleaſing ſong:
Yet, your kind heavenly Father bends his eye
On the leaſt wing that flits along the ſky,
To him they ſing: when Spring renews the plain;—
To him they cry, in Winter's pinching reign;
Nor is their muſick, nor their plaint in vain.
He hears the gay, and the diſtreſsful call,
And with unſparing bounty fills them all.
Obſerve the riſing lilly's ſnowy grace;
Obſerve the various vegetable race;
They neither toil nor ſpin, but careleſs grow,
Yet ſee how warm they bluſh, how bright they glow,
What regal veſtments, can with them compare?
What King ſo ſhining, or what Queen ſo fair?
If, careful thus the fowls of heaven he feeds,—
If, o'er the fields ſuch lucid robes he ſpreads,
Will he not care for you, ye faithleſs, ſay,
Is he unwiſe, or are you leſs than they?

THOMPSON, Author of the Seaſons.

## Imitations of CASIMIR.

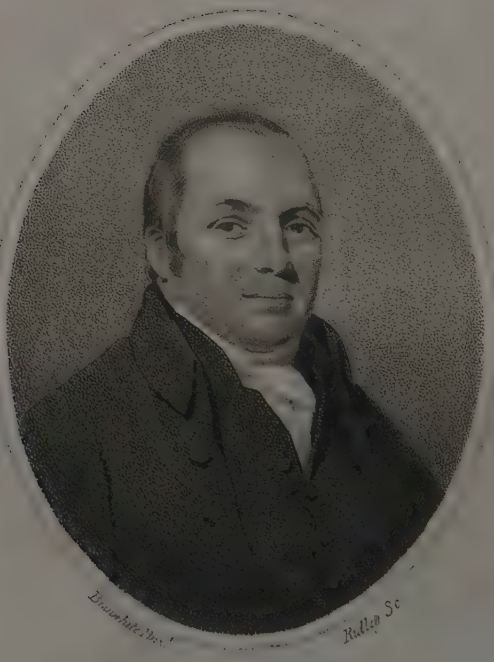
1. AD MEMMIUM. Ode 7, Lib. ii.

SINCE man, and all the works of man,
Are doom'd deſtruction's certain prey,
O might they end as they began—
With gradual change, and ſoftly ſink away!
But by a ſudden overthrow
The higheſt, happieſt, are undone;
And, reſtleſs till they ſtrike the blow,
The buſy fates of men and nations run.
To bring the toil of ages down—
Does this a day—an hour—demand?
Alas! whole proſtrate ſtates have known,
When life and death hung in the moment's hand:
Forbear, dear dying Friend, to blame
—Impious—the cruelty of Heaven,
Tho' all around you it reclaim
From all you love, the being it had given.
Our death commences with our birth:
Life is laborious Virtue's prize:
And, full of days, he quits the earth,
Who has ſecured a life that never

2. Ad PAUSILLIPPIUM Ode 28, lib. iii.

LET not, dear youth, your ſlippery age
In vain delights your heart engage.
Youth's is a ſhort uncertain ſpace;
And, eager to conclude the race,
The uncurb'd chariot leaves behind
The ſwifteſt motion of the wind.
Beauty, that now ſecure appears,
Rais'd on a baſe of vigorous years,
As thoſe deceitful ſands retreat,
Beneath her unſuſpecting feet
Shall ſee a hideous valley frown,
And fall precipitately down.
No words are equal to declare
The tranſiency of all that's fair!
The melting wax, the cryſtal frail,
The roſe, that ſcents the morning gale,
And fades, e'er noon the region warms,
Are more ſecure than human charms.
Whatever in her haſte befall,
Her errors Fate can ne'er recall:
And, ceaſeleſs flowing toward the ocean,
Life has no retroggreſſive motion.
Thrice happy he, whoſe ſoaring mind
No momentary hopes can bind!
Who, young and fitted to receive
All joys a tranſient world can give,
The yoke of ſenſe and folly ſpurns,
Still for his native country burns,
And claims, with undiverted ſight,
His portion—in the Land of Light!

Conference-Office, 14, City-Road:
JOHN JONES, Agent.




Rev. Alex. Kirkpatrick
Rector of the Academy

THE

# METHODIST MAGAZINE,

## For APRIL, 1809.

### Memoir of Mr. PETER HASLAM.

*(Concluded from page 98.)*

I shall now proceed to give some more extracts from his diary; as his reflections appear to me to manifest a very singular degree of devotedness to God, accompanied with an earnest desire to be useful to his family, the church, and the world.

Liverpool, October 5. "These few last months have been marked with many peculiar mercies. Preservation in journeying to and from Conference; my appointment to this circuit; the safe delivery and speedy recovery of my wife during my absence, and our arrival in Liverpool in less than a month after her confinement without suffering any injury, are blessings which I hope never to forget. But what state, after all, is my soul in before God? Here I could fill pages with complaints against myself. God be merciful to me a sinner. Yes, my God, thou art merciful. I this moment confide in thy mercy; and this moment feel it. Glory, glory to thy holy name. O that all I am were every moment thine! Come, Lord Jesus, come quickly, to make me all thine own. I feel I want a revelation of thy power: may I obtain it! Wilt thou once more favour me? Surely, thy will is full my sanctification. Yes, it surely is. O let these tears be put into thy bottle. I know none ever less deserved thy grace; none ever needed it more. Do, my precious loving Lord, once more exert thy power in my behalf! Even now I can most freely give up all for thee; and now, even now I take thee as my Saviour, my Prophet, my Priest, my King. O that from this moment I may learn of thee; feel thy sprinkled blood; and bow down inwardly and outwardly to thy sweet yoke alone!

12. "It has been well with me these few days past, comparatively with other times. For alas! it might have been much better. How do I fall short, even at my best times, of the standard I have before my eyes! O gracious Lord, raise me up to

that ſtandard. I want to be all ſimplicity! O make haſte to deſtroy the laſt remains of that ſelfiſhneſs which will not; cannot admit of this. Amen, Amen, my God!

Nov. 2. "Bleſſed be the Lord my God for ever and ever; his gracious work revives in my poor heart, And,

'Soon the Lamb of God will take
My inbred ſin away.'

I cannot bear a ſinful thought. I am ſhocked when I perceive in my boſom a deſire for the praiſe or applauding opinion of men. In the Name of Jeſus Chriſt all this ſhall die, utterly die.

Nov. 9. "I am aſhamed that it is now more than ſeventeen years ſince I felt my ſins forgiven. O how have I trifled! I rejoice, however, that I felt on Saturday, while at prayer, a perfect willingneſs that this mortal body ſhould be waſted, which I feel much indiſpoſed, if God would only give me ſtrength to labour awhile in his cauſe. And if he would pleaſe to be gracious enough to ſpare me, to live and labour, I can freely covenant that I will devote all to him according to my beſt light.

'O let me live thy blood to ſhew,
Which purges every ſtain.'

27. "I have lately experienced great mercies. My health is conſiderably recovered; in anſwer to prayer, I doubt not. My ſoul abhors every riſing of inward corruption: O that it were deſtroyed. Surely it would, did I ſufficiently abhor it.

30. "I am aſhamed of my yeſterday's ſervices. 1. Becauſe I ſee clearly I did not mix them with fervent prayer for ſucceſs.—2. Becauſe I had not previouſly implored, with ſufficient importunity, a bleſſing in and on my labours. 3. Becauſe they were, I fear, tainted with ſelfiſh views. 4. Becauſe I had not the ſalvation of my hearers fully in view. The good Lord, who condeſcends to employ ſo unworthy a ſervant, bears with me, and forgives the imperfection of my poor ſervices. But I cannot; will not bear with them: I am reſolved to attain that grace which will purify them from all baſe mixtures; I am fully ſatisfied this is the will of God.

Dec. 6. "I am humbled under a ſenſe of the imperfection of my labours, which, in part, ariſes from a want of deeper piety, and more deep attention to them. Lord, forgive my beſt ſervices.

29. "Although rather indiſpoſed, I have been greatly aſſiſted a few of the laſt times I have miniſtered the word of life. Glory to God alone! But I want a greater degree of ſpirituality in prayer. I want, in due degree, to forget that man is preſent, and ſo with perfect ſimplicity to addreſs God. Lord, grant me this grace!

Jan. 4, 1808. "Yesterday, at the renewing of the Covenant, I felt great delight in a hearty acquiescence in the terms of God's covenant with man, and a sweet, ardent desire, that all my soul and all my life might be perfectly simple from that moment.

14. "I have found the Lord remarkably with me for a few days past in the country; and two or three circumstances a little extraordinary have occurred. A landlord (so called) from the Havannah, having heard the word of God on the Sabbath-day, early on Monday morning ordered all his fighting cocks and cock-spurs to be destroyed. Another at the same place, brought his child in his arms to his neighbour, in whose house the preaching is, and calling him up, long before day, reminded him that the preacher had told them they must pray with their children; several of the poor colliers, therefore, who till now had hardly ever prayed for themselves, joined in calling upon God for their offspring. The Brethren of St. Helen's informed me that, as I had prayed publicly, a month before, that a way might be opened for the gospel in new places near the town, since then God had inclined the hearts of three different persons to open their houses for the ministry of the word. Glory be to God!

18. "Yesterday I laboured hard, and meant well, yet I was uncomfortable; I did not feel the Lord with me as I wished to feel him. Was there not some mixture of self which offended the Lord, and caused him to hide his face?

26. "My soul is in a humble, thankful, peaceful state; 'I am poor and needy, yet the Lord thinketh upon me.' I am deeply affected with the very defective state of the Church on earth. O that I could be an instrument of its improvement wheresoever I am! In order to this, O that I were, in every respect, an ensample to believers!

Feb. 1. "Having lately had more than usual to do with temporal concerns, I have been sensible of my happiness in my usual freedom from them. Glory to God for my happy condition in life. O that I may fill it to the glory of my Lord and Saviour!

19. "I feel the very great danger I am in of aiming at something which has in it more of self than God. I cannot consent to this; my soul abhors and dreads it. Lord, make, and every moment keep me perfectly simple.

Feb. 29. "The last few days have been remarkable for unusual dulness in prayer. I fear my mind has been idolatrously engaged in my studies. O what need have I to be kept by the power of God.

Mar. 21. "I have lately been much delighted in meeting the classes in this town, to observe the constancy with which the people have lately attended their Classes; the very few that were absent at the renewing of the tickets; the liberality which they showed in

aiding

aiding the yearly collection for the poor circuits; and the small number that we have loft, which, out of twenty-two Claffes, was only three members. Glory be to God! My foul is humbled at a fight of myfelf; but I feel fome confidence in my bleffed Lord.

April 11. "I have lately been prevented from preaching by ficknefs. This is what has not happened thefe many years before: for which I blefs God. And even now, confidering the nature of my late indifpofition and the delicacy of my conftitution; I have been prevented but very little, only, or fcarcely one week. Glory be to God; Amen, and Amen! My foul bleffed the hand which gently fmote me, and now the hand which graciouſly reftores me. O my God, let thy various difpenfations have their intended influence on my heart and life! I am perplexed with doubts; I live at too great a diftance from the heavenly light. O that my foul did every moment cleave to Jefus my LORD, my LIFE, my ALL."

This was the laft paragraph he wrote in his diary. From thefe extracts it clearly appears how earneftly he longed to 'apprehend that for which he was apprehended of God in Chrift Jefus.' Unlefs he enjoyed vital union with God, thro' Chrift, he was not fatisfied. It was the fubject of his prayers, and the object of his purfuit. In the purfuit and enjoyment of this bleffing he found a peace that paffed all underftanding; and a joy that was unfpeakable and full of glory. As nothing fatisfied his own mind but an experimental knowledge of the love of God; fo in meeting the focieties and claffes, in religious converfation, but particularly in the pulpit, in all his fermons, he infifted on this important point. He frequently told his hearers that it was their privilege to know that their fins were forgiven, through faith in the blood of the Lamb; and that, by looking unto him, they fhould experimentally know that his blood cleanfeth from all fin. But, at the fame time that he was fo intent upon fetting forth the doctrine of "Salvation by grace, thro' faith," he was very careful to guard it againft all Antinomian abufes; infifting, that if the tree was good the fruit muft be good: That, unlefs our faith "work by love," and bring forth good works, it is barren and dead. He was particular in fetting before his hearers the neceffity of attending to focial and relative duties; and was of opinion that fome preachers neglected to inculcate this branch of Chriftianity too much, and that this is one reafon why, among profeffors, there are fo many unjuft, lordly maffers; and ditheneft, petulant fervants; fo many carelefs parents, and difobedient children: and fo many unkind hufbands, and thoughtlefs, inconfiderate wives.

As a fample of his talent for letter-writing, I fhall infert one which he wrote a little before his death, to Mr. Wright, a young preacher then labouring in the Chefterfield Circuit.

No. 14,

No. 14, Kent-Square, Liverpool, April 22, 1808.

"My dear Brother Wright,

"I ought to crave your pardon for my long delay of writing to you. I could produce a number of excuſes, but perhaps they would not all amount to a good reaſon. What a glorious truth it is, that there are no ſuch delays in the anſwers we receive from heaven to the prayer of faith for the bleſſings of ſalvation. Let us uſe this one truth, and all is ours. I am endeavouring to uſe it a little; and in proportion as I uſe it, I find it verified. Why ſhould I not uſe it to the full? Why ſhould I not aſk in faith for all that I diſcover to be in my glorious Saviour? Why ſhould I not aſk and receive all that divine light gives me to ſee is my privilege? This is poſſible; this alone is being faithful to the light given; this will lead us on in a perpetual progreſſion towards God: increaſing attainment will produce increaſing illumination, and this again will lead to increaſing attainment. Oh! what a fulneſs of grace might I have poſſeſſed ere now! I am ſelf-accuſed, tho' graciouſly forgiven. And what a fulneſs, my dear brother Wright, we may attain, if ſpared but a little, and ſhall attain, if we only aſk in faith daily for all we diſcover. My ſoul is on the ſtretch, ſweetly on the ſtretch; may it be fully ſo!

I hope, ere now, you are found again, and able to devote your body as well as your ſoul to the ſervice of the Lord Jeſus. What a condeſcenſion, that God will employ this mortal fleſh, which labours under the original curſe, to diffuſe among a race of curſed beings immortal life and bleſſedneſs!

We are doing well in Liverpool: glory be to him who worketh by his ſervants, and even by the leaſt of them. My Ellen is bleſſed of the Lord in her new formed claſs of young people; our children are well upon the whole; and I am very conſcious of the leaven of mortality, but its operation appears to be checked at preſent. Who would object to die this moment, in order to be with the Lord who bought us? And who would object to live a thouſand ages, in order to ſpread the ſavour of his knowledge among periſhing men?

Let us give all diligence to do the work of the Lord in the moſt effectual manner; and in order to this, let all our work bear the ſtamp of pure zeal for the glory of Chriſt among men, by their ſalvation. My dear Ellen deſires her kind remembrance; write again ſoon. Your's, affectionately,

Peter Haslam."

Ever ſince I had the happineſs of knowing our departed brother, I have eſteemed him for his faithfulneſs, diligence, diſintereſtedneſs, and unaffected piety. 1. His fidelity to God and man. Whatever he believed to be the will of God, he conſcientiouſly attended to. No conſideration prevented him from doing what he

he conceived to be his duty. This he manifested in the doctrines he delivered; in his manner of delivering them, and his attention to his appointments: not letting distance, weather, or even bodily weakness prevent him, if he could possibly be where he was expected. His faithfulness to man was very conspicuous. If he thought a member of society, a leader, or a brother preacher was wrong either in judgment or practice, he honestly though mildly told him what he thought, without considering whether it would please or displease him, or whether he should secure his favour or lose it. He only wished to commend himself to every man's conscience in the sight of God. 2. His diligence. He greatly increased in Scriptural and general knowledge. His sermons, together with a few pieces which were inserted in the Methodist Magazine, and a useful work he has been writing, since he came to Liverpool, on "Imputed Righteousness," confirm the truth of this observation. This, under God, was owing to his diligence in husbanding precious time. When in company (considering he was not quite 34 years of age when he died) his conversation shewed that his mind was stored with rich, just, and deep thoughts upon those subjects upon which he gave his opinion. 3. His disinterestedness. Among Methodist preachers this is seen in two particulars. 1. In their choice of circuits, some being much easier than others, as requiring less travelling. 2. In regard to stipend, some circuits allowing a little more than others. As to the first, he left it entirely to God and his brethren; and never desired to go to a particular circuit, but went wherever he was appointed, with cheerfulness. And as to the second; he said to a friend a little before he died, "that he really did not remember the particular sum he received in any circuit, nor the difference, if there were any, between what he received in his present circuit, and the last he was in." 4. His unaffected piety. His soul breathed a spirit of devotion. Private and family prayer, he considered as his indispensable duty. At our Saturday mornings' meeting (the Preachers met together every Saturday morning from ten to eleven o'clock) he breathed his soul to God, with all the fervency, sincerity, and simplicity of a primitive father of the Church. I have been frequently struck with some of his expressions at those times. Such as "Lord, give us divine wisdom. "Endue us with Christian fortitude. Deliver us from the fear "of man. Make us a blessing to thy people. Increase our love "for souls. Crown our endeavours with thy blessing." In the pulpit he conducted every part of the solemn worship, singing, prayer, and preaching with devotion and zeal.

But as there is no man, and even no Christian minister, without some failing, so our dear brother Hallam had his. I am sure he allowed himself in nothing that he believed to be sinful. The

only thing that looked like a foil to his excellent character, was *Poſitiveneſs*. He was not always "eaſily intreated." This, at times, led him a little aſtray. But this was not thro' vanity or faſtidiouſneſs, but thro' his thinking, in the ſincerity of his ſoul, that he was right. So that

"His failings lean'd to Virtue's ſide."

But he bewail'd this propenſity, and prayed and ſtrove againſt it.

Saturday, April 23, the laſt time he met with his brethren at the Mount, he ſaid, "I have lately been looking into the Life of "Mr. Fletcher, and could not help exclaiming, Oh that I had "but a little of that man's religion." On a letter being read, he obſerved, "How profitable letter-writing might be, if conducted "in the ſpirit of Fletcher."

Sunday, April 24, he preached three times at Leeds-ſtreet Chapel, (in Liverpool) and gave out that he would preach a ſermon on Apoſtaſy on the Tueſday evening following. He was led to this thro' a perſon getting drunk, who profeſſed to be religious, and coming from the ale-houſe in the night, fell into one of the docks and was drowned. Mr. Haſlam told his congregation he would preach from the example of "Profane Eſau," by way of warning to them all. But this reſolution he was never able to accompliſh. He preached on Monday evening in a little chapel at Gerrard-ſtreet, and on Tueſday was confined to his room. From his converſation with his brethren Meſſrs. Wood and Ward, it appears he did not apprehend he was ſo near his journey's end as he really was. And he ſpoke as if he deſired, if it were the will of God, to live that he might endeavour to be uſeful to the Church and to the world.

One morning, a little before his death, he ſaid, "I have had a "very reſtleſs night, but it has been a heavenly one." Mr. Samuel Francis viſited him the Monday before he died, and ſaid to him, "I wanted to ſee you; you are afflicted much in the ſame "way that I was ſome years ago." With a heavenly ſmile he ſaid, in reply, "Were you happy? Very happy?" Mr. Francis anſwered, "Not ſo happy as I am now." Then ſaid he, "You "were not quite like me, for my ſoul is happy; very happy in "God. Glory be to his Name."

Doctor Henſman and Mrs. N. coming in, Mr. F— ſaid, "We would wiſh to pray with you.' He immediately ſaid, "And ſo "ſhould I wiſh it, Brother; pray in mighty faith." While at prayer, he appeared, in the fervency of his ſoul, all *faith*, all *praiſe*, all *love*. A little before he died, he ſaid to Mr. Ward, "I "am very ill; very ill!" But he immediately added, "All is well. All is well." Shortly after, he breathed his laſt. Thus ended the pilgrimage of our faithful brother Haſlam. He departed this life in the 34th year of his age, on Thurſday May 5, 1808.

For his Brethren's opinion of his character, I refer the reader to the Annual Minutes for 1808: alſo to the Methodiſt Magazine for September laſt.

*Sheffield, Sept*, 9, 1808.

## DIVINITY.

*REMARKS* on the *Solemnities* and *Decencies* of *Public Worſhip*.

IT is an important truth which we find in Eccleſiaſticus, that he who contemneth ſmall things ſhall fall by little and little. Hence the final apoſtacy of thoſe, who have made ſhipwreck of faith and a good conſcience, might be traced to ſuch beginnings, as many profeſſors would reckon too trifling to notice. Among evils of this ſort, infringements on the *ſolemnities* and *decencies* of public worſhip may juſtly be ranked. Theſe are found, more or leſs, among all denominations. How many are there, who ſeldom or never make it a point to be preſent at the beginning of public ſervice? And who, coming in at the time of ſolemn prayer, divert the attention and diſturb the devotion of thoſe, who make it a matter of conſcience not to rob God of any part of the ſmall portion of time allotted for his worſhip? Nor is it only during the time of prayer, that the *ſolemnities* and *decencies* of divine worſhip are outraged in ſome places; but likewiſe during the courſe of the ſermon. How often have we ſeen young men and women, who ought to have been taught modeſty and ſobriety, come into the moſt conſpicuous parts of places of worſhip; and by the foppery of their dreſs, as well as the levity of their manner, draw away the attention of hundreds from the ſacred truths to which they had been liſtening? The frequency of ſuch conduct, joined to the little horror which it excites, is a ſure proof, that the religious education of youth, even among profeſſors of vital religion, is, in general, ſhamefully neglected. The good old cuſtom of heads of families obliging their children and ſervants to give ſome account of the ſermons they had heard, being, in general, laid aſide; thouſands, under a goſpel miniſtry, grow up to maturity in ignorance of the plan of ſalvation, and as indifferent to divine things as if they had never believed in the exiſtence of God or of their own ſouls.

The want of punctuality in attending divine worſhip, will appear the more inexcuſable, if we conſider, that *all* the affairs of life not *only require*, but alſo *receive* an exact attention. To inſtance in a few: The merchant is punctual to a moment on change; the

the clerk in his office; the labourer in the field; and the soldier upon parade. And is the worship of God to be judged the *only* thing unworthy of punctual attendance? And shall such as act as if they so judged, imagine they have done no evil?

The truly pious, if well-instructed, when they come to a place of worship before the divine service begins, go to their respective seats; and after offering up a short prayer to God, in whose presence they consider themselves, sit down recollectedly; and either silently read a portion of the divine word, or some devotional book; or meditate on such subjects as tend to enable them, with reverence and true devotion, to enter upon the public offices of religion. But others; a mixed multitude, collected in little companies, without the Church or Chapel, continue to converse on a variety of subjects, till the very moment the public service begins. Hence, the beginning of the public worship is disturbed by many of those who had sufficient time to be recollectedly in their respective places. This custom is not, perhaps, general; but I have been a witness of its prevalence in several country places in England.

Singing the praises of God is a very sublime part of divine worship. But there are several who never engage in it, and who evince by their listless manner, as well as silence, that they have not learned to "serve the Lord with gladness, and to come into his presence with singing." I believe that the generality of those who regularly attend the Methodist Chapels, join in the singing; and many of them with considerable skill and devotion. But are there not in some places many exceptions? These are chiefly made up of old and middle-aged hearers, who were never awakened; fallen professors who are twice dead; and a description of hearers, who being to a certain point fashionable, would be ashamed to let their voices be heard in a religious assembly. In the Parish Church in which I was catechized and confirmed, the Clerk and about half a dozen beside, had the whole of the singing to themselves; the rest of the congregation sitting down as auditors. And I remember that if any genteel persons sung, tho' in ever so low a key, it was considered as a great mark of humility and devotion. How little, alas! as a congregation, did we understand the nature of true godliness!

The posture which many use in time of prayer deserves to be noticed. There are only two suited to that part of worship, namely, kneeling and standing. *Kneeling* in public prayer, was practised by King Solomon, (2 Chron. vi. 13;) by Ezra, the famous Jewish reformer, (Ezra ix. 5,) and by St. Paul, the great Apostle of the Gentiles (Acts xx. 36.) Our blessed Saviour *kneeled* in the garden of Gethsemane, (Luke xxii. 41) and Stephen, filled with the Holy Ghost, *kneeled* down, and poured out his soul with his

last

laſt breath in a prayer for his murderers (Acts vii. 60.) We have examples in Holy Writ of *ſtanding* as well as *kneeling* in time of prayer. The humble and penitent publican, (Luke xviii. 13.) engaged in fervent prayer in the temple, ſtood; and that public confeſſion and prayer in which the congregation of Iſrael engaged on a day of public humiliation, was, as we find (Neh. ix. 2, 4) delivered in a ſtanding poſture. This poſture in prayer we find approved by our Saviour, Mark xi. 25. Now, on a review of what has been urged from Scripture in favour both of a ſtanding and kneeling poſture, it is reaſonable to conclude, that they beſt conform to the Scripture pattern, who neither ſcruple uſing a ſtanding poſture, nor decline a kneeling one, nor *confine* themſelves to either; but uſe both, according as convenience, or the frame of their hearts may direct.

*Kneeling* and *ſtanding* being both authorized by Scripture as proper poſtures for religious worſhip, either one or the other has been avowedly uſed by all Chriſtian churches. Not one has ever exiſted, however corrupt and heterodox, ſo *laſt to the forms* of worſhip, as to ſanction the cuſtom of *ſitting* at prayer. And yet, under the clear light of the goſpel, and amidſt a bleſſed revival of vital religion in this country, many indulge themſelves in the abominable cuſtom of ſitting the whole time of prayer; a cuſtom which is manifeſtly oppoſed to *Scripture*, *Reaſon*, *Decency*, and the *Practice* of the Church Univerſal. So prevalent was this growing evil ſome time ſince in the Dioceſe of London, that the preſent venerable Biſhop of that See, addreſſed a Circular Letter to his Clergy on the ſubject. What effect his Lordſhip's Letter*

may

* We ſhall here inſert an Extract from the Biſhop's Letter, termed—An "ADDRESS TO THE CLERGY."

"Rev. Sir,

"I Have judged it expedient to addreſs you and the reſt of the Clergy of this dioceſe, on a ſubject which may not perhaps have hitherto attracted your obſervation, but which appears to me, as I hope it will to you, after you have peruſed this letter, well worthy of your moſt ſerious attention.

"For many years paſt I have obſerved, with extreme concern, in different churches and chapels both in the metropolis, and in various parts of the country where I happened to be preſent, a practice prevailing (and evidently gaining ground every day) of a conſiderable part of the congregation SITTING during thoſe parts of divine worſhip where the rubric expreſsly enjoins every one to KNEEL. It may be thought, perhaps, that the poſture of the body in offering up our prayers, is a circumſtance too trivial to deſerve ſuch ſerious notice as this. But can any thing be trivial that relates to the Almighty Governor of the Univerſe? Does not every one know too, that the mind and the body mutually act upon and influence each other, and that a negligent attitude of the one will naturally produce indifference and inattention in the other? Look only at the *general* deportment of thoſe who *ſit* at their devotions (without being compelled to it by neceſſity) and then ſay whether this remark is not founded in truth and in fact.—Let me appeal to every man addicted to this practice; let me aſk him whether if he found it neceſſary to requeſt a favour from any earthly Sovereign or even from any ſuperior whatever, he would

may have produced in and about the metropolis, I know not; but I am certain that the disgraceful practice which the good Bishop seriously laments, and justly condemns, is very prevalent in many parts of the United Kingdom. And I am sorry to say, that, in some

would prefer his petition in the attitude of *sitting*? Common decency, common usage, and common sense, revolt at every idea of such a thing. And are we then to treat the Great Lord of All with less ceremony and less respect than we should observe towards a fellow-creature, in any degree superior to us? No one, I think, can seriously maintain so monstrous a doctrine as this. Consider too, for a moment, what it is we are asking for in our prayers. Nothing less than the supply of our daily wants, the pardon of our daily sins, protection from danger, support under affliction, the comforts and conveniences of the present life, and everlasting felicity in the life to come. And are these such trivial, such contemptible things that we may ask them perfectly at our ease, and in the very same indolent and familiar attitude in which we should hold a conversation with a friend, on the news of the day, or view a public spectacle for the amusement of the moment! Our Church, in her admirable form of public prayer, allows in different parts of the service, the different postures both of *standing* and *sitting*, which, with its usual wisdom and discretion, it adapts to the respective circumstances of those particular parts. But where the solemnity and importance of our supplications require it, there it positively enjoins the posture of *kneeling*;—and to disobey that injunction is unquestionably an offence against the discipline and usage of that venerable Church to which we have the happiness to belong.

"It is also contrary to the practice of the best, and greatest, and wisest men, both before the promulgation of the gospel, and after it.—The exhortation of King David, in the 95th Psalm, which we have adopted into our Liturgy is, 'O come, let us worship and fall down, and *kneel* before the Lord our Maker.' When Solomon dedicated his magnificent Temple to God, he kneeled down upon his knees before all the congregation of Israel, and spread forth his hands towards Heaven, while he poured forth one of the most sublime and affecting prayers that ever fell from the lips of man. It was the custom of the Prophet Daniel to kneel upon his knees three times a day, and pray and give thanks unto his God. Our Saviour himself, in his last agony, kneeled down and prayed; St. Stephen, in his last moments, kneeled down and prayed for his murderers; and St. Paul, when he took his last solemn leave of his brethren, kneeled down even on the sea-shore, and offered up his petitions to Heaven for their everlasting welfare.

"After these injunctions of the Church, and these examples from Scripture, no one, I think, who calls himself a Christian, and a Member of the Church of England, will (unless prevented by illness or infirmity, where the necessity of the case most evidently gives a claim to indulgence) refuse *to kneel down* before the Lord his Maker. But if you perceive any part of your congregation habitually neglecting to do so, I must request you to represent to them in forcible terms, the great impropriety and indecency of such a practice. It is very possible that they may have fallen into it from mere thoughtlessness and inattention, and considered it as a matter of very little importance; but you will, I hope, endeavour to convince them, that it is in reality, a very serious offence against the Majesty of Heaven, and the decorum and solemnity of divine worship. It is evidently inconsistent with that profound reverence which is due to the Great Creator of the Universe, and that deep humility and contrition which become such wretched sinners as we all are (in a greater or less degree) in the sight of God. It strikes, in short, in my apprehension, at the very root of all true devotion, and ought therefore to be vigorously resisted before it has gained too much strength to be subdued. If it is not—if it is suffered to go on without controul, there is too much reason to apprehend, from the progress it has made within these few years, that it will, in a few years more, become an universal practice, and that you will see the whole of your congregation *sitting* during every part of divine service.

"I must therefore request that you will use your best endeavours both in private conversation and in your public discourses, to repress in time the further prevalence of so indecorous a custom. And I must particularly direct your attention to the schools

ſome places, the Methodiſt congregations have fallen into the ſhameleſs cuſtom. This does not augur well to religion, as it is manifeſtly giving up ſome of the out-works to the enemy.

It is often found difficult for a preacher, about the beginning of his diſcourſe, to fix the attention of his hearers. In few inſtances does the natural averſion of the unawakened to divine things, manifeſt itſelf more than in the careleſs, inattentive manner in which many hear the text read, which is to be the ſubject-matter of the ſermon. It is obvious to every perſon of reflection, that thoſe who would be edified by a public diſcourſe, muſt ſeriouſly attend to the text and introduction. The ſilly cuſtom of reading the text and context, while the Preacher is proceeding in his ſermon, is generally exploded in England; and inſtances of the ſort rarely occur. But whenever they do, they cannot fail to be juſtly offenſive both to Preachers and well-informed hearers: for how indecent as well as abſurd is it, to read during *any* part of a public diſcourſe? For every thing there is a time and a ſeaſon; but ſurely no perſon of ſenſe and diſcretion will attempt ſo to confound times and ſeaſons, as to turn the time ſet apart for *hearing* into a ſeaſon for *reading*.

Sleeping under ſermons, a practice ſhamefully common in ſome places, during the afternoon-ſervice, can hardly be reprobated in terms ſufficiently ſevere. Proper allowance ought to be made, and will, for a few lethargic individuals, who, in ſpite of their utmoſt exertions, fall frequently aſleep in private companies. But what can charity itſelf ſay in favour of thoſe, who would conſider their character materially affected, by ſleeping one minute in a private company; and yet, in defiance of *de-*

ſchools in your pariſh for the youth of either ſex in ſome of which, this practice has, I fear, been not only connived at, but permitted, if not encouraged.

"The conſiderations here ſuggeſted, with many others of a ſimilar nature, which will, I doubt not, occur to your own mind, can hardly fail, if urged with proper force, to make a deep impreſſion on the minds of your hearers. But that impreſſion may be greatly aided at this moment, by recalling to their thoughts the preſent awful ſituation of this country, and the tremendous dangers with which we are now ſurrounded. To repel theſe dangers, the nobleſt and moſt vigorous exertions have been made by our gallant countrymen; and thoſe exertions will, I truſt, be attended with ſucceſs. But after all that human power can effect, our chief dependance muſt at laſt be on the defence of the Moſt High. That defence can only be obtained by the effectual reformation of our hearts and lives, and by earneſt and frequent prayer. And if any one can at ſuch a time betray any ſymptoms of lukewarmneſs and indifference in his exterior deportment, when he ought to be imploring the protection of Heaven, for every thing that is dear to him, with every external mark, as well as every internal ſentiment of the ſincereſt devotion, it muſt argue ſuch a want of feeling for his country, as well as reverence towards his Maker, as I hope will very ſeldom occur either in your congregation, or in any other, in this United Kingdom.

"I am, Sir, your affectionate Friend and Brother,

"B. LONDON."

*cency*

*cency* and *character*, generally sleep under sermons? Can they possibly imagine *that* to be proper in the presence of hundreds, met to worship "The High and Lofty One that inhabiteth eternity," which in a private company would be intolerable? What! come to a place of worship, and fall asleep! If we had not been witnesses of such conduct, we should have scarcely believed it credible. But such is the force of habit, that several regularly sleep under sermons, without shame or remorse.

The custom into which some have fallen of leaning upon the front of their pews, and covering their faces, as if for the purpose of sleeping, is indecent; and of course, offensive. Some may have fallen into it, for want of being taught to behave themselves with decorum in a public company. Another impropriety, is that of individuals rising in the time of sermon, and turning their faces away from the preacher.

It has been justly observed, that those who receive much profit under the word, are not disposed, immediately after, to enter into conversation, but retire silently, engaged in inward prayer and meditation. The levity often discernible in places of worship, immediately on the conclusion of the service, proves but too fully, that several of those who attend the preaching of the word, possess little or none of the spirit of true devotion. Mr. Wesley, the venerable Founder of Methodism, strove repeatedly to cause all who heard in his Chapels to go away silently. Had he succeeded in the attempt, it would have been to the honour of Methodism, and tended to the furtherance of the Gospel. Those who have any tolerable knowledge of inward religion and human nature, need not to be told how favourable serious meditation, for a few minutes after public worship, is, to the fixing in the memory, and imprinting on the heart, the truths that have been delivered. They likewise know, that several, after being in some measure affected under the word, have, by trifling conversation, and that immediately after public worship, erased from their minds every serious impression. Conversing with fallen professors is very injurious to all who are not well established in grace; but it is especially so to persons on their first coming under a pure gospel ministry. Such professors hear sermons as they would see plays, and censure the former, when they do not happen to please them, with as little ceremony as they would the latter. Several of them talk largely about good sense, taste, talents, and oratory; how few preachers are worth hearing, &c. And yet, with all their pretensions to sense and taste, they are in general ignorant, and all *intolerably conceited*; but keeping up a sort of profession of piety, their censorious observations eat as doth a canker; and are

especially injurious to those who, beginning to hear, are still halting between two opinions.

Were the evils and improprieties which I have briefly touched upon, banished from every place in which the pure gospel is preached, and the solemnity and decency essential to proper religious worship duly attended to; pure religion would appear to more advantage than it does at present, and spread with increasing rapidity thro' the land.

It is possible that some of the fore-mentioned evils may not have been sufficiently discountenanced, even by religious persons, for want of properly attending to that important precept, "Let all things be done decently and in order." It is the language of an inspired writer, "Holiness becometh thy house for ever;" which certainly implies that, together with the exercise of the devout affections, we should pay due regard to propriety and decorum, when we join in the public worship of God. All who know any thing of vital religion, know, that we cannot too reverently or too humbly approach that infinitely holy and gracious Being whom we have so often offended. To them it will appear a privilege as well as a duty, to "worship and fall down, and kneel before the Lord their Maker." It is in the power of every one that knows the Lord, to do something towards promoting the cause of religion in the world: Let each, then, do his part in order to remove the evils of which we complain; and let us remember, that an important meaning is contained in these words of Solomon: "Keep thy foot when thou goest to the house of God; and be more ready to hear, than to give the sacrifice of fools."

## The TRUTH of GOD DEFENDED.

### REVIEW *of the* IXth VOLUME *of* FLETCHER's WORKS.

*(Concluded from page 102)*

PURSUANT to Mr. Fletcher's design in the foregoing Letters, viz. to prove Socinianism unscriptural; Mr. Benson adds Eleven Letters, addressed to the Rev. Mr. Welley, "On the want of common sense in the New Testament Writers, if supposed to hold the doctrine of Christ's mere humanity." And surely every sensible, unprejudiced reader of these Letters, will be ready to avow, that, upon the supposition of Christ's being no more than a *mere man*, the Scriptures do not merit the appellation of "a cunningly devised fable." Scarcely a page occurs in those Letters, in which it does not evidently appear from either plain passages found in the apostolic writings, or manifest deductions from one or more of them; that either Christ is infinitely superior to every created being, or the New Testament Writers were completely destitute of common sense. A few quotations will fully justify

these

these observations; and shew our readers into what wretched nonsense a Socinian interpretation would metamorphose the most sacred truths of Christianity.

'When we were yet without strength, in due time Christ,' a *mere man*, says the Doctor, 'died for the ungodly.—God commended his love towards us, in that while we were yet sinners, Christ,' a *mere man!* 'died for us,' viz. *one mere man* for the *whole human race!* 'Much more, then, being now justified by his blood,' the blood of *one mere man!* 'we shall be saved from wrath through him. For if when we were sinners we were reconciled unto God,' many millions as we are! 'by the death of his Son,' viz. the death of one *mere man!* 'much more, being reconciled, we shall be saved (from everlasting damnation) by his life,' the life of the same *mere man!* 'If by one (mere) man's offence, death reigned by one, *much more* they who receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ,' although but a *mere man!*"

"The Socinians glory much in the 6th verse of the next chapter, (1 Cor. viii. 6.) because the Apostle there asserts, with great plainness, the *unity* of God, but even that passage affords a striking instance of the absurd and ridiculous doctrine I mention. For if he affirm that, 'To us there is but one God the Father, of whom are all things,' a truth we should be sorry to disbelieve or deny, persuaded as we are, that he is what his name imports, the Father of all, even of his beloved Son, his incarnate Word;—if (I say) he affirm this, he affirms with equal plainness that there is 'one Lord Jesus Christ by whom are all things:' and how all things could be by a *mere man*, who had no existence till they had been made and preserved at least 4000 years, it may, perhaps, puzzle even Dr. Priestley to shew. Nor, have we far to read before we find another proof of the absurdity of supposing St. Paul to hold the doctrine of Christ's mere humanity. Verse 12, he says, 'When ye sin so against the brethren, and wound their weak consciences, ye sin against Christ;' that is, according to this hypothesis, 'When ye sin against *mere men*, ye also sin against a *mere man!*' To this mere man, as the Socinians think him, the Apostle declares himself, in the next chapter, to be *under the law*, and chap. x. affirms that the Israelites tempted him in the wilderness; that is, if the Socinians be right, tempted him 2000 years before he existed. And while the ungodly among them thus rebelled and vexed the Holy Spirit of their *Lawgiver* and their *Judge*, the faithful applied to him as their *Saviour*, and received salvation from him; for 'they drank of that spiritual Rock that followed them, and that Rock was Christ,' the Rock of Ages, and the Fountain of living waters to his Church, and yet, according to Dr. Priestley, a *mere man!*"

The truth and certainty of Chriſtianity having been repeatedly proved, and of courſe, that the Books of the New Teſtament were written under the influence of *plenary*, and conſequently *infallible* inſpiration; Mr. Benſon's Letters, by demonſtrating the *abſurdity* of the general tenor of the Apoſtolic writings, on the ſuppoſition of Chriſt's mere humanity, completely overthrows the Socinian hypotheſis. Nor do the arguments contained in them, though directly levelled againſt *Socinianiſm*, tend leſs to overturn Arianiſm, a more plauſible, though perhaps, not leſs dangerous hereſy.

The three ſmall pieces which compoſe the remainder of the Volume, will be read with pleaſure and profit, by thoſe who know how to eſtimate manly ſenſe, and ſound divinity. The Letter on the Prophecies, written ſo early as the year 1755, will, at this extraordinary criſis, be read with peculiar intereſt. It is difficult to avoid applying moſt of the contents of the 44th page to the preſent times.

On diſmiſſing this Volume, the laſt of Mr. Fletcher's works, we would beg leave to obſerve, what the reader will eaſily perceive, that we have confined our remarks, at preſent, altogether to that part of his writings which treats on the *eſſential* doctrines of Chriſtianity, without noticing the Calvinian controverſy, on which ſo large a portion of his labour was beſtowed. To readers of every deſcription, but particularly the young, we earneſtly recommend an attentive peruſal of all theſe volumes. And, when we reflect on the excellent ſpirit by which the author was influenced in all his writings, (tho' compelled by the times to have them chiefly controverſial) and how thoroughly he has imbued them with his own amiable temper, and how well he inforced every branch of practical religion; we ſcruple not to ſay, that the moſt advanced Chriſtian may be much edified by even the controverſial works of the pious and reverend John Fletcher.

Auguſt 24, 1808.

## ZEAL WITHOUT INNOVATION: Or the preſent State of RELIGION and MORALS Conſidered.

*(Concluded from page* 107*)*

AFTER having given us the deſcription, which we have quoted in the preceding pages, of a plain man of natural good ſenſe and piety, who might be a uſeful miniſter in many country pariſhes, this writer adds, "But little reſemblance is there in this caſe to what we meet with in the lay-preaching of our times." We have affirmed that it is a perfect reſemblance of hundreds of caſes among the Methodiſts of our times. That many of the perſons called *local* preachers among the Methodiſts, are men "employed

ployed from Monday morning to Saturday evening," in various occupations, we readily admit, and we think it to their credit, and for the public good that they are so employed: Nor would it be any loss to the community if all the idle, drunken, card-playing, fox-hunting clergymen in the kingdom, were employed in the same way. That the Methodist local preachers have neither "books, leisure, or even inclination for acquiring knowledge," is not true. If there be a local preacher who has not books, nor the means of buying them, there are many persons in the Methodist Societies, who are ready to lend or give him books of every sort which he needs; and by making the best use of his time, particularly by rising early in a morning, he will save many hours for the purpose of improving his mind, which ecclesiastical drones are accustomed to waste in various ways which disgrace their profession. If this writer will point out to us one man who preaches among the Methodists, who does not *give attention to reading*, and who has no "inclination for acquiring knowledge," we assure him that he will soon be silenced, as the Methodists know very well that no such person, whether clergyman or layman, ought to open his mouth as a teacher of others. Before this writer had commenced his abuse, and had begun to talk of the "conceit, impudence," &c. of lay preachers, he should have remembered his own words in his preface: "It is difficult to find an apology "for disrespectful language under any circumstances: if it can "at all be excused, it is when he who utters it lets us know from "whom it comes; but he who dares to use it, and yet dares not "put his name to the abuse, gives us reason to conclude that his "cowardice is equal to his insolence." Pref. p. 4.

"What a state of things then have we before us! an excellent church establishment, instituted by the highest authority in the state, interwoven with the constitution, fed by the learning of two justly celebrated Universities, and extending its provisions to every parish in the kingdom, and yet the mere form of godliness scarcely visible in many parts of the land," p. 24. This last consideration is one great cause of lay preaching. Pious men of all denominations have long lamented that in many places in England, neither the form nor the power of godliness is to be seen, notwithstanding the provisions of our excellent church establishment. In this state of things, God of his infinite mercy has raised up laymen, who in tender compassion for perishing sinners, have preached the repentance and faith of the gospel, through the land, fearless of the persecution and reproaches of those who have been appointed to the *cure of souls*, but who have betrayed their trust, and are too ignorant, or too idle to teach, and do the work of evangelists. "Woe to the idle shepherd that leaveth the flock!" Zech. xi. 17.

But our author goes on with his deſcription of the ſtate of things before us. "Illiterateneſs, meanneſs, queſtionable authority, attended by crowded auditories; and learning, reſpectability and regular appointment, lecturing to empty pews. The conventicle of a preaching mechanic overflowing; the pariſh church almoſt without a congregation," p. 24. This is a highly exaggerated account in ſeveral particulars. We do not believe that "illiterateneſs and meanneſs" will ever attract "crowded auditories." The great queſtion is, whether the preacher ſpeaks the truth as it is in Jeſus. The preacher may, probably, have the *unqueſtionable authority* of the law of the land for preaching the goſpel, as well as the writer before us; and if his conventicle overflow, we have little doubt there are heard in it the true doctrines of the Scriptures, and of the Church of England. Theſe are the doctrines which bring overflowing congregations; and where theſe doctrines are not preached, we do not deny that this writer may poſſibly have witneſſed "learning and reſpectability," of ſome kinds, "lecturing to empty pews."

The Methodiſt preachers are not the ignorant men whom this writer would repreſent them to be, nor, in many inſtances, ſo ignorant as himſelf. They are learned in the word of God, and they ſtudy it continually. We have no doubt indeed, that they are much better acquainted with the principal doctrines of the Scriptures, and of the Articles and Homilies of the Church of England, than many of the clergy of the Church. We know that they all believe and preach the doctrines of the fall of man, of juſtification by faith, and of holineſs of heart and life; and we know that many of the clergy (*apes of Epictetus*, to uſe Biſhop Horſley's words,) neither believe nor preach theſe doctrines, but ſubſtitute for them a low and defective morality, which produces no change in the mind or conduct of thoſe who hear it.*

"To ſee the ſucceſſors of our Reformers fallen into deſertion of the common people, and perceive withal *who they are* that carry the day, is ſurely an affecting ſight, and calls for very ſerious enquiry into its cauſe, and how ſo ſad a reverſe may be remedied," p. 24. Of too many of theſe ſucceſſors of our Reformers, we fear that it may be ſaid "the ſalt hath loſt its ſavour." Do they preach the doctrines or poſſeſs the piety of our Reformers? This writer knows that they do not, and he knows that this grand defection is the reaſon why they are "fallen into deſertion of the common people." He knows very well alſo, that thoſe pious clergymen in the land, who have not deſerted the doctrines of our Reformers, are not deſerted by the common people, but have

* How oft, when Paul has ſerv'd us with a text,
Has Epictetus, Plato, Tully preach'd!
*Couper.*

generally

generally "crowded auditories." In some dissenting places of worship, Socinian preachers have succeeded the *evangelical* preachers of the seventeenth century, who preached the doctrines of our Reformers; but the common people have deserted these Socinians exactly in the same manner as they have deserted many of the successors of our Reformers, in our Churches. The cause is the same. These modern preachers are men of a different character, and preach different doctrines from those who preceded them. The power of attraction is lost, and that of repulsion has succeeded it. The genuine doctrines of the gospel are now not heard in several places of worship in which they were formerly preached, and the congregations are gone. "The hungry sheep looked up and were not fed" by their ignorant, idle shepherds, and therefore they are gone to other places of worship in search of the bread of heaven.

And now we "perceive withal, who they are that carry the day," as this writer against *meanness*, meanly expresses himself. Why truly, men of any denomination *carry the day* who have not deserted the doctrines of the Reformers, but who preach them as well as they are able, although it may be often with much persecution, from the faithless clergy who do not preach them. Indeed this writer himself confesses that a worldly clergy is a dead weight upon the Church, and that such men bear with a light hand on the dissolute, the proud, and the worldly-minded, "but are fierce against some poor sect, the growth of which may be more aided by their own negligence than by any other circumstance," page 30.

We ought to state, however, that this author, after all his misrepresentation about "illiterateness and meanness,"* admits that among the Separatists, "there are a few scholars, and many endowed with that ready elocution which must procure attention

* This author on *illiterateness*, and Dr. Shepherd on *illiterature*, seem to have been taking lessons from each other. Dr. Shepherd, the Archdeacon of Bedford, in a pamphlet which he published not long ago, and named, 'No False Alarm,' gives us some choice specimens of his own *illiterature*. In one grand climax, the Doctor tells us of "great Gospel truths on which, drawled out in a meeting-house, "from the lips of ignorance and *illiterature*, we sometimes see A SUSPENDED AUDIENCE HANG!" By this fine figure of speech, *a suspended audience hanging*, we may suppose that the Doctor means an audience *doubly hanged*, or an audience giving double, or twice the usual attention of an audience; and hence we hope that "great Gospel truths" are not "drawled out," but delivered in the meeting-houses in Bedfordshire with *life and effect*. Before the Doctor had begun to talk of the *illiterature* of others, he should have known the meaning of the words which he used. We never remember to have seen, in the compass of so few pages, so many instances of absurdity in reasoning, such inconceivable awkwardness of construction of sentences running into nonsense, or so much ignorance of grammar rules, even down to common punctuation, as we have found in this small publication of Dr. Shepherd.

The language of good John Bunyan, the *Tinker* of Bedford, is really perfectly classical when compared with that of Dr. Shepherd, the *Archdeacon* of Bedford.

from

from the generality of mankind," page 33. Among the Methodists we know that there are many preachers who poſſeſs both learning and eloquence; but this writer knows that it is not *a ready elocution* alone, which will procure attention from the generality of mankind. We have heard men of ready elocution preach to half empty pews, and ſo has he, when their preaching was not the goſpel of God our Saviour.

Our author farther concedes that "Preachers of this claſs deal much in alarming addreſſes to the conſcience, on the conſequences of a wicked life." Yet they are not always on the moſt awful topics; they are frequently ſpeaking on a ſubject, which from its adaptation to the circumſtances of man, muſt intereſt all who have any ſenſe of their depravity, and of their liableneſs to future puniſhment; it is that Jeſus Chriſt is able to ſave to the uttermoſt, all that come unto God by him." p. 36. We wiſh that every clergyman in England preached in this way. Without this preaching we ſhall ſtill ſee half empty pews in St. Paul's, which Church muſic will never fill. Faithful goſpel preaching is the muſic which the people wiſh to hear, and they will deſert thoſe places of worſhip in which it is not heard. It is this preaching in the conventicle which brings an overflowing congregation. It is this preaching which brings thouſands of perſons to hear the Methodiſts in various parts of the world, and which has produced the moſt happy change in the minds and conduct of multitudes who are gone to eternal glory, and of multitudes more, who are now giving all diligence to make their calling and election ſure. In a preceding part of his book, this writer admits, what every man who opens his eyes upon the world muſt admit, that "many a profligate has been reclaimed, and much good in other ways has been done among the lower orders by the labours of their miniſters," meaning the miniſters of thoſe whom he calls ſeparatiſts. But if this man were permitted to dictate, we fear that theſe miniſters would not be allowed to reclaim many more profligates, and that he would ſoon put an end to the much good which they are doing among the lower orders of men, becauſe they are not ſent forth in his own way, and do not attend his place of worſhip. "Maſter, we ſaw one caſting out devils in thy name; and he followeth not us, and we forbad him, becauſe he followeth not us. But Jeſus ſaid, forbid him not, &c." Mark ix. verſes 38, 39.

This writer informs us that he *deteſts* the aſſumption of all appellatives, ſuch as "the ſerious Clergy, the evangelical Clergy, the true Churchmen, &c." but he does not tell us how we are to diſtinguiſh different claſſes of perſons, of directly oppoſite principles and conduct, without appellatives. We think that the appellatives abovementioned are extremely appropriate, and very correctly

correctly designate the most pious and useful Clergy in the Church of England, in contradistinction to those who neither preach the gospel nor live consistently with its precepts. But when this writer informed us that he detests the assumption of the appellative "the true Churchmen," we expected that Mr. Overton's book, "The true Churchman ascertained," had incurred his dislike; and therefore while he cannot but admit that it is "an able performance" and contains "much important truth," he tells us that he greatly regrets its publication, and that "the very undertaking is injudicious." The "much important truth" which the book contains, he seems to think ought not to have been published, because "*a disesteemed minority* among the clergy" (this is a new appellative of his own) suffer nothing that deserves the name of persecution. But is this a sufficient reason for withholding from the world the "much important truth" which Mr. Overton's book contains? Are the saving truths of the gospel neither to be published, nor defended, because the persons who believe them are not persecuted? Let the true Churchman be ascertained, and let the world be no longer deceived by false Churchmen, who do not hold the doctrines of the Church, nor preach the gospel of Jesus Christ.

Understanding that the writer whose work we are noticing, is considered as an *evangelical* Clergyman, (for we must still use the appellative) although some of his brethren may justly look on him "as standing at rather a low point in the scale of orthodoxy," we thought it possible, when his virulence was exhausted against the separatists, and when he found time to speak of the evangelical Clergy, that we should not have had any gross misrepresentation of their character, although we did not expect that he would shew them any favour. But how were we astonished to hear him speak of the evangelical clergy in the following language, "As for the matter of which the sermons delivered by some of this class of preachers are composed, it is contemptible in the extreme. Though truths of great importance are brought forward, yet, as if those who delivered them were born to ruin the cause in which they were engaged, they are presented to the auditory, associated with such meanness, imbecility, or absurdity, as to afford a complete triumph to those who are adverse to their propagation. We are disgusted by the violation of all the rules, which the common sense of mankind teaches them to expect the observance of, on the occasion. It is true, indeed, that something is heard about Christ, about faith and repentance, about sin and grace; but in vain we look for argument, or persuasion, or suavity, or reverential demeanour, qualities which ought never to be absent, where it is of the utmost importance that the judgment be convinced, and the affections gained." p. 156.

Nothing can juſtify this accuſation, but a reference to particular facts in ſupport of it, and the mention of the names of the individual clergymen againſt whom it is brought. We doubt whether there is another man in England who pretends to any religious principle, who would ſpeak thus of the evangelical clergy? Is the matter of their ſermons "contemptible in the extreme?" Are truths of great importance "aſſociated with ſuch meanneſs, imbecility, or abſurdity, as to afford a complete triumph to thoſe who are adverſe to their propagation?" Is there a "violation of all the rules which the common ſenſe of mankind teaches them to expect the obſervance of?" Where do the evangelical clergy live of whom this may be predicated? *Falſi teſtes; fictum crimen.** The charge, indeed, is not ſupported by a tittle of evidence; and we have no heſitation in ſaying that it is without foundation, from our own knowledge of a great majority of the evangelical clergy in the kingdom, and an intimate acquaintance with many of the moſt pious and zealous among them.

We are not ſurpriſed that this traiterous brother ſhould ſay that he is no member of any of the aſſociations of the evangelical clergy, as we ſhould imagine he would not be thought a very proper perſon to be admitted into ſuch aſſociations. We thank God moſt ſincerely for the evangelical clergy, and for the good which they have done in the nation, and we pray that their numbers, and their zeal may be increaſed a thouſand fold.

We ſhould not have taken the leaſt notice of this publication, if we had not heard that it is in high eſtimation among ſome perſons who feed on the calumnies which are publiſhed againſt good men. It is, however, a moſt conſoling conſideration that true godlineſs continues to increaſe, notwithſtanding all the attacks to which it is expoſed from the conduct of falſe brethren, and all the oppoſition which it meets with from the world, the fleſh, and the devil. By the preaching of the Methodiſts eſpecially, we know that multitudes of ſinners are converted to God, and we rejoice to hear that the work of God proſpers among various other denominations of Chriſtians. We are the friends of all thoſe who love our Lord Jeſus Chriſt in ſincerity, and we wiſh them good luck in the Name of the Lord.

* The evidence is falſe; the charge is groundleſs.

## The WORD of GOD ILLUSTRATED.

*Speak evil of no man*, Titus iii. 2.

CALUMNY and evil-ſpeaking have been reigning vices in all ages; and by this mean a greater guilt is contracted than men generally apprehend or are aware of. If we know what we report of another to be falſe, it is downright lying: If we believe what we report of others, it is ſlander: if what evil we report

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report of others be really true, and we know it to be so, yet it is defamation, and contrary to that goodness and charity which Christianity requires; for to divulge the faults of others, though really guilty of them, without any necessity, is certainly a sin, and included in this apostolical prohibition. To think and speak evil of others, is not only a *bad thing*, but a sign of a *bad man*; and in many cases it is as great charity to conceal an evil we hear of our neighbour, as it is to relieve him in distress.

## To the EDITOR.

THE great diversity of opinion respecting women preaching, has induced me to bestow some thoughts on the subject; and in doing so, I have not reasoned on the *propriety* or *impropriety*, on the *utility* or *inutility* of such a conduct; but I have endeavoured to collect the simple obvious meaning of the Apostle, who thought the case of sufficient importance to give particular directions concerning it.

A deliberate investigation of so disputable a topic could not but suggest a variety of arguments; but those which appear to me most correct and most conclusive are found in Mc Knight's Translation of the Epistles. His comment on 1 Cor. xiv. 34, I shall transcribe at large, as it cannot fail to gratify those of your readers, who wish for evidence on the subject. I am, Sir, your faithful Servant, METHODIUS.

### 1 COR. XIV. 34, 35.

*Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the Church.*

"Because the Apostle in chapter xi. reproved women for praying and prophesying in the church without their veils, but did not blame them for the practice itself, it hath been argued, that he allowed them to pray and prophesy publicly, provided they did it with their heads veiled. But as the Apostle's intention in chapter xi. was only to shew the indecency of the manner in which the women prayed and prophesied in the public assemblies, and not to consider whether the practice itself was permitted by Christ, no argument can be drawn in favour of that practice from his not prohibiting it.* It therefore remains to be considered, whether the Apostle, in this chapter, absolutely forbids women to pray and prophesy in the Church? Or, whether he forbids them only in the case of their not being inspired?

"For determining the question, it may be of use to observe,

* See Mc Knight, chap. xi. ver. 5, note 1st.

that in this chapter the Apoſtle, after deſcribing prophecy, verſe 3, and explaining the inſpiration by which the prophets ſpake, ver. 6, and ordering them to pray and propheſy in a known language, verſes 7—12, or if they propheſied in a foreign language, to do it ſo as it might be interpreted by ſome one in the aſſembly, who had the gift of interpretation, ver. 13; and, after giving them directions concerning the orderly exerciſe of all their ſpiritual gifts founded on this fact, that the ſpiritual gifts of the prophets were ſubject to the prophets, ver. 32, he adds, ver. 34, "Let your women be ſilent in the churches, for it hath not been permitted to them to ſpeak." The prohibition ſtanding in this connexion implies, that the Corinthian women were not to pray and propheſy in the Church as *Teachers*, on pretence of being inſpired and unable to reſtrain the motions of the Spirit. Next, the reaſons mentioned by the Apoſtle ſhew, that the prohibition was abſolute and general. Chriſt had not permitted women to ſpeak in the Church as Teachers of the men: neither had the law of Moſes permitted them; for "it is commanded them to be in ſubjection" to the men. The Apoſtle, therefore, conſidered women's praying and propheſying in the church as a renouncing of their ſubjection to the men. Accordingly he terms it, 1 Tim. ii. 12, "an uſurping authority over the man." They were not ſo much as to aſk a queſtion in the Church, even on pretence of learning ſomething, leſt it might have given them a handle for entering into diſputations with the men. But if they wiſhed to learn any thing, they were to aſk their huſbands at home, ver. 35.* Nay, it was indecent for women to ſpeak at all in the Church; being inconſiſtent with that modeſty which is their greateſt ornament. In ſhort, to cut off every pretence for women's teaching in the Church, the Apoſtle aſked them, 'What? went the word of God forth into the world from you,' women? Did Chriſt employ any of your ſex as Apoſtles? 'Or did the word only come to you' by the miniſtry of the men? How, then, can ye pretend to teach men? Plainly telling them, that whatever inſpirations of the Spirit they might be favoured with, no inſpiration was given them for the purpoſe of enabling them to teach publicly or lead the devotions of the Church.

"But it may be aſked, Since women were not allowed to propheſy in the Church, for what purpoſe were the inſpirations of the Spirit beſtowed upon them? They were beſtowed for enabling them to inſtruct their own ſex in private; eſpecially thoſe of the younger ſort, and thoſe newly converted. Perhaps, alſo, ſome of the married women, who were eminent for their gifts and

* Hence it hath been ſhrewdly inferred that Married women only attempted to ſpeak publickly. Undoubtedly great delicacy is diſcoverable in the Apoſtle's manner of treating the ſubject: he does not admit the bare ſuppoſition of an unmarried woman preſuming on an office which he cenſured even in the married women,

to

knowledge, might, in private converſation, have aſſiſted the novices even among the men; as we find Priſcilla expounded the way of God to Apollos. 'Since God had given that wiſe and pious woman to know the way of the Lord, by longer experience and to greater perfection than he knew it, Apollos, amidſt all his popularity and applauſe, was willing to become *her diſciple*, and to learn from her *in private diſcourſes*, thoſe evangelical leſſons which decency did not permit *her* to give, or *him* to receive *in public aſſemblies*."*

"The daughters of Philip the Evangeliſt are ſaid, Acts xxi. 9, *to have propheſied*. But propheſying does not neceſſarily imply the foretelling of future events by inſpiration, but moſt commonly ſignifies the ſpeaking by inſpiration to the edification of others. At the ſame time, if the daughters of Philip had the knowledge of any future events given them by inſpiration, it will not follow that they uttered thoſe propheſies in the Church. They may have publiſhed them in converſation, like Anna, Luke ii. 38, whereby all the ends, for which theſe events were revealed to them, may have been anſwered."

(Mc Knight's Tranſlations of the Epiſtles.

* Doddridge's Family Expoſitor. Acts xviii. 26.

## THE PROVIDENCE OF GOD ASSERTED.*

*(Concluded from page 119.)*

IN the evening the men aſſembled in the council-houſe. This is a large building, about fifty yards in length, and about twenty-five yards wide; and about ſixteen feet in height: built of ſplit poles, covered with bark. Their firſt object was to examine me, which they could do in their own language; inaſmuch as I could ſpeak the Miame, Shawaneſe, and Delaware Languages, which I had learned during my early captivity in the laſt war: I found I had not forgotten theſe languages, eſpecially the two former, being able to ſpeak them as well as my native tongue.

They began with interrogating me concerning the ſituation of our country; what were our proviſions; our numbers; the ſtate of the war between us and Britain. I informed them, Cornwallis had been taken; which, next day, when Matthew Elliot, with James Girty, came, he affirmed to be a lie, and the Indians ſeemed to give full credit to his declaration.

Hitherto I had been treated with ſome appearance of kindneſs, but now the enemy began to alter their behaviour towards me. However I was not tied, and could have eſcaped; but, having nothing to put on my feet, I waited ſome time to provide for this. In the mean time I was invited to the war-dances, which they uſually continued till

* Perſuaded that our Readers will wiſh to ſee the whole ſequel of this extraordinary Account in this Number, to make room for it we are obliged to omit the Article on the WORKS OF GOD.

almoſt

almoſt day; but I could not comply with their deſire, believing theſe things to be the ſervice of the devil.

The council laſted fifteen days: from fifty to one hundred warriors being uſually in council, and ſometimes more. Every warrior is admitted to theſe councils: but only the chiefs, or head warriors, have the privilege of ſpeaking. The head warriors are accounted ſuch from the number of ſcalps and priſoners they have taken.

There was one council, at which I was not preſent. The warriors had ſent for me as uſual; but the ſquaw, with whom I lived, would not ſuffer me to go, but hid me under a large quantity of ſkins: it may have been from an unwillingneſs that I ſhould hear in council the determination with reſpect to myſelf, that I ſhould be burnt. About this time, twelve men were brought in from Kentucky, three of whom were burnt on this day: the remainder were diſtributed to other towns; and all, as the Indians informed me, were burnt.

On this day alſo I ſaw an Indian, who had juſt come into town, and who ſaid that the priſoner he was bringing to be burnt, and who, he ſaid, was a doctor, had made his eſcape from him. I knew this muſt have been Dr. Knight, who went out as ſurgeon of the expedition. The Indian had a wound, four inches long, in his head, which, he acknowledged, the doctor had given him: he was cut to the ſkull.

At this time I was told that Colonel Crawford was burnt, and they greatly exulted over it. The day after the council I have mentioned, about forty warriors, accompanied by George Girty, came early in the morning round the houſe where I was. The ſquaw gave me up. I was ſitting before the door of the houſe: they put a rope round my neck, tied my arms behind me, ſtripped me naked, and blacked me in the uſual manner. George Girty, as ſoon as I was tied, damned me; and ſaid, that now I ſhould get what I had deſerved many years. I was led away to a town, diſtant about five miles, to which a meſſenger had been diſpatched, to deſire them to prepare to receive me. Arriving at this town, I was beaten with clubs, and the pipe ends of their tomahawks, and was kept ſome time tied to a tree before a houſe door. In the mean while, the inhabitants ſet out to another town about two miles diſtant, where I was to be burnt, and where I arrived about three o'clock in the afternoon.

Here alſo was a council-houſe, part of it covered, and part of it without a roof. In the part of it where no cover was, but only ſides built up, there ſtood a poſt about ſixteen feet in height, and in the middle of the houſe, around the poſt there were three piles of wood built, about three feet high and four feet from the poſt. Being brought to the poſt, my arms were tied behind me, and the thong, or cord, with which they were bound, was faſtened to the poſt; a rope alſo was about my neck, and tied to the poſt about four feet above my head. During the time they were tying me, the piles of wood were kindled and began to flame. Death, by burning, which appeared to be now my fate, I had reſolved to ſuſtain with patience. The grace of God had made it leſs alarming to me: for, on my way

this

this day, I had been greatly exercised in regard to my latter end. I knew myself to have been a regular member of the Church, and to have sought repentance for my sins; but though I had often heard of the faith of assurance, had known nothing of it; but early this day, instantaneously, by a change wrought upon me, sudden and perceivable as lightning, an assurance of my peace made with God, sprung up in my mind. The following words were the subject of my meditation,—'In peace shalt thou see God. Fear not those who can kill the body. In peace shalt thou depart.' I was, on this occasion, by a confidence in mind not to be resisted, fully assured of my salvation. This being the case, I was willing, satisfied, and glad to die.

I was tied to the post, as I have already said, and the flame was now kindled. The day was clear, and not a cloud to be seen: if there were clouds low in the horizon, the sides of the house prevented me from seeing them: but I heard no thunder, nor observed any sign of approaching rain. Just as the fire of one pile began to blaze, the wind rose: from the time when they began to kindle the fire, and to tie me to the post, until the wind began to blow, about fifteen minutes had elapsed. The wind blew a hurricane, and the rain followed in less than three minutes. The rain fell violently: and the fire, though it began to blaze considerably, was instantly extinguished. The rain lasted about a quarter of an hour.

When it was over, the savages stood amazed, and were a long time silent. At last, one said, 'We will let him alone till morning, and take a whole day's frolic in burning him.' The sun, at this time, was about three hours high. It was agreed upon, and the rope about my neck was untied, and, making me sit down, they began to dance around me. They continued dancing in this manner, until eleven o'clock at night: in the mean time, beating, kicking, and wounding me with their tomahawks and clubs.

At last, one of the warriors asked me if I was sleepy, I answered, 'Yes.' The head warrior then chose out three men to take care of me. I was taken to a blockhouse; my arms were tied, until the cord was hid in the flesh, in two places, viz. round the wrist, and above the elbows. A rope was fastened about my neck, and tied to a beam of the house, but permitting me to lie down on a board. The three warriors were constantly harrassing and troubling me, saying, 'How will you like to eat fire to-morrow? You will kill no more Indians now.' I was in expectation of their going to sleep, when, at length, an hour before day-break, two laid down; the third smoked a pipe, talked to me, and asked the same painful questions. About half an hour after he also laid down, and I heard him begin to snore. Instantly I went to work; and (as my arms were perfectly dead with the cord) I laid myself down upon my right arm, which was behind my back; and keeping it fast with my fingers, which had still some life and strength; I slipped the cord from my left arm, over my elbow and my wrist. One of the warriors now got up and stirred the fire: I was apprehensive that I should be examined, and thought it was over with me; but my hopes revived

vived when now he laid down again. I then attempted to unloose the rope about my neck, and tried to gnaw it, but in vain; as it was as thick as my thumb, and as hard as iron, being made of a buffalo hide: I wrought with it a long time, gave it up, and could see no relief. At this time I saw day break, and heard the cock crow: I made a second attempt, almost without hope, pulling the rope by putting my fingers between my neck and it, and, to my great surprise, it came easily untied; it was a noose with two or three knots tied over it.

I stept over the warriors as they lay; and, having got out of the house, looked back to see if there was any disturbance; I then ran through the town into a corn field. In my way, I saw a squaw, with four or five children, lying asleep under a tree: going a different way into the field, I untied my arm, which was greatly swelled, and turned black. Having observed a number of horses in the glade as I ran through it, I went back to catch one, and on my way found a piece of an old rug, or quilt, hanging on a fence, which I took with me. Having caught the horse, the rope with which I had been tied serving for a halter, I rode off. The horse was strong and swift: and the woods being open, and the country level, about ten o'clock that day I crossed the Sciota River, at a place, by computation, fifty full miles from the town. I had rode about twenty miles on this side Sciota by three o'clock in the afternoon, when the horse began to fail, and could no longer go on a trot. I instantly left him, and on foot ran about twenty miles farther that day, making, in the whole, the distance of near one hundred miles. In the evening I heard hallooing behind me, and for this reason, did not halt until about ten o'clock at night, when I sat down, was extremely sick, and vomited: but when the moon rose, which might have been about two hours after, I went on, and travelled until day.

During the night I had a path; but in the morning I judged it prudent to forsake the path, and take a ridge, for the distance of fifteen miles, in a line at right angles to my course: putting back, as I went along, with a stick, the weeds which I had bended, lest I should be tracked by the enemy. I lay, the next night, on the waters of Muskingum. The nettles had been troublesome to me after my crossing the Sciota, having nothing to defend myself, but the piece of a rug which I had found, and which, while I rode, I used under me by way of a saddle. The briars and thorns were now painful to, and prevented me from travelling in the night, until the moon appeared: in the mean time, I was hindered from sleeping, by the musketoes; for even in the day I was under the necessity of travelling with a handful of bushes to brush them from my body.

The second night I reached Cushkim. Next day came to Newcomer's Town, where I got about seven raspberries, which were the first thing I ate from the morning in which the Indians had taken me to burn, until this time, which was now about three o'clock the fourth day. I felt hunger very little, but was extremely weak: I swam Muskingum River at Old Comer's Town, the river being about two hundred yards wide. Having reached the bank, I sat down,

looked

looked back; and thought I had a ſtart of the Indians, ſhould any purſue. That evening I travelled about five miles; next day came to Stillwater, a ſmall river, in a branch of which I got two ſmall cray fiſh to eat. Next night I lay within five miles of Wheeling; but had not ſlept a wink during the whole time, it being rendered impoſſible by the muſketoes, which it was my conſtant employment to bruſh away. Next day I came to Wheeling, and ſaw a man on the iſland in the Ohio, oppoſite to that poſt, and calling to him, and aſking for particular perſons who had been on the expedition, and telling him I was Slover, at length, with great difficulty, he was perſuaded to come over, and bring me acroſs in his canoe.

## The GRACE of GOD manifested.

*To the Editor.*

IF the encloſed Articles appear worthy of a place in your Magazine, their publication, as ſoon as convenient, will be highly gratifying to the friends and relatives of the deceaſed. If they never appear, I ſhall conclude it is becauſe you abound with Materials of a better quality; and this will only be matter of thankfulneſs, to

Your affectionate Brother,
Francis Truscott.

## An ACCOUNT of DIGORY and ELIZABETH ISBELL;

*Late of* Trewint, *near* Launceſton, Cornwall.

IN John Nelson's Journal, page 89, relating his viſit to Cornwall, he ſays, "One day, having travelled twenty miles without baiting, we came to a village, and enquired for an inn; but the people told us there was none in the town, nor any one on our road, within twelve Corniſh miles. Then I ſaid, 'Come, Brother Downes, we muſt live by faith.' When we had ſtood awhile, I ſaid, 'Let us go to yonder houſe where the ſtone porch is, and aſk for ſomething.' So we did, and the woman ſaid, 'We have bread, butter and milk, and good hay for your horſe.' When we had refreſhed ourſelves I gave the woman a ſhilling; but ſhe ſaid ſhe did not deſire any thing; I ſaid, 'I inſiſt upon it.'"

On his return from the Weſt of Cornwall, Mr. Nelſon adds, "I was benighted on the twelve mile common, and was wet to the ſkin, but, by the Providence of God, I came to the houſe where I had called in going down. I knocked at the door, and the woman knew my voice, and ſaid, 'The Lord bleſs you; come in.' I went into the houſe, they pulled off my wet clothes, put me on dry ones, got me ſomething warm for ſupper, and took my wet clothes out of my bags, which they rinſed, dried, and ironed. We ſang a hymn, went to prayer, and I gave them an exhortation that night. The next morning the man roſe up and alarmed that and another village, ſo that about ſeven o'clock I had about three hundred to preach to, who all ſeemed to receive the word with joy. I heard ſoon after-

wards that the man and his wife who had received us, had received the Lord who sent us." This hospitable house was that of Digory and Elizabeth Isbell, who had the honour of being the first in Cornwall, by whom the Methodist Preachers were entertained. What effect, the Gospel, thus received by them, had on their minds, experience, and conduct, will appear from the following Memoir, which is compiled chiefly from Accounts furnished by their daughter, and some intimate friends of the deceased.

What the daughter says, is in substance as follows:—"My mother observing Mr. Nelson and Mr. Downes give thanks before and after they had received their food, and hearing them pray with her in a manner she had never heard before, was much delighted with her new company. On their asking her if she would permit them to preach in her house on their return? She said, she did not know what preaching was, but she would consult her husband on the subject. On my father's return that evening, she related what had happened in the day; minutely detailing what these strange men did and said! My father attentively heard the relation, and, after pausing a little, said, 'I have read some where in the Bible, how that some have entertained angels unawares.' Hence, concluding that their guests were almost more than human, they became very desirous of their return. Mr. Nelson's first sermon was made a great blessing both to their souls and the souls of many others; and they were ready to say, 'Surely never man spake like this man.' Being seriously concerned about the salvation of their souls, they cried mightily to the Lord that they might obtain the happiness and shun the misery which Mr. Nelson had described. God graciously heard their cry, soon sent them an answer of peace, and delivered them from all their fears.

"Their hearts being open to receive the Lord, their house still remained open to receive his Messengers whenever they came that way. But they thought their best accommodations too poor for those who brought such tidings of joy. One day, my father, when reading the Scripture, opened on that chapter concerning the Shunamite, who provided and furnished a room for the man of God. Thinking within himself that he ought to do the same, he immediately set about building a little addition to his house for that purpose, and found himself greatly blessed while engaged in this labour of love.

After some time, a great persecution arose: the mob threatened to beat down the house, and kill the Preachers if they came again. Once, when the Preacher was surrounded by a furious multitude, his few friends, alarmed at the probable consequences, advised him not to preach that night. The Preacher however, nothing terrified by the menaces of his adversaries, said, "By the help of God, I will preach;" and gave out that hymn,

"If any ask the reason, why
We thus together meet?
To such enquirers, we reply,
"To wait at Jesu's feet."

And

And if you will not ſeek him too,
Don't evil us entreat,
Your land we're only paſſing through,
Our Saviour God to meet.

The mob ſoon became ſilent. Some, hearing for themſelves, were cut to the heart. And others went away aſhamed. This event, was ſucceeded by a ſeaſon of greater peace, and the little Society increaſed in grace and number.

"About this time, my parents had their third child baptized. Mr. Weſley, Mr. Whitefield, and two other Miniſters were preſent. They prayed for both parents and child with great importunity, and God heard them. As ſhe grew in years and ſtature ſhe grew in grace. She was always fearful of offending God,—eminently meek and lowly,—a pattern of uniform piety,—and a comfort to her various relatives. She died of the ſmall-pox, in the year 1768, in the 24th of her age, witneſſing to the laſt a good confeſſion.

"My father, towards the latter part of his life, had many ſore conflicts with the enemy of his ſoul. He knew, by painful experience, what it was to be in heavineſs through manifold temptations. But though caſt down, he was not forſaken. With every temptation, a way was made for his eſcape. To him light frequently aroſe in darkneſs; and we often heard him praiſing and glorifying God in the midſt of the fires. In his laſt illneſs, I aſked him if he thought he ſhould be happy? His anſwer was, 'I am not afraid to die. My God cannot leave me nor forſake me now.' He then repeated theſe words,

'Ah! why did I ſo late thee know,
Thee, lovelier than the ſons of men?
Ah! why did I no ſooner go
To thee, the only eaſe in pain?
Aſhamed I ſigh, and inly mourn,
That I ſo late to thee did turn.'

Adding, 'Yet, bleſſed be God, I was in ſome meaſure convinced, the firſt Methodiſt ſermon I ever heard.' His laſt hours were ſpent chiefly in prayer to God, and exhortations to his family. And when his tongue ceaſed to do its office, his hands and eyes were ſtill heavenward. On June 23, 1795, in the 77th year of his age, he was removed to that world, where the wicked ceaſe from troubling.

"My mother, though deeply ſenſible of her loſs in my father's removal, was yet enabled to ſay in the ſpirit of unfeigned reſignation, 'The Lord gave, and the Lord hath taken away, bleſſed be the name of the Lord.' I may truly ſay, her delight was to do the will of God. His name, his word, his ordinances, his ſervice, and his ſervants were dear to her. She ſtill ſtrove to grow in grace, and in the knowledge, and love of God. Forgetting the things which are behind, and reaching forth to thoſe things which are before, ſhe preſſed towards the mark, for the prize of the high calling. Her ſoul was frequently breathed out in this language, 'Lord, thou knoweſt

knoweſt all things; thou knoweſt I would love thee with my whole heart, and ſoul, and ſtrength!"

'I would be thine, thou know'ſt I would,
And have thee all my own,
Thee, O my all-ſufficient Good,
I want, and thee alone!

"She ſurvived my father more than nine years; and found thoſe years ſtrongly marked with labour and ſorrow. The uſual infirmities of age, pains of body, and conflicts of mind, multiplied upon her. But ſhe was divinely ſupported. The comforts ariſing from God's Word, and the influences of his Spirit, ſtill delighted her ſoul. In this world ſhe had tribulation; but in Chriſt ſhe had peace. Hence ſhe longed to be diſſolved, and to be with Chriſt, often crying out,

'I long to behold him array'd,
With glory and light from above;
The King in his beauty diſplay'd,
His beauty of holieſt love:
I languiſh and ſigh to be there,
Where Jeſus has fixt his abode:
O when ſhall we meet in the air,
And fly to the mountain of God!

"She alſo frequently repeated,

'When ſhall my eyes behold the Lamb!
The God of my ſalvation ſee!
Weary, O Lord, thou know'ſt I am,
But ſtill I cannot come to thee.

"On the 8th of October, 1804, her deſire was accompliſhed, by a ſweet and triumphant releaſe from an earthly tabernacle, which had defied the ſtorms and ſuſtained the waſtes of 87 years." So far her daughter.

To the above, little need be added. From every account, it appears that this father and mother in our Iſrael, in their humble ſphere, adorned their Chriſtian profeſſion. By ſtrict uprightneſs, a conſcientious diſcharge of relative duties, a ſteady attachment to the cauſe of truth, and zeal for his Redeemer's kingdom, Digory Iſbell acquired the character of a truly good man, and maintained it unſullied for upwards of fifty years. A ſpecimen of his piety and benevolence appears in the following Anecdote, in which, the perſon from whom I received it, is highly intereſted. About twenty-two years ſince, three young men from Taviſtock, having ſome buſineſs in the neighbourhood of Trewint, and not being able to procure lodgings at the inn, were directed to Digory Iſbell, as the only perſon near, who was diſpoſed to entertain ſtrangers. They applied accordingly, and ſucceeded. Digory being abroad on buſineſs that day, the young men were gone to bed before he returned. Being informed by his wife what gueſts they had under the roof, and reſolved

not

not to let the opportunity ſlip, he got up early the next morning, ſhut his door on the young men as they came down ſtairs, and ſaid, "You are my priſoners." He then began to expatiate on the fallen ſtate of man by nature,—the dreadful conſequences of dying without pardon and converſion,—and on the neceſſity and way of ſalvation by Jeſus Chriſt. Then kneeling down with them, he moſt ſolemnly and fervently implored God's bleſſing on them, and the counſel he had given them. His young friends, though habitually very gay and trifling, were very much affected at parting with him; and would gladly have paid him for their entertainment. But he ſaid the only reward he aſked, was, "That they would attend the Methodiſt preaching at all convenient opportunities." This they all readily promiſed to do. The next Sunday, my informant, being one of them, went to hear Mr. Hardcaſtle preach at Taviſtock;—was deeply convinced of ſin,—conſtrained to cry aloud for mercy!—ſoon obtained it,—became a new man,—is now, I truſt, walking in the good way, and with heart felt gratitude aſcribes his converſion to the good old man's prayers and labours.

I had repeated opportunities of viſiting Elizabeth Iſbell during the laſt year of her life; and was both edified and comforted by every interview. She was bed-ridden,—totally blind,—and very deaf. So that her faith and patience were kept in full exerciſe: but her graces were ſuch as could abide the fiery teſt. She was a pattern of meekneſs, reſignation, chriſtian love, and pious gratitude. In many reſpects ſhe was ſtill indulged, and ſhe felt her obligations to the Lord. In the kindneſs of her children ſhe received whatever was neceſſary for this life. In God ſhe found a faithful friend; proving the truth of that promiſe, "I am He, even to old age, and to hoary hairs will I carry you." She aroſe ſatisfied with mortal life, and has left to her ſurviving connexions, the bleſſings of a good example, much excellent counſel, and many fervent prayers.

FRANCIS TRUSCOTT.

## A SHORT ACCOUNT OF BENJAMIN SYKES.

BENJAMIN SYKES was born in the vicinity of Huddersfield, in Yorkſhire, on the 5th of March, 1777. At an early period of his life he evidenced a concern for the welfare of his immortal ſoul. But not till he was about 17 years of age did he cheriſh his conviction of ſin, and truly turn to God. At which time he went, in company with ſome pious young perſons, to a love-feaſt, at Mirfield, (now in the Dewſbury Circuit) and, on hearing others ſpeak of the great things God had done for their ſouls, and finding that he could not give the ſame teſtimony reſpecting his own ſoul, he was, on that account, much diſtreſſed in his mind; and remained ſo till he went home, were he was ſoon delivered from his miſery and bondage, by an application of the Prophet's words, "Ariſe, ſhine, for thy light is come, and the glory of the Lord is riſen upon thee."

Now he could rejoice in the Lord, the God of his ſalvation, and praiſe him with joyful lips. He immediately joined the Claſs of which

which his father was the Leader, and did honour to his religious profeſſion by his pious conduct, and diligent attendance on all the means of grace. He was ſcarcely ever abſent from his Claſs for nine years afterwards, during which time his life was exemplary.

His ſubmiſſion to his father's will, and prompt obedience to his commands, were notorious, and often produced admiration in the minds of his parents. When things appeared pleaſing, and deſirable to him, he would cheerfully deny himſelf the gratification they offered, when his father's wiſhes interfered. It would be well, if all children, who profeſs to have religion, would give the ſame proofs of its really exiſting in their hearts. To be ſelf-willed and diſobedient, argues that the heart is not yet changed, and that a profeſſion of religion is more in name than in reality. And for ſuch perſons to conclude that they are religious, becauſe they profeſs to be ſo, and attend the means of grace, ſhews an awful ſtate of fatal deception! and from which they muſt be delivered, or periſh everlaſtingly.

A little previous to his affliction, while employed at his buſineſs, his mind was ſo much engaged in holy meditation, that he was induced to retire into private, where, after pouring out his ſoul in prayer to God, he read in his Bible this paſſage, "Behold, I come quickly: hold faſt that which thou haſt, that no man take thy crown:" which words were deeply impreſſed on his mind, and ſerved, in ſome meaſure, to prepare him for what was approaching. And now in the bloom of life, and when Providence ſeemed to ſmile upon him, he was ſeized with a pain, which, after removing from place to place in his ſyſtem, was followed by a paralytic ſtroke, and deprived him of the uſe of the lower parts of his body. Medical aid was called in, and various means were uſed, to recover him, but in vain; his affliction continued to increaſe.

His father converſed much with him, and inſtructed him more fully in the things belonging to his future happineſs, and had the pleaſure of ſeeing that his labour was not in vain in the Lord. He met the Claſs in the room where his ſon lay, for his accommodation and profit, and when he aſked him the ſtate of his mind, he replied, 'that the enemy of his peace had been tempting him that all was not well with him, and when death came, he would be found wanting; but the Lord was better than all his fears.' The week following, he expreſſed himſelf with ſuch confidence in God as aſtoniſhed all preſent, who both rejoiced and wept, while he feelingly uttered theſe words, "The Lord is my portion, ſaith my ſoul, therefore will I hope in him." The next time the Claſs met, he ſaid the following words had been a great ſupport to him, "When he hath tried me, I ſhall come forth as gold." And the laſt meeting he had with the members of the Claſs, his language was, that his "hope was as an anchor of the ſoul, both ſure and ſtedfaſt, caſt within the vail."

The ſame day he changed for death. During the night, ſuch were his proſpects and conſolations, that he praiſed God aloud, ſo much ſo as to awake ſome of the family. Some of the hymns he ſung, ſuitable to the ſtate of his mind were, "Had I the pinions of a dove," &c. "My ſoul breaks out in ſtrong deſire, The perfect bliſs

to

to prove," &c. "How happy are they, Who the Saviour obey," &c. His ſoul was tuned for elevated and rapturous devotion.

He confeſſed to his father, with great frankneſs, his wicked ſtate before his converſion, that, though at home he ſometimes acted under the influence of parental and religious reſtraint, yet, when abſent, he gave way to the vices of other young perſons who had no fear of God before their eyes. Pious parents, notwithſtanding their inſtructions, advices, reproofs, prayers and example, are ſometimes deeply convinced, by painful circumſtances, that nothing ſhort of the powerful grace of God can change and renovate the hearts of their children. Conſcious that he had received the grace of God in truth and mighty energy, counteracting the evil propenſities of his nature, regulating all his paſſions, curing his tempers, and governing his heart, he very pertinently remarked, what would have been his preſent awful ſituation had he now had his religion to ſeek. And he lamented with great feeling the caſe of ſome young perſons who entered the paths of wiſdom at the ſame time he did, but had turned back again to folly and the ways of the deſtroyer.

On Mr. M'Allum coming in to ſee him, he intimated the great comfort he had received from theſe words, "Though I walk through the valley of the ſhadow of death, I will fear no evil: for thou art with me, thy rod and thy ſtaff they comfort me." A little before his death, with aſtoniſhing ſtrength of voice, he ſung, "This, this is the God we adore," &c. Calling his father to him, he deſired him to ſing, "How happy is the pilgrim's lot," &c. His father being too much affected to do this, and his uncle coming in ſoon after, they then joined in ſinging it.

When in the agonies of death, and perſpiring moſt profuſely, he ſaid, "O what muſt I do?" His father replied, "Still truſt in the Lord; be ſtrong, and he will comfort thy heart." After lying ſtill a little while, he raiſed his voice, with great ſtrength, ſhewing much compoſure of mind, and ſaid, "Thanks be to God, which giveth us the victory, through our Lord Jeſus Chriſt." He added, "Welcome death!" Putting out his hand to his father, he ſaid, "Farewell, farewell;" and repeated the ſame to his mother-in-law. And with a ſmile on his countenance, he departed this life, July 29, 1803, aged 26, without either ſigh or groan, and entered into the joy of his Lord.

THOMAS WOOD.

## MISCELLANEOUS.

AT the requeſt of a Correſpondent we inſert the following Letter of WILLIAM COWPER, Eſq. to his Couſin Mrs. Cowper, as we doubt not but it will be acceptable to moſt of our Readers. It is taken from the Life of that Gentleman, by HAYLEY.

Dear Couſin, April 1, 1766.

I AGREE with you, that letters are not eſſential to friendſhip; but they ſeem to be a natural fruit of it, when they are the only intercourſe that can be had. And a friendſhip producing no ſenſible

effects is so like indifference, that the appearance may easily deceive even an acute discerner. I retract, however, all that I said in my last, upon the subject, having reason to suspect, that it proceeded from a principle, which I would discourage in myself upon all occasions; even a pride that felt itself hurt upon a mere suspicion of neglect. I have so much cause for humility, and so much need of it too, and every little sneaking resentment is such an enemy to it, that I hope I shall never give quarter to any thing that appears in the shape of sullenness or self-consequence hereafter. Alas! if my best friend, who laid down his life for me, were to remember all the instances, in which I have neglected him, and to plead them against me in judgment, where should I hide my guilty head in the day of recompence? I will pray therefore for blessings upon my friends, though they cease to be so, and upon my enemies, though they continue such. The deceitfulness of the natural heart is inconceivable; I know well, that I passed upon my friends for a person, at least religiously inclined, if not actually religious; and, what is more wonderful, I thought myself a Christian, when I had no faith in Christ; when I saw no beauty in him, that I should desire him: in short, when I had neither faith nor love, nor any Christian grace whatever, but a thousand seeds of rebellion instead, evermore springing up in enmity against him. But, blessed be God, even the God who has become my salvation, the hail of affliction, and rebuke for sin has swept away the refuge of lies. It pleased the Almighty, in great mercy, to set all my misdeeds before me. At length, the storm being past, a quiet, and peaceable serenity of soul succeeded, such as ever attends the gift of living faith in the all-sufficient atonement, and the sweet sense of mercy and pardon purchased by the blood of Christ. Thus did he break me, and bind me up; thus did he wound me, and his hands made whole. My dear Cousin, I make no apology for entertaining you with the history of my conversion, because I know you to be a Christian in the sterling import of the appellation. This however, is but a very summary account of the matter; neither would a letter contain the astonishing particulars of it. If we ever meet again in this world, I will relate them to you by word of mouth; if not, they will serve for the subject of a conference in the next; where, I doubt not, I shall remember and record them with a gratitude better suited to the subject.

Your's my dear Cousin, affectionately,

W. C.

## *Original* LETTER *of the Rev.* J. WESLEY, *to* MISS LOXDALE.

My dear Miss Loxdale, Liverpool, April, 12, 1782.

I ADVISED formerly my dear Jenny Cooper, and so I advise you, frequently to read and meditate upon the 13th chapter of the 1st epistle to the Corinthians. There is the true picture of Christian Perfection! Let us copy after it with all our might. I believe it might likewise be of use to you to read more than once the "Plain Account of Christian Perfection." Indeed, what is it more or less than

than humble, gentle, patient Love! It is undoubtedly our privilege to *rejoice evermore*, with a calm, ſtill, heartfelt joy. Nevertheleſs, this is ſeldom long at one ſtay. Many circumſtances may cauſe it to ebb and flow. This, therefore, is not the eſſence of religion; which is no other than humble, gentle, patient love. I do not know whether all theſe are not included in that one word, *Reſignation*. For the higheſt leſſon our Lord (as man) learned on earth was to ſay, "Not as I will, but as thou wilt."—May he confirm you more and more.

Your's moſt affectionately,

J. WESLEY.

## OBITUARY.

JANUARY 7, 1808, died Mrs. Abia Affleck, of Dunbar. She was the daughter of the late Mr. William Minethorp, of Burton Houſe, near York; and was born in March, 1742. Her natural diſpoſition was placid, and agreeable; but, like too many of the human race, ſhe was little concerned about her eternal intereſts, till the year 1759, when God was pleaſed to convince her of her ſinfulneſs and guilt, by the miniſtry of the Methodiſt Preachers. From that time till the year 1763, ſhe brought "forth fruits, meet for repentance," and then, under a ſermon of her brother's, Mr. W. Minethorp, the Lord was graciouſly pleaſed to ſpeak peace to her ſoul.

In the year 1768, ſhe was married to Mr. Andrew Affleck, and removed with him from Yorkſhire to Cheſterhall, near Dunbar, where, for near forty years, ſhe adorned the doctrine of God her Saviour, in all things. The love of God abundantly ſhed abroad in her heart, manifeſted its influence in bringing forth *much* fruit, in her life and converſation: and ſtrongly united her to the cauſe, and people, and ambaſſadors of God; whom ſhe loved as her own ſoul. It may indeed be ſaid, with great propriety, that ſhe was a mother in Iſrael.

On the 6th of Sept. ſhe was attacked by a nervous fever, which indeed, after three weeks, began to abate: nevertheleſs, her ſtrength gradually failed, till ſhe made her exit. In the courſe of the firſt ſix weeks of her affliction, I had the opportunity of viſiting, and converſing with her, in general, once a day. And ſhe appeared evidently to poſſeſs ſtrong confidence in God, and peace with him through Chriſt. I have, on theſe occaſions, frequently heard her ſay, to her huſband, "Will you give me up? Do, let me go, let me go."

When Brother Green came to Dunbar, he found her in the ſame peaceful and happy frame of mind, which ſhe had been in from the beginning of her affliction: ſhe, however, frequently expreſſed a deſire, for more joy in the Holy Ghoſt. And her heavenly Father, who has ſaid, that he will "withhold no good thing from them that walk uprightly," abundantly accompliſhed his promiſe in her, by filling her

her soul with consolation. About a fortnight before she departed, her husband having just prayed with her, she said, in a very lively and animated manner, "The Lord is present with us; the Lord is present with us!" And in a few minutes after broke out in a rapture of joy, saying, "My Lord is come, he is come, and he will leave me no more for ever!" From that time till she bid this vale of tears a final adieu, she rejoiced in the Lord, her God, "with joy unspeakable and full of glory;" being quite sensible, though very weak, to the last. By this dispensation her husband has lost a most affectionate wife, and the cause of God, a steady, faithful friend: but "Our loss is her infinite gain."

ROBERT MARTIN.

MARCH 29, 1808, in the 80th year of her age died Mrs. Beatrix Ritchie, of Otley, whose family has been of distinguished advantage to God's work in that place. From her earliest days, Mrs. Ritchie's mind was influenced by a degree of the fear of God. When about 16, she was much distressed respecting her soul: but cried to the Lord for help, and he so far condescended to comfort her, that through a very painful and dangerous illness, in which she expected to die, her soul experienced strong consolation, and a deliverance from the fear of death. But having no one to guide her, and no opportunity of hearing the gospel, this wore off, and she continued till the year 1754, a stranger to the covenant of promise. The beginning of that year she deeply felt her danger, as a sinner, who had broke the law of God, and trembled before him whose displeasure she had justly incurred. She now heard the Methodists, and sought the Lord in all his appointed ways; and he, who is rich in mercy unto all them that call upon him, manifested himself to her in the following manner.—On Good-Friday morning, she took up a Common-Prayer Book, and while endeavouring to realize the wonderful transaction the day was intended to commemorate, began to read on her knees, the thanksgiving in the morning service: when she came to those words, "But above all, for thine inestimable love in the redemption of the world, by our Lord Jesus Christ;" the eyes of her faith were opened: she saw and felt He had died to make an atonement for her sins, and that they were all washed away, and guilt and condemnation were removed from her conscience by an application of the Saviour's blood.

For many years—for more than half a century—she was decidedly on the Lord's side; and he honoured her, by permitting her to receive under her roof, the excellent of the earth. Mr. Wesley was always her guest, when he visited Otley. To him and others, her door was open near 50 years ago; and as long as she kept house she welcomed many of her Master's servants.

About five years ago, she had a fall in the Church-yard, by which she broke her arm, and dislocated her hip: from this time she was obliged to use crutches, but her soul prospered beyond what it had done before: her mind seemed detached from earth, and her eyes opened to see her mercies.

About

About a fortnight before her death, finding herſelf very ill: ſhe deſired the whole family might be called in, and while they were ſtanding about her dying bed, ſhe ſpoke to them to this effect, "I find myſelf going, and wiſhed to tell you all that I find nothing between God and my ſoul: I have no fear of death; Jeſus has done all things well." Then looking earneſtly on all around her, ſhe ſaid, "Some of you are in the way to heaven, and I hope you will all meet me there."

Friday the 18th, on her daughter aſking her how ſhe felt the ſtate of her mind? She replied, "Comfortable. I have no doubt, He creates, He redeems, and He ſaves."

Her bodily ſufferings were great; ſhe often prayed, and begged on all around her to pray, that our Lord would take her home. Sometimes ſhe would cry out, "Thy will be done,—Lord, take me to thyſelf,—have pity on thy creature,—mercy, Lord,—mercy for Chriſt's ſake." &c. &c.

On Monday evening, when ſorely afflicted, ſhe cried out, "O death! death!" One preſent ſaid, "Your bleſſed Redeemer has conquered death, and will help you finally to overcome." She turned her dying eyes, and with peculiar emphaſis ſaid, "*He will.*" She then prayed, "Thy kingdom come," and while ſuffering much from the phlegm in her throat, which ſhe could not expectorate, called upon the Lord to take her home. He anſwered to the joy of her heart, and next morning, at a quarter paſt four o'clock, permitted her weary ſpirit to enter into it's Maſter's joy.

JANUARY 24, 1808, died Mary Muffin, aged 97. She was a member of the Methodiſt Society about 60 years.

I have no diſtinct information reſpecting her converſion; only her daughter who lived with her had learned that ſhe had been under ſerious impreſſions and divine drawings when ſhe was about 14 or 15 years of age. She then lived at St. Anthon's, near Newcaſtle-upon-Tyne. Some years after, ſhe married a perſon concerned in the coal-trade, who became a drunkard, and uſed her very ill; ſo that they lived very unhappy. However, her trials were truly ſanctified to her, and ſhe was led to ſeek her happineſs in God. About 60 years ago they removed from St. Anthon's to South Shields. At that time there was no Methodiſt Society, or even preaching, in either South or North Shields; but the preachers ſtationed at Newcaſtle, occaſionally viſited Weſtoe, a ſmall village, three quarters of a mile from South Shields, where there was a ſmall, but lively ſociety. Mary Muffin, and a few women from South Shields, attended there both preaching and claſs-meeting, as alſo did a Mr. Roſe, yet alive, who reſides at Tynemouth. The ungodly rabble often uſed them very barbarouſly, beating them, rolling them in the mud, and ſometimes in ſnow, &c. ſo that ſome of them narrowly eſcaped with their lives.

Sometime between 57 and 60 years ago, the following remarkable interpoſition of Providence took place on her behalf, according to her own teſtimony, often repeated, and that of her daughter, confirmed by Mr. Roſe, who ſaw her that night, and the

day following.—When she returned from her class at Westoe, her husband determined to kill her, and took up a large rough stick, or cudgel, with an intention to knock her down. She instantly fell upon her knees, and cried to God for help; when, lo! the impious arm lifted up to destroy her, was arrested, like Jeroboam's, and became stiff as a bar of iron, so that he could not move it: he then begged of her to pray to God to restore his arm, which she did, and the arm was restored accordingly.* He never afterwards opposed her attending the means of grace. Indeed he did not live long after. Whether he became truly pious I have not heard.

She possessed a clear sense of her acceptance with God for many years, and although in a humble sphere, was a burning and shining light, adorning the doctrine of God her Saviour, in all things. She had a particular talent for, and delight in visiting the sick, and in composing differences, or making peace among her neighbours. She passed thro' several vicissitudes of life; but, amidst them all, was divinely preserved in the narrow way to glory. Although for the last six or seven years, she was mostly confined to her bed, and was, in a great measure, dependant on the charity of others; yet, she suffered without murmuring or impatience. She truly glorified God in the fire, and in the waters; in poverty, temptation, and affliction. And all the Christian friends who visited her, (and I myself among others) found her generally so full of faith and love, that our own souls were refreshed with a sweet and solemn sense of the divine presence, when in her company. As her life was blessed, so her end was peace and praise. D. M'ALLUM.

* It is not said, whether it was restored suddenly or gradually.

## MISSIONARY INTELLIGENCE.

### IRELAND.

Extract of a Letter from Mr. Matthew Stuart, to the Rev. Dr. Coke.

County of Donegal, Oct. 10, 1808.

Rev. and dear Sir,

I KNOW it will add to your happiness to hear, that the Irish Missionaries are successful in their labours. I feel my heart truly thankful, that I have it in my power to increase your joy. When we left Conference, my intended plan was to go through the country on foot: but afterwards, judging this would be imprudent, we took our horses and visited Cloudy, Raphoe, Letterkeny, &c. all that part of the County of Donegal. In almost every place the Lord of Life and Love was with us, and many tears were shed by the congregations. We then left our horses, and set out on foot, for those parts that were remote from our Societies, through fields, and over ditches, bogs, and mountains; calling at every house, and making no exceptions on account of the profession or religion of any family. Oh! what a scene of ignorance and wickedness we witnessed!—Private distilling, drunkenness, lying, and prejudice. Here we had often to spend time in answering objections; and after reasoning with them, we were

were wont to propose prayer. When they complied, God, who hears prayer graciously answered and melted our hearts. I have seen the Catholics rise from their knees, trembling and weeping. Thus we found the aged, and the sick, many of whom had not joined in prayer or heard a sermon for nine or ten years. Some followed from house to house, and when we were leaving them, would say with tears, "Oh! when will you come again? For Jesus Christ's sake come again soon."

Thus we have carried into effect the plan we had formed, and have seen its utility, having had success far beyond our expectation. We have seen many cut to the heart, and excited to seek salvation. The Catholics are encreasing in knowledge, and superstition is declining.

We have now thirty places that give us a warm invitation to return, and we have no doubt but Societies will be formed in many of these places. Mr. Olliffe takes one end of our Circuit to-morrow, and I the other. The Lord is with us, and gives us strength according to our day. Mr. O. has the spirit of a Missionary. He is an excellent young man, and can endure hardness as a good soldier of Jesus Christ.

I remain your truly Obedient
Son and Servant in the Gospel,
MATTHEW STUART.

Extract of another Letter from Mr. Stuart, to the Rev. Dr. Coke.

Dunneclamph, Jan. 31, 1809.

Rev. and dear Sir,

GRACE, mercy, and peace attend you in all your labours! We think it our duty to communicate to you the success of our labours since we wrote last to you. The Lord has greatly blessed our labours. In 24 places, many have been persuaded to exchange a pack of cards for the Bible; swearing for praying; and vain songs for hymns, and where they met to drink and dance, they now meet to sing praises to God, and pray. It is highly pleasing to see how earnest they are to hear the word of the Lord, and learn to sing his praises. They will run two or three miles through the snow to hear preaching. We may say, with the prophet "The solitary places are glad, and the desart blossoms like the rose." Many of the poor Catholics have heard and wept, although many have been prevented by the priests, from hearing the blessed word of life. However, I think the priests are sinking in the eyes of their people. Indeed it is not easy for rational creatures, to persuade themselves that a drunken, swearing, covetous, angry man, is acceptable to a holy God. You may depend on this, that God is preparing the way for a great change in that body; and I do think the Missionaries are in God's hand, helping forward his wise design. It is wonderful to see the effect our preaching has on children: they love us, and will learn a whole chapter in a week, and will repeat it off the book to us, while their parents hear with pleasure. Thus children begin early to love good things, and much good fruit may be expected, and much evil prevented. We have been endeavouring to form new societies, when we thought the people were ripe for it: but we find it difficult to find proper leaders. Oh Sir, what an harvest is before us! If we retain the

simple

ſimple mind that was in Chriſt, and let the fruit thereof appear, eſpecially wiſe, holy, humble, patient, and zealous love, I truſt the leaven will continue to leaven the whole lump. Oh glorious work of God, ſpreading peace and happineſs among men, and reſtoring the prodigal to the embrace of his heavenly Father! Mr. Olliffe is in good health, enjoys peace of mind, and ſucceſs in his labours. We have had no violent oppoſition in our travels ſince Conference. Praiſe the Lord, Oh my ſoul! From your truly affectionate Son and Servant,

MATTHEW STUART.

Extract of a Letter from Mr. James Bell, to the Rev. Dr. Coke.

Bantry, Oct. 26, 1808.

Rev. and dear Sir,

THANKS be to God, we are ſtill ſpared, and enabled feebly to ſtand up as his witneſſes, to proclaim good news to all. We have lately ſpent about ſix weeks in the County of Kerry, a part of Ireland never viſited by our deceaſed Father in Chriſt, Mr. John Weſley; but a large field for the Goſpel, and where many expreſſed their wiſhes that you would viſit them, if poſſible, the next time you come to Ireland. Friday, Auguſt 26, we rode through Killarney, where ungodlineſs is very prevalent. But although the officers and many of the ſoldiers wiſhed we would preach in the ſtreet, we forbore, as we learned a mob, ſome time before, had broken the drum while the militia were playing loyal tunes. Milltown is nine miles farther weſt, and there we ſpent a few days, and preached alternately in the ſtreet and preaching-houſe. And before we left the Country, at two different times, admitted upwards of 20 in ſociety. Some of theſe had been very ungodly, and were grown old in ſin, and numbers were aſtoniſhed to hear of their turning to God. Here a Romaniſt, a young man, joined us, although greatly perſecuted by his relations. As we preached here on a Sabbath evening, in the ſtreet, in Engliſh and Iriſh, the prieſt had no little trouble to keep his ſheep from mixing with our audience. Colonel —— was among our hearers; and the yeomen, foot and horſe, alſo heard, many of whom are members of ſociety. The Lord's-day, Sept. 18, Mr. Taylor preached in Tralee, and I preached after the Church-ſervice, in a Church-yard, three miles diſtant. We had about 200 hearers, who ſat upon the grave-ſtones and tomb-ſtones, two clergymen and three magiſtrates. After preaching, I ſpoke to a friendly magiſtrate, ſaying, I was glad to ſee ſo large and well-behaved a congregation. He anſwered, "Upon my honour, it was right; I ſhed ſome tears myſelf."

We preached in a town called Caſtle Iſland, about 11 miles from Tralee, on the Limerick road. As ſoon as we ſtood up on two chairs in the ſtreet, the people ran towards us from every quarter, and heard attentively, while we ſpoke in Engliſh and Iriſh. We preached that evening in the barrack; but before we went to bed, received information, that a mob were reſolved to attack our lodging, and that 20 or 30 had aſſembled and got drunk for that purpoſe. But it blew a hurricane that night, and their deſign

was fruſtrated. We had a friend prepared to give a ſignal, by firing a gun, ſo as to apprize the barrack, and call out the guard: but bleſſed be God, who neither ſlumbers nor ſleeps, he was our ſure defence. On Tueſday evening, the 20th of September, while Mr. Taylor was preaching in Tralee preaching-houſe, to about 300 hearers, many of whom were of the rich and great, two ill-diſpoſed men fired a rocket of three or four cartridges of powder, which exploded like four or five piſtols, and filled the houſe with ſmoke and confuſion. Bleſſed be God, in about twenty minutes we had peace and order, and we continued our meeting. The two following evenings a friendly officer ſent us a ſentinel with a fixed bayonet, to ſtand at the door, and we had good order and much of the power of God. Nine were joined in ſociety before we left the town. In general, about one fifth of the congregation in Tralee, were Romaniſts. And, we underſtand, that the edge of former prejudice is greatly blunted, and that people of every perſuaſion are enquiring after truth.

We croſſed the dreary mountains from Killarney to the South, 12 miles, and preached ſeveral days to numbers at Glenarogh. It is pleaſing to ſee ſo many of the reſpectable people in Kerry deſirous of hearing the word, and of reading our books and tracts. I hope they will ſhortly get hundreds of the Aſſociation Bibles and Teſtaments amongſt them.—Monday, Sept. 28, we preached in Millſtreet, 22 miles weſt of Cork, and formed 13 in a new claſs, moſt of whom are of the Longford Militia. The Lord is greatly viſiting the army through this kingdom. Wedneſday, Sept. 12, Mr. Taylor taking one direction and I another, two of my friends in the Artillery procured a ſmall boat and I went to Carliſle Fort, where the 4th Veteran Battalion (now in Gibraltar, 18 of whom met in claſs) had built a ſmall preaching-houſe laſt year. I preached in a barrack-room, a few days, and 9 new members were added to us of the 3d Garriſon Battalion, quartered there, who now frequently hold meetings for prayer and praiſe, and Chriſtian fellowſhip.

Mr. Taylor and I are juſt now returned to our lodging, after preaching in the ſtreet at Bantry. Although it rained heavily, the people ſtood out in the open air, and heard us addreſs them in Engliſh and Iriſh. This mode of preaching in the ſtreet ſeldom fails to induce the people to come and hear us in the houſe the ſame evening, and greatly contributes to the ſpreading of the Goſpel. Mr. Peacock was mercifully preſerved from a banditti a few days before we viſited Kerry. He was at a friend's houſe, near Liſtowel, 8 miles north of Tralee; and Corporal Fair, of the Longford Militia, was with him, when the nightly ſons of darkneſs, called White Boys, came to his lodging about 10 at night, took away his horſe, ſaddle, &c. &c. according to their common practice in that country. They returned about 12 o'clock, crying out, "Where is the preacher?" Brother Peacock and the Corporal had hardly eſcaped out of the houſe, by a back door, when 12 or 14 men entered, with their fixed bayonets, raging and demanding the preacher. He and the ſoldier hid themſelves in the fields, and theſe ruffians came very near the ſpot where they were hid. But the Lord preſerved them, and has continued to preſerve our Brother

ther in that ungodly country, and now bleſſes his labours very much. We remain,

Your Servants in Chriſt,
JAMES BELL; W. TAYLOR.

## POETRY.

### THE PASSION OF OUR SAVIOUR; AN ODE.

COME penſive thought, take wing and guide,
Thy daring flight along the way,
Which leads to that Aceldama,
Where thy Redeemer dy'd.
With trembling joy direct thine eye,
Up to the brow of Calvary;
There bowing low thy homage pay;
And dwell with wonder on that ſolemn day;
That day, and that important hour,
When death exerted all his power;—
When juſtice threw the dart;—when mercy frown'd;—
When ſpotleſs innocence received a wound,—
When earth's Creator bleeding cry'd,
'Tis finiſhed—and bowing dy'd.

Then Nature wept, ſtruck with the mournful ſight;
The ſun retir'd aſide to mourn;
The ſtars ſhot out a fickly light;
And earth convuls'd ſent forth a heaving groan;
A groan which fill'd the ſons of pride
With a cold chilling fear,
That made them dread
Their fate too near.

Unhappy wretches! not to ſtay
Their brutal rage and enmity;
Blind to the horrors of the day,
Which ſhew'd their future deſtiny;
When the ſweet infant's tender cries,
The deeper groans of hoary age,
When pray'rs, and tears, and mingled ſighs,
In vain oppoſed the conquerors rage;
For One when Thouſands hung upon the tree,
And felt repaid his pungent miſery.

But, lo! from guilt and folly free
To Golgotha aſcends
The Prince of Peace; and to the tree
His tender body bends.

Affecting thought; thathe whoſe mind,
Was ſtrictly pure and greatly kind,
Whoſe power and love had freed
So many from the grave,
A generous friend ſhould need
In thoſe he came to ſave!

Hark! how parental pity flows,
In moving language from his breaſt;
The proud contemners of his woes,
For ſcorn, with ardent pray'rs are bleſt.
Sound, ſound, ye cherubs of the ſky;
Loud anthems raiſe
Of never, never ceaſing praiſe,
To him who rules on high.
To you far nobler ſtrains belong:
Loud ſtrike your golden lyres;
Lo! boundleſs love demands the ſong;
A God, a God, a God, expires!

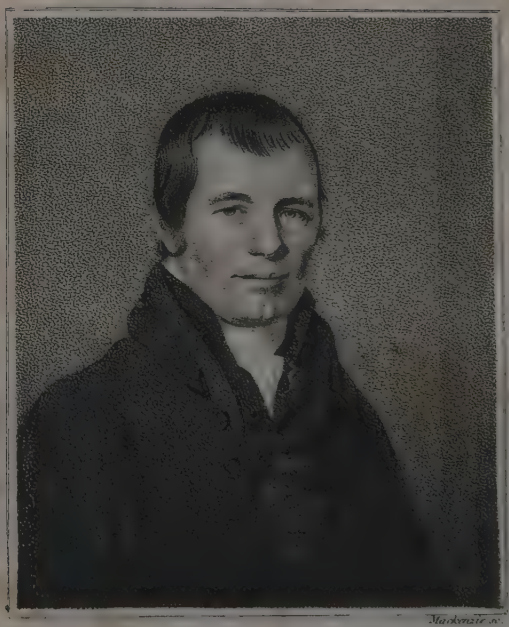
At length the mighty conflict's o'er
The cloſing ſcene by fate is drawn;
Pierc'd with a ſpear, the watry gore,
Proclaims the vital ſpirit gone:
Now juſtice from his awful throne
Mercy ſalutes without a frown;
Man finds from death a kind releaſe:
Deſpair and doubt unchain the mind;
Heaven ſends forth embaſſies of peace,
And cheers the world with light refin'd.

Sound, ye angels! ſound again,
In a faltering dying ſtrain;
Soft, ſublime, and full of woe;
Let the trembling muſic flow;
To worlds remote
The news convey;
And let them note
The bloody day,
When Jeſus dy'd
In lingering pain:
Let loathſome hell
Its dead reſtore;
And wondering tell,
That Pan,* that mighty Pan's no more.

Unnotic'd may that day ſlip by,
Which ſaw Immanuel bleed;
Lock'd up in darkneſs may it lie,
Nor tell the bloody deed;
No—rather may it bright appear,
The firſt in order of the year.

The royal æra let it be
Of life, and joyous liberty;
When human nature rais'd her head,
And, ſmiling, left the bed
Of woe and miſery,
When God, all good and wiſe,
Receiv'd the ſacrifice,
And ſet the captives free.

* Among the phænomena, ſubſequent on our Saviour's death, may be reckoned theſe voices, and that remarkable cry, Παν ο μεγας τεθνηκε, Mighty Pan is dead, which were heard in ſeveral parts of the Pagan land; an account whereof is given by Plutarch, and Horneck, in his crucified Jeſus.



Mr THOS BLANSHARD,

*Preacher of the Gospel.*

*Aged 35.*

# THE METHODIST MAGAZINE,

## For MAY, 1809.

## BIOGRAPHY.

### MEMOIR OF MR. EVANS, MISSIONARY TO THE WEST INDIES.

*To the* EDITOR *of the* METHODIST MAGAZINE.

Dear Sir,

WITH this, you have some Account of our late Brother Evans, written by his Widow, at my request: and I flatter myself that when those persons, who are friends to the Missions, see what kind of men are employed as Missionaries, they will bless God for them, and continue cheerfully to subscribe towards the expense hereby incurred, in order that a succession of such men may be encouraged to carry the glad tidings of life and immortality to the ends of the earth. The disinterestedness of the numerous subscribers must appear evident to every thinking mind; when it is considered, that neither political nor party motives can influence them to so generous a conduct; and the love they have for the Redeemer's interest, will, I trust, influence them still to continue their laudable beneficence.

About seven years ago, Mr. Evans first informed me, that his mind was constantly impressed, and had been for twelve years, with a love to the poor Negroes, and a desire to preach the Gospel to them. I then asked him if he had considered the difficulties he might expect to meet with, in so arduous an undertaking. I informed him that he would have five or six thousand miles to sail across the tempestuous ocean;—that he might be lost on his passage;—that he might be taken by the French, and kept in a French prison for years;—that he would find the minds and manners of the Negroes very different from those of Englishmen;—that he would be exposed to the heat of a burning sun;—that, in all probability, he would, like other Europeans, have the fever as

ſoon as he reached the Weſt-Indies;—that he would then be in a foreign land, far from all his relations and acquaintances;—that he would find preaching ſeven or eight times a week, affect his conſtitution very differently, to what preaching two or three times on the Lord's-day did;—that the night air, which he would have to encounter, and cold evenings, would be highly dangerous to one whoſe perſpirations were violent, from laborious exertion in ſmall and crowded rooms;—that when he had given up his buſineſs, and was ſupported by the contributions of the people, he would find difficulties of a pecuniary nature, which he was a ſtranger to;—that if he were employed as a miniſter amongſt us he would no longer be at his own diſpoſal, but under the direction of the Methodiſt Conference; and that he might, and very probably would, die as a martyr to the work in the Weſt Indies. This is the ſubſtance of many converſations which I had with him upon the ſubject; and his anſwer was invariably, "That he wiſhed to do the will of God; and if he could, in all things, but know and do *that*, he did not trouble himſelf about any thing elſe." I believed, when I recommended him, that he was a truly pious man, and a laborious miniſter of Jeſus Chriſt; and I am truly thankful to have it in my power to ſay, that I was not miſtaken in my judgment of him.

When a local preacher, I never knew him to neglect his appointments: he would then frequently walk ſixteen or twenty miles on the Lord's-day, and preach three times. It was not the labour of the body only that I eſteemed him for, but it was evident to me that he always lived in the ſpirit of watchfulneſs and prayer. Reading, at his ſpare time, ſeemed to be his element, and to ſpread the Saviour's fame was his chief delight. The little Church of Chriſt at Barr, in the Wedneſbury Circuit, (the place of his reſidence, and the native place of the venerable Biſhop Aſbury, the American Apoſtle) lay near his heart. Did any of the members abſent themſelves from the weekly meetings for prayer and Chriſtian converſation, which we call Claſs-meetings, he was ſure to purſue them in a day or two; and then advice, caution, reproof, or comfort dropt from his lips, like dew on Hermon's hill. Another thing which I admired in him, was the great caution he obſerved in ſpeaking of abſent perſons;—of his own attainments in the divine life;—of his own labours in our Lord's vineyard;—and of the goodneſs of God which he had ſeen manifeſted in the converſion of mourners, and the building up of the ſaints under his miniſtry. It was clear to me that he underſtood the doctrines which Mr. Weſley taught, and which Mr. Fletcher has ſo clearly and ably defended; and that he had examined and embraced them, from a full conviction that they were agreeable to the Oracles of God. The Methodiſt Diſcipline he was likewiſe well acquainted with. Order appeared to him of great

great importance in the Church of Chriſt, and he was convinced that the Conference ought to exclude from their body, any man, or number of men, who deviated from it. Had Brother Evans been poſſeſſed of learning equal to his love and zeal, he would, no doubt, have been a great man in the Church of God. With this, I ſend you a Copy of a Letter which he received from me in the Weſt Indies, the firſt year he was there, to burn or publiſh as you think proper. The ſubſequent part of this Memoir was written by his pious Widow, who, after ſome months of great conflict and fervent prayer to God for direction, conſented to give up a comfortable ſituation, and venture her life in going with him to a foreign land, where ſhe was made very uſeful to the women in that part of the world. However, her conſtitution has received a wound, that nothing, I believe, but death will relieve her from; but if ſhe be faithful, ſhe will receive an ample reward at the reſurrection of the juſt. I remain, dear Sir,

Reſpectfully and affectionately your's,

ROBERT MILLER.

Nottingham, Nov. 18, 1808.

## COPY OF A LETTER SENT TO MR. EVANS, IN 1805.

My dear Brother,

YOUR work and temptations are now of another kind to what they were, when you received me and other Preachers of the Goſpel into your houſe at Barr. Then, your trade and farm, and men and boys, took up a great deal of your time and thoughts. But now, prayer, reading, cloſe thinking, preaching, and doing good to the ſouls of men, occupy, or at leaſt ought to occupy, all your time. If they do, the work of the Lord will be the delight of your heart. Should there be any good done by your miniſtry, do not rob Chriſt of the glory of it. Should you have the approbation of the people, do not let it puff you up, and do not you attempt to live upon it. Should it be otherwiſe, do not be diſcouraged. Remember that "every man ſhall receive his own reward, according to his own labour." Spend as much time as poſſibly you can in private. If not, your diſcourſes will be dry, barren, or formal, and you will neither receive nor do much good. Live by faith. Keep Chriſt conſtantly in your heart. Keep your motives pure. Expect much of the aſſiſtance of the Spirit of God. The Holy Ghoſt, if his aſſiſtance be earneſtly ſought, will give you light concerning the will of God, as revealed in his Word. Should your heart, at any time, be hard, your mind dark, your thoughts wandering, and the Book of God ſealed, examine your thoughts, motives, deſires, converſation, temper, and the whole of your conduct as a believer and as a

miniſter

miniſter of Jeſus Chriſt. Wreſtle, at theſe times, in mighty prayer with God, for freſh and large manifeſtations of his mercy and love Be prepared for oppoſition from the world, and from the Church, and for being ſlighted by thoſe from whom you might reaſonably expect the greateſt friendſhip. Study, my dear Brother, to be an uſeful miniſter of the New Covenant. Always remember, that materials to make your ſermons of, already exiſt in the Holy Scriptures, but you muſt collect them together;—ſelect the various parts;—give them all their due place and value;—divide and diſtinguiſh things that differ;—connect and unite things that agree; and, in one word, you muſt ſtrive to explain the mind of God to man, in a clear, zealous, and ſcriptural way.

Remember your buſineſs, as a miniſter of Chriſt, is to arouſe the careleſs;—awaken the ſleepers;—warn the wicked;—threaten the impenitent;—inſtruct the ignorant;—detect the hypocrite;—convince the formaliſt;—undermine the falſe foundation of the phariſee;—alarm the Antinomian;—reclaim the prodigal;—comfort the mourners;—ſuccour the tempted;—eſtabliſh the wavering,—ſtrengthen the feeble-minded;—conſole the afflicted;—arouſe the ſlothful;—feed the ſheep of Chriſt;—build up the ſaints;—preach deliverance to the captives;—and, in one word, to ſave as many ſouls from ſin, error, and death, eternal death, as you can. You ſhould have a full aſſurance of underſtanding in thoſe things which you teach: the full aſſurance of faith, as to their reality; and the full aſſurance of hope, concerning the full accompliſhment of all the promiſes. Oh, my dear brother! May the ever adorable Redeemer, who hath reconciled you to himſelf, and put you into the miniſtry, always be with you, in you, and for you!—May he make you holy, uſeful, and happy; and when you have done and ſuffered all his righteous will, bring you into his preſence, where there is fulneſs of joy, and to his right-hand, where there are pleaſures for evermore. I remain, dear Brother, your's in the bonds of brotherly love, ROBERT MILLER.

*From Mrs.* EVANS, *to Mr.* MILLER.

Very dear Sir, Wolverhampton, Oct. 3, 1808.

I FEEL myſelf greatly indebted to you for the kindneſs you have ever ſhewn me and mine. For this, pleaſe to accept my ſincere thanks. I cannot but acknowledge the Committee have done more for me than I expected. The Lord is truly good to me, in raiſing up for me ſo many kind friends. Such inſtances of his love to, and care over me, make me ſay, with aſtoniſhment, "What am I, O Lord, that thou art ſo mindful of me?"—Dear Sir, according to your deſire, I will endeavour to give you the beſt Account I can of my dear departed huſband.

He

He was born at Wolverhampton, the 12th of April, 1772. His parents were members of the Church of England, and regularly attended, with their family, that place of worſhip on the Lord's-day. My dear huſband had a meaſure of the fear of the Lord from a child, which kept him from many of the vices that are but too prevalent with boys and young perſons. I have heard him ſay, that frequently, when but a child, he had ſuch a deſire to be a miniſter in the Church, that he uſed to employ his thoughts in contriving how he ſhould get proper education for that office. The death of his father, which happened before he was a year old, deprived him of the advantage of receiving that education which might have rendered him more uſeful in the world. Although it was very much againſt his inclination to be put to the buſineſs which he was required to learn, as he wiſhed to go to ſome other trade; yet, conſidering himſelf as not at his own diſpoſal, he patiently ſubmitted; and, though he never was bound, as an apprentice, he ſerved his father-in-law faithfully till he was near 21 years of age. When about 17 years old, being on a viſit at a friend's houſe at ſome diſtance from home, one of the family, a pious young man, and who was a member of our Society, began to talk to him upon religious ſubjects, and through the ſerious converſation of this good man, he was convinced of the neceſſity of internal religion. He came home, fully determined to ſeek the Lord with all his heart. From that time he began to attend the preaching of the Methodiſts, which brought upon him a good deal of perſecution; not only cruel mockings, but ſtripes alſo, for the word of God and the teſtimony of Jeſus: all which ill-treatment he bore with Chriſtian patience and fortitude. But when accuſed by one of his brothers, of being a diſturber of the peace of the family, through his religion, he was very much grieved, for he was always a lover of peace. He now began to reaſon with himſelf whether it would not be better to give up going to the preaching for a time, and try to ſerve God in the beſt manner he could, till he ſhould be at a proper age to be his own maſter, than to diſturb the whole family, by perſiſting to attend. He at firſt yielded to the temptation, and abſented himſelf from the preaching for one Sunday. But afterwards, his heart condemned him for ſo doing, and theſe words occurred to his mind, "He that loveth father or mother, brother or ſiſter, more than me, is not worthy of me." He ſaw it to be his duty to take up his croſs and follow his Lord through evil as well as good report, and was determined, let the conſequence be what it might, that the people called Methodiſts, ſhould be his people, and their God, his God. He then joined the Society. This was either in the latter end of the year 1789, or in the beginning of 1790. Mr. Jeremiah Brittle gave him his firſt ticket.

I have heard him say, that he never had those alarming apprehensions of God's wrath that some have had; but that the Lord gently opened his heart to receive divine instruction. He was convinced that he was a sinner, who stood in need of a Saviour, and that without the pardon of past sin and a change of heart, he could not serve God acceptably. He saw also that no works of righteousness that he had done, or could do, could recommend him to the favour of God; and that by the deeds of the law he could not be justified. This led him to seek redemption in the blood of Christ; and he did not seek long before he felt the guilt and burden of sin taken away. But he did not enjoy the full assurance of faith till some time after. He held the blessing which he had received with a trembling hand, till one day, walking from the Chapel with Mr. Brittle, and acquainting him with the state of his mind, while Mr. Brittle was describing to him the nature of faith, he was brought into the glorious liberty of the children of God, and afterwards went on his way rejoicing. This was towards the latter end of the year 1790: and I believe he never lost his confidence in God from this time to his death. Not long after he had received a sense of the pardoning love of God, he was convinced of the necessity of a farther work of sanctifying grace to be wrought in his soul, and he earnestly entreated the Lord to give him "a clean heart, and to renew in him a right spirit." He was heard, and answered to the great joy of his soul, and experienced that the blood of Christ could cleanse from all sin. He walked several years in the light of God's countenance, adorning the doctrine of God his Saviour in all things, and being a pattern of industry, fidelity, and meekness. And although his way was rough at his first setting out, yet, after a few years, he found by experience, the truth of that declaration of Solomon; "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

The Lord having done so much for him, he now began to wish to be useful in bringing others to enjoy the same blessings. And previously to his speaking to me respecting marriage, he opened his mind to his Class Leader on this subject; who told him he thought he was not called to preach. This discouraged him for the present, and he turned his thoughts to business and settling in life. April 22, 1793, we entered into the marriage state; and in the same year, or the beginning of 1794, he began to preach. Being taken into the Local Preachers' plan, he punctually attended to it, letting no weather, nor any difficulties that presented themselves, deter him from what he believed to be his duty. Being appointed also to lead a Class, which he met for several years, he was useful and well-beloved in that office. Afterwards, removing from Wolverhampton to Barr, you became acquainted with him, and know his character and manner of life in that place. He certainly never

seemed

seemed so happy as when he was engaged in the work of preaching the Gospel, or in attending some of the means of grace. When he read of any revival of religion, or of the want of Missionaries in distant lands, he sometimes said, "O how willingly and freely could I give up every thing to go and endeavour to be useful to those precious souls!" When he was first spoke to about going to the West Indies, he came to me, and said, "My dear, you know I have long had a desire to be wholly engaged in the work of the ministry: if the Providence of God should open a way for me to go out, I intreat you not to hinder me."

The following extracts from his own Journal, will shew the state of his mind after he left home.—September 19, 1803, "This day I solemnly vowed to be the Lord's, his grace being my helper. It is the day of my ordination to the work of the ministry. I see it to be a great work; a work of unspeakable importance! May God enable me to be faithful, that at last I may receive a crown that fadeth not away." November the 2d, we went on board the Caldecot Castle, a ship bound for Barbadoes. Messrs. Wood, Hallam, and Sowerby, and Mrs. and Miss Sowerby accompanied us in the boat to the ship. About one o'clock we set sail for the Cove of Cork to join the convoy, and on the 3d got safe into the harbour about one o'clock: but I was sick most of the way. We went on shore for our health the next day, and on the 5th proceeded on foot to Cork, where we met with the greatest possible kindness from the people of God.

*(To be continued.)*

## OF THE INTRODUCTION OF METHODISM INTO THE NEIGHBOURHOOD AND CITY OF CHESTER; IN A MEMOIR OF MRS. LOWE, OF THAT CITY.

### TO THE EDITOR OF THE METHODIST MAGAZINE.

THE following Memoir of Mrs. Lowe, was collected from a MS. communicated to me by her husband, Mr. George Lowe, of Chester, and my personal knowledge of some of the facts contained in this imperfect outline of her Life. In it will be found a brief detail of the Introduction of Methodism into the Neighbourhood and City of Chester. By inserting it in your invaluable Miscellany, you will oblige your's in the Gospel,

JOHN GAULTER.

MARY LOWE, the subject of this Memoir, was born in the city of Chester, in the year 1743. Her father, Mr. Edward Bennett, was Captain of a Coasting Cheese Ship, which traded

between Cheſter and London. His morals were an example of integrity; and his ability, as a ſeaman, was only exceeded by the decorous propriety of his conduct in his relative connections in life. Her mother belonged to a reſpectable family in the Hundred of Worral. She was educated a member of the Church of England; keeping up the form, but for ſome time, was totally deſtitute of the power of vital godlineſs. It is worthy of obſervation, that the introduction of Methodiſm into many parts of the kingdom, bore a ſingular reſemblance to the apoſtolic eſtabliſhment of Chriſtianity in the world. Without the aid of ſecular authority, or the influence of rank, literature or conſequence in ſociety; friendleſs, the early miniſters of that community, entered cities and villages, to call ſinners to repentance; to teach the uninſtructed; to reform the vicious; and to preach the Goſpel of the Kingdom of Chriſt. Their only recommendation to notice and reception was the doctrines they taught, and the effect produced in the hearts and lives of their hearers. The benefit thouſands received by the unſolicited miniſtry of the Methodiſt Preachers laid the foundation of thoſe ſocieties, which have excited the puerile envy, and galled to perſecution many, who are as equally devoid of Chriſtian liberality, as of genuine religious experience.

The firſt Preacher of the Methodiſt Connection, who viſited the neighbourhood of Cheſter, was Mr. John Bennet. He commenced his labours in the year 1750. He was then firmly attached to the doctrines ſo ably taught and defended, by that great light of the Chriſtian Church, the Rev. J. Weſley. Mr. George Cotton, of Huntingdon Hall, near Cheſter, was the firſt perſon who received him. Cauſes which ſometimes produce the moſt ſerious evils to ſociety, have promoted its eſſential intereſts. Novelty and curioſity, which have aided faction and error, in this inſtance ſerved the cauſe of God and truth; and large congregations aſſembled to hear, what was then to the multitude, as a ſtrange thing. As the houſe became too ſmall to contain the crowds which were collected to hear, Mr. Bennet publiſhed his heavenly commiſſion in the open air, and on the banks of the Dee, proclaimed Him, who is the "Saviour of all men." Upon one of theſe occaſions, the power of the word was ſo effectual, that many were pricked to the heart; and the bread caſt that day upon the water, appeared after many days. Methodiſm was introduced into the city of Cheſter, in conſequence of the eſtabliſhment of preaching at Huntingdon. Mr. Richard Jones, then a reſpectable tradeſman of the city, whoſe heart the Lord had opened, invited Mr. Bennet to his houſe in Love-Lane. There, under the miniſtry of his word, was founded a Church, againſt which the gates of hell ſhall not prevail. Many were deeply convinced of ſin, and brought to the knowledge of ſalvation, through faith in the blood of the covenant. A few of theſe I knew, who lived happy in

the

the enjoyment of God; whose lives did honour to their profession, and whose end corroborated the reality of their confidence. They have completed the career of human confidence. Their faith has ended in the visions of God. While we are toiling in the dust of spiritual combat, they are employed with triumphant hosannahs, where sorrow and sighing can never come.

Soon after the preaching had been introduced into Chester, Mr. John Wesley paid them a visit; and resided with Mr. Richard Jones. His powerful and pathetic discourses brought many to the knowledge of the truth, who were both awakened to a sense of their spiritual danger, and truly converted to God.

Persuaded from experience, that the effects produced by an attendance upon the public ordinances of religion are often transitory; and that by private culture the ministry of the word is illustrated and enforced; Mr. Wesley united in Christian society, a few of those to whom the gospel had become the power of God unto salvation; and founded that religious community, which continues to this day.

Among those who attended the house of Mr. Jones, for religious instruction, was Miss Bennett (afterwards Mrs. Lowe,) and her mother. It was there they first heard the doctrines of the fall of our nature by the first transgression,—justification by faith,—the new-birth,—holiness of heart,—with all their practical consequences explained and applied to the conscience with a warmth and conviction, which they could not resist. Indeed the pathos of the words, the impassioned manner, the irresistible argument, and the divine power which attended the first efforts of these heavenly minded ministers of Jesus Christ, upon many occasions, struck opposers dumb, and paralysed the malevolence of enemies: the truth is, God was with them, and they prevailed. It cannot be a subject of much astonishment, that Miss Bennet, (although at this time very young) and her mother, should approve and embrace doctrines like these, so obviously maintained in that "sure word of prophecy," to which they were by the preachers so incessantly referred; or not to perceive their agreement with the Articles and Ritual of the Established Church, to which, by the influence of habit and education, they were so strongly attached. It was their happiness that they were enlightened by these sacred and important doctrines; and by their attendance on the word, begun to abound "more and more, in knowledge, and in all judgment."

The house appropriated for their worship, soon becoming too small to contain the numbers which either curiosity or better motives had drawn to hear, the little society determined to look out for a more commodious place. No other more suitable being found, a barn, in one of the skirts of the city, at Martin's-Ash, was fitted up for their greatly increased congregation. As neither

elegance nor ornaments were considered of importance, and capaciousness alone was the utmost of their wishes, the threshing-floor was again consecrated to the services of the Almighty, and perhaps never were a religious community more happy. They rejoiced, as persons who have taken great spoil.

About a year after the society had entered their new preaching-house, Mr. John Wesley, in one of his annual tours, called upon them. He united the congregations in the city and neighbourhood to the Manchester Circuit, and appointed a regular change of Travelling Ministers, according to the established œconomy of the Connection. This infant plant of the Church was nurtured by a succession of faithful pastors. Every other Lord's-day the Preachers attended, which at that period of Methodism, was considered as an ample supply; and the labours of their sacred calling was rewarded by their seeing the word of the Lord run, and the cause of the Redeemer glorified. Nearly at the same time, Mr. Thomas Walsh visited Chester. He was an extraordinary character. His talents as a man, his eloquence as a minister, and his piety as a Christian, have seldom been equalled. But the reader may see an interesting Narrative of the Life of this eminent saint of the Most High, written by Mr. Morgan; a book which will long be read with avidity and profit by thousands. His services in Chester were considerable; as his powerful, alarming, and persuasive preaching, attracted popular notice, and was attended with the most blessed effect. In the open air, in front of the preaching-house at Martin's-Ash, this able advocate of the cause of Jesus, poured forth such torrents of Christian argument, in language as fervent as it was convincing, that infidelity was confounded, the hopes of the desponding penitent encouraged, and the confidence and prospects of the believer established and enlivened. Lasting effects were produced by this interesting, successful, and impressive Minister of Christ; and no doubt many who were the seals of his divine mission, are now reaping, with their father in the Gospel, the fruit of his evangelical labours, and the enjoyment of their believing prospects.

Among the many who were greatly benefited by the preaching, exhortations, and heavenly-minded conduct of Mr. Walsh, was Mrs. Bennet and her daughter. They were both instructed and encouraged, and saw the propriety and necessity of securing their own personal salvation.

Not long after Mr. Walsh had visited the city, the inhabitants were favoured with the presence of the early friend and pupil of the Wesleys, the Rev. George Whitefield. This energetic and popular preacher of the cross of Christ, was at this time closely united to the two brothers, the Rev. John and Charles Wesley. Before their rise, the Gospel which had been published with so much success by the founders of our Church, by their successors, and

and thoſe whom the ſarcaſtic ſneer of impiety had denominated Puritans, had fallen into obſcurity or contempt. The tongue of ſlander, or the finger of ſcorn defamed, or was pointed at all, who had ſufficient light or courage to maintain the peculiar ſentiments of the ſacred writings, as enthuſiaſts or fanatics. The doctrines of human depravity; the perfect ſatisfaction offered to offended juſtice by the death of the Chriſt of God; and the work and witneſs of the Holy Spirit, were conſidered as ſubverſive of morality, and at war with what was vainly called *rational religion!* The origin of this defection from the truth, held ſacred by our reformers in the reign of Queen Elizabeth, is to be ſought for in the unhappy political and religious contentions at the cloſe of the 17th century. It is true, there were many glorious exceptions both among the Clergymen of the Eſtabliſhment, and Nonconformiſts; whoſe names are ſtill pronounced with reverence, and whoſe writings, are read with intereſt and inſtruction. It is to be regretted, that theſe men of God, of whom I here ſpeak, and whom the Lord had called from comparative obſcurity to fill an almoſt apoſtolical rank in the Church, to revive thoſe nearly obſolete but eſſential doctrines of Jeſus, ſhould have differed on ſubjects of inferior importance. Theſe differences were about queſtions which have long involved the Chriſtian world in debate. Mr. John Weſley and his brother embraced the more benevolent ſyſtem of the Lutherans, and Mr. Whitefield, the more gloomy opinion of Calvin. As they were men of God, and were zealouſly affected in the cauſe of Chriſt and ſouls, the minor ſentiments which have produced in leſs holy men the fiery ſtrife of opinion, and perſonal and illiberal abuſe, did not divide their love; and to the honour of divine grace be it recorded, that to the cloſe of life, they continued their mutual eſteem of each other, and

"Mingling their friendſhips, coaleſc'd together."

At Martin's-Aſh, all ranks of people attended the field preaching of Mr. Whitefield. His commanding voice, popular addreſs, forcible and pathetic language, attended by the unction of the Holy One, ſo rouzed the feelings, and charmed the attention of both the wicked and the pious, that not a few are now in Abraham's boſom, who were alarmed and comforted on thoſe occaſions. To uſe the expreſſion of one who was preſent, "Many will have cauſe to bleſs God for theſe opportunities: it was a pentecoſtal ſeaſon." Thus by a ſucceſſion of labourers, in the vineyard of the Lord, a work of grace began in that city, which however it may be diſgraced by profeſſors, or interrupted by perſecutors, I have no doubt will continue, until the royal authority of Jeſus Chriſt upon earth is cloſed, and the time approaches, when the mediatorial deſigns of the Redeemer will be completed, and God ſhall be all in all.

*(To be continued.)*

DIVINITY.

# DIVINITY.

## ADVERTISEMENT.

THE following Sermon is upon a ſubject of great importance. Many of the thoughts on the firſt head are taken from a French Proteſtant Divine, who lived in the 17th century. I am happy to communicate them in our tongue, as that author's works are little known in the preſent day. May the gracious Lord of all give his bleſſing, and render this attempt to diffuſe the light of the knowledge of his glory, efficacious and ſucceſsful.

R. C. BRACKENBURY.

### A SERMON PREACHED AT THE OPENING OF THE NEW CHAPEL AT LOUTH, LINCOLNSHIRE, APRIL 3, 1808.

COLOSSIANS I. 18.

—"*That in all things he might have the pre-eminence.*"

Dear Friends and Brethren,

IT is not my deſign to call your attention to the neatneſs and commodiouſneſs of the place, where, by the kind Providence of God, we are this day aſſembled for the purpoſe of religious worſhip. Though this is avowedly a circumſtance which calls for your moſt grateful acknowledgments; yet, remembring that the Moſt High dwelleth not in temples made with hands, I would rather direct your views to that living Temple, in which *dwelleth all the fulneſs of the Godhead bodily*, and in which alone all our offerings find acceptance with God.

The holy apoſtle St. Paul, having given, in the preceding verſes, a compendium of the Chriſtian Doctrine, including the benefits beſtowed on true believers by God the Father, and the ſingular benefit obtained for them by the Son, redemption through his blood, the forgiveneſs of ſins, is inſtantly borne aloft, like a myſtic eagle, on the wings of the Spirit, to contemplate the divine glories of the great Redeemer. He deſcribes him firſt by his *internal* relation to deity; ſecondly by his *external* relation to the whole ſyſtem of created nature, as the Author of every thing therein, and the laſt end of all, having precedence in order of time, and upholding all in exiſtence and harmony. Laſtly, he deſcribes him by his *myſterious* relation to the Church; of which he calls him "the Head, the Beginning, and the Firſt-born from the dead." In virtue of which ſacred characters he now raiſes penitent believers to the life of grace; and, in due time, will moſt certainly raiſe all his living members to glory, in the likeneſs of his own reſurrection. Hence he immediately aſcribes to him the ſupereminent dignity aſſerted in my text; "that in all things," viz. both of nature

nature and grace, creating and redeeming, "he might have the pre-eminence."

This being one of those subjects, of which we have no discovery but by the light of revelation, I shall endeavour, in the discussion and elucidation of it, to speak as the Oracles of God; and I would also bear in mind the solemn admonition given by Jehovah, to his servant Moses, at the vision of the burning bush, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."—With these precautions, and in humble dependance on the Spirit of Wisdom and Revelation to enlighten my understanding, and to direct and enliven my discourse, I would consider more particularly,

I. In what respects the Lord Jesus Christ has the pre-eminence.

II. Apply the subject, by enquiring of my hearers, Whether He has the pre-eminence with respect to them.

I. 1. He has the pre-eminence in his birth. God never published the birth of any person by miracles but that of the Messiah. Some persons, as Ishmael, Isaac, Samson, had the honour of having their birth predicted and promised by angels: But on making their appearance on this earthly stage, no angel published their nativity. This glory was reserved for the Saviour of the world; whose birth, happening, as it had been foretold by the angel Gabriel, was likewise published and solemnized by a company of those happy spirits with acclamations and great expressions of joy. This blessed birth was presently followed by another sign from heaven, the appearance of a star, which carried the news of it into the east, and served to guide the wise men to Bethlehem, the place of his nativity.

2. Let us also observe, that although he received the sacraments common to the whole Church, to shew, among other reasons, the communion which we have with him therein; yet did he not receive that material unction which was peculiar to certain persons. Not the royal, which was a mark of temporal dominion, whereas Christ's royalty was of a different kind. Not the sacerdotal, which was designed for Aaron, whereas Christ's priesthood was not of that order, but of the order of Melchisedeck. Not the prophetic; for when a prophet anointed another to that office, by that unction he declared him his successor. Thus Elisha was anointed to succeed Elijah.* But our great Prophet, who preceded all the Prophets, did not properly succeed any of them, and therefore needed not their unction.

3. The miracles † wrought by our blessed Lord were preferable



* 1 Kings xix. 16.

† It is not a little remarkable, that no miracle had been wrought in Israel since the time of Elisha, about 800 years before; (for the miraculous preservation of Daniel,

to thoſe of Moſes and others. The paſſage through the red ſea, as on dry land; the miraculous ſolſtice which happened in anſwer to the prayer of Joſhua, and many other wonders recorded in the Old Teſtament, had more eclat, and were far more majeſtic than the greater part of the miracles of Chriſt. But thoſe wrought by him, whoſe errand was to ſave, were more beneficial to men. The bodies of men, the moſt noble of all viſible creatures, and for whom all other creatures were made, were moſt frequently the objects of his miraculous power. To give ſight to a man born blind, was an act of greater beneficence than to ſtop the ſun in its courſe. Moreover, neither Moſes nor Joſhua ever raiſed the dead; and the New Teſtament affords more examples of this kind, than are found in the Old. Again, neither Moſes, nor any other man, ever conferred on others the gifts of the Holy Ghoſt. This tranſcendent miracle belonged excluſively to Chriſt. None of them ever conferred the gift of miracles, or the gift of tongues. The prophetic ſpirit, which deſcended on the ſeventy, of whom mention is made, Numbers xi. 25. was not tranſmitted to them by Moſes, but immediately by Jehovah. Eliſha had not the power of communicating to Gehazi the virtue of raiſing a dead child, 2 Kings iv. 29. And the gift of tongues was unknown under the Old Teſtament. The collation of theſe three extraordinary gifts was peculiar to the Son of God.

4. All the miraculous prerogatives ſeparately poſſeſſed by certain ſaints of the Old Teſtament, were united in Chriſt in a ſovereign manner. Among the former, ſeveral were conſpicuous either for their miraculous birth, as Iſaac and John Baptiſt; or for the miracles they wrought, as Moſes, Elijah, &c.; or for the gift of prophecy, as Samuel and Daniel; or for their reſurrection from the dead, as Lazarus, &c.; or for their bodily aſcenſion into heaven, as Enoch and Elijah: But never did any poſſeſs all theſe prerogatives in one perſon, but the Son of God. Some have had a miraculous birth, or were prophets, who had not the gift of miracles. Others have performed miracles, even to the raiſing of the dead, who were not themſelves ſo raiſed. Others were raiſed; their bodies however did not aſcend to heaven, but returned a ſecond time to the grave. Others aſcended to heaven; but had no power to operate on thoſe they left upon the earth. On the contrary, one and the ſame Chriſt was miraculouſly conceived,

niel, which was ſubſequent to the former, happened in Babylon) and that none of Chriſt's anceſtors are recorded to have wrought one; nor did any of them die a violent death: ſo careful was the wiſdom of God to prevent any of them from being taken for the true Meſſiah: and perhaps with the ſame view it was provided, that among his anceſtors, who had brothers, he was deſcended from the younger rather than the elder. Herein as it pleaſed God to ſhew, that grace depends not on age; ſo he likewiſe declared, that the pre-eminence of Chriſt did not proceed from the right of primogeniture.

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exercised the power of miracles and of prophecy, rose again from the dead, ascended corporally to heaven, and, which cannot be ascribed to any other, from thence governs both the world and the Church. Nay, he surpasses, by infinite degrees, all others, in each of these miraculous prerogatives. Some were born of mothers who were past the age of child-bearing; but Christ was born of a pure virgin. Some were prophets; but Christ received not the Spirit by measure. Some had the gift of miracles, on certain occasions; but Christ had always that power. Some were raised by another, but Christ raised himself, according to that saying of his, "No man taketh my life from me; but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." John x. 18. Some have been taken up to heaven; but Christ transported himself thither by his own inherent virtue. Lastly, as in all things he has the pre-eminence; he only is seated at the right hand of God, and will come again to judge the world.

5. Let it be observed farther, that *during his abode upon earth*, none but himself gave sight to the blind, none but He raised the dead. He gave power to his disciples, first to the twelve, and afterwards to the seventy, to cast out demons, and to heal diseases; and if their commission extended so far as to give sight to the blind, and to restore life to the dead, (the former of which, however, does not appear, though the latter does, Matt. x. 8.) still we do not read, that while he remained in the world, his disciples wrought any miracles of either of those kinds. Christ reserved for himself some, especially those two, which were some of the greatest, as marks of his prerogative; which should distinguish the Master from those who only acted in virtue of his orders. And some miracles there are, which were never performed either before the coming of Christ, or since his ascension, but only and immediately by himself. Those were the cure of the woman who had been bowed down with a spirit of infirmity for eighteen years, Luke xiii. and the restoration of sight to one who was *born blind*, John ix. Both these had been marked out by the Spirit of Prophecy, more than a thousand years before, and are joined together in a single verse of the cxlvith Psalm, "The Lord openeth the eyes of the blind. The Lord raiseth them that are bowed down." verse 8.

Of this kind also, were the miraculous powers which he exercised over outward nature, in changing the water into wine at the marriage in Cana, John ii: in walking on the sea, as on dry land; which Peter attempting to do had nearly perished, Matt. xiv. and lastly, in his appearing to his disciples when the doors were shut, and disappearing again at his pleasure, John xx. 19. Luke xxiv. 31. Matt. x. viii.

6. Chriſt is the firſt who authoritatively commanded the dead to life. This is acknowledged by the Jewiſh doctors to be the moſt excellent way of working miracles. Becauſe the commandment inſtantly followed by its effect, ſhewed a ſpecial authority from above, and placed thoſe who ſpoke in that manner, in a more eminent degree, than when they acted only by means of prayer, or by a touch, or other ſigns, or only by predicting the miracle about to be wrought. Thus Chriſt rebuked the fevers, the dæmons, and the elements. "Who is this," ſaid his diſciples on a particular occaſion, "that even the winds and the ſea obey him?" Let us rather ſay, Who is this, that even the dead obey him? Elijah, and his ſucceſſor Eliſha, preparing to work miracles of this kind, proceeded by prayer to God, and by long formalities repeated at different intervals. But they did not addreſs themſelves to thoſe dead perſons, much leſs command them to return to life. Chriſt is the firſt who ſpoke to the dead imperatively. "Young man, ariſe." "Talitha, cumi." "Lazarus, come forth." After Chriſt, St Peter gave commandment to a dead matron; "Tabitha, ariſe." Acts ix. 40: but the apoſtle only ſpoke as a meſſenger, who brought the commandment which the Son of God ſent to her by him.

7. At his transfiguration on Mount Tabor (as it is generally believed) to which his three diſciples, Peter, James, and John were admitted, and where Moſes and Elijah appeared in glory: (the moſt auguſt aſſembly ever convened upon earth, and the abridgment of the univerſal Church, conſidered in different ſtates and at different times) the pre-eminence of Chriſt, as a Prophet, far ſuperior to Moſes and Elijah, was announced by God the Father with an audible voice; for, upon thoſe ſhining witneſſes being withdrawn, and the Son remaining alone with his diſciples, they heard that divine atteſtation, "This is my beloved Son, in whom I am well pleaſed. Hear ye him." Matt. xvii: and to that glorious event both St. John and St. Peter allude in their writings.

8. No one ever wrought miracles at his death, but the Son of God. Many great ſervants of God performed miracles in their life, but not at their death. Whence is it that neither Moſes, nor Joſhua, nor Samuel; neither prophet, nor king, nor patriarch, ever did any miracle in death? And whence is it, that the Crucified having given up the ghoſt, rends the veil of the temple, darkens the ſun, cleaves the rocks, and opens the ſepulchres? The exploit of dying Samſon, though prodigious, yet was not, properly ſpeaking, miraculous, and does not in the leaſt reſemble the great wonders which our Lord wrought at his death. Why was Jeſus Chriſt the only one among mortals, whoſe death was honoured with viſible miracles, except to diſtinguiſh him from all other men by ſo illuſtrious a teſtimony? When the Jews

therefore demanded our bleſſed Saviour to juſtify his divine miſſion by ſome ſign from heaven, they ought to have learned what had happened at his birth, and at his baptiſm; and ſince then they ought to conſider what happened at his death. They would have ſeen his miſſion confirmed and ſanctioned by no leſs than three very remarkable ſigns from heaven.

9. Again we may obſerve that among other characters of pre-eminent regard peculiar to our Lord, may be ranked the following, that he is the only *perſon of diſtinction*, who roſe from the dead; the only perſon, who is introduced *ſpeaking* after his reſurrection; and laſtly, that he never again entered into the temple at Jeruſalem. Whereas Hezekiah, threatened by death, obtained a ſign from God, that on the third day he ſhould go up to the houſe of the Lord; 2 Kings xx. 8, as a man newly reſtored from the grave. Jonah, brought back to the light of the living, was deſirous to go towards God's holy temple, chap. ii. 4. And Iſaac, another figure of the reſurrection, was delivered from death in the ſame place, where the temple was afterwards erected, Gen. xxii. 2. But our Lord roſe again in the city of Jeruſalem, and reviſited ſeveral places which he had frequented before his death; yet he returned no more to the temple, which he had ſo often honoured with his preſence, and in which he alone, of all that were born of women, had wrought miracles: it being very incongruous that this great and eternal High-Prieſt, who had completed the ſacrifice which ſuperſeded all thoſe of the temple, and rent its veil from the top to the bottom; and who was now on the point of entering into the heavenly ſanctuary, ſhould return to that temple, which was only the figure of the true. For the ſame reaſon he is no longer called the Son of Man, as he was before; neither did he heal any more ſick.

10. Laſtly, the holy angels, who had occaſionally miniſtered to men from the earlieſt ages of the world, yet never ſerved any one ſo often, nor on ſuch high charges, nor by ſo many different means, as they ſerved the Son of God. This then ought to be reckoned among the other marks of his diſtinguiſhed pre-eminence above all who ever lived upon earth. To which may be added, that the angels never ſpoke to, or in the preſence of Chriſt; no, not even the angel, who appeared from heaven ſtrengthening him, at the time of his paſſion in the garden. The reaſon of which ſilence probably is, that it might not be ſaid, that he had his inſtructions from them. Many prophets received information by angels deputed for that purpoſe. But as to the knowledge of Jeſus Chriſt, the Lord of angels and men, he had it immediately from God, whoſe incarnate Wiſdom and Word he was. I cannot conclude this part of my ſubject without obſerving, that the greateſt honour ever conferred on thoſe bleſſed ſpirits, was to be the comforters of the Son of God.

*(To be concluded in our next.)*

THE

# THE TRUTH OF GOD DEFENDED.

A REVIEW OF DISCOURSES ON THE MIRACLES AND PARABLES OF OUR BLESSED LORD AND SAVIOUR JESUS CHRIST.---BY THE REV. WILLIAM DODD, L. L. D. &c. 2ND EDITION, 4 VOLS.

THE author of this Work acknowledges, in the moſt open and candid manner, his having availed himſelf of the writings of the moſt eminent Divines. But the Work to which he profeſſes to have been eſpecially indebted, he terms, "An excellent Harmony of the Goſpels, begun in Latin by M. Chemnitz, a learned Lutheran Divine, continued by Polycarp Lyſer, and finiſhed by the labours of the celebrated Dr. John Gerhard."

The Diſcourſes before us, being deſigned for popular uſe, are not, what may be properly called, controverſial. But this, inſtead of diminiſhing, greatly enhances their value. For who does not know that there is no end to anſwering the blaſphemous objections brought by infidels againſt Chriſtianity? After having been *fully* anſwered a thouſand times, the enemies of Divine Revelation ſtill urge them as if unanſwerable. They continue abſurdly to demand, in order to their believing what *they* term *demonſtration*. Abſurdly we ſay: for though the truth of Chriſtianity is ſupported by ſuch proofs as render it as certain, to thoſe who allow them their due force, as that the whole is greater than a part; yet theſe proofs are profeſſedly *not ſuch* as to *force* the aſſent of thoſe who, blinded by ſin, reſolve to continue in unbelief. But what is it that the idolizers of corrupt reaſon, and enemies of revealed truth, would have demonſtrated? Is it the reſurrection of Jeſus Chriſt from the dead, a *fact* on which the whole truth of Chriſtianity depends. Yes, they exultingly anſwer, *demonſtrate* that to us, and we ſhall become Chriſtians. But the queſtion is, what ſort of proof will they admit as demonſtrative? Certain, clear, and full *evidence*, is ſufficient to eſtabliſh the truth of any fact whatever. But no other fact, ſince the foundation of the world, has had more certain, clear, and full evidence for its ſupport, than the reſurrection of Jeſus Chriſt from the dead; and therefore none is more certain. The apoſtles of our Lord neither *were*, nor *could poſſibly* be deceived with reſpect to the point in queſtion, the reſurrection of their divine Maſter. "Hold!" ſay the advocates of infidelity, "a reſurrection from the dead being a *miracle*, is *incapable* of proof, and therefore *wholly incredible*. We ſhould rather conclude our own ſenſes deceived, and the ſenſes of all others beſide, than believe that ever a miracle exiſted." Such is the abſurd manner in which infidels reaſon; and in ſo doing, they afford an evidence

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of the truth of that revelation, which assures us, that "those who hear not Moses and the Prophets, would not be persuaded though one rose from the dead."

It is evident from what has just now been observed, that there is very little ground to hope for the recovery of those who have drunk the deadly poison of infidelity. And seeing such unhappy characters seldom come under the preaching of the word; we are decidedly of opinion, that *frequently* producing their objections from the pulpit, though for the express purpose of answering them, is, by no means an eligible method of instructing professing Christians. The legitimate right of our gracious Sovereign to reign over the inhabitants of the United Kingdom, is *too evident* and universally acknowledged to render it decorous to produce arguments in its defence, we do not say in ordinary courts of justice, but even in the House of Lords, the great Council of the Nation. And is not the truth of the Christian Religion so *evident* and *universally* acknowledged by Christian congregations, as to render *formal* defences of it from the pulpit needless? Beside, as our author says, (preface, page 5th,) "*Objections* are generally couched in a few strong and plain terms, and so are made level to every apprehension; the *answers* frequently and necessarily are long, laborious, and diffuse; and of consequence, not apprehended with that strength and clearness which is necessary totally to remove the ill impression."

The author's views of faith may be easily collected from the following passage, which occurs in a note in vol. 1st. page 73. "I must request of the reader, whenever I speak of *faith* as a simple grace, not to understand me, as though I meant *any bare assent only*, any bold persuasion, or mere act of believing, but always such a faith, as is founded in *humility*, and accompanied with *divine love—a faith working by love*.—Seeing I do from my heart believe, that a *faith*, however distinguished or however nicely defined, which is not built upon *true repentance* and accompanied with the *fruits of holiness*; with all good works,—is only a *faith of devils*, and will never avail to any man's salvation."

From the discourse styled "The Unmerciful Servant," (vol. 3d. page 151.) in which the duty of forgiving injuries is strongly inculcated, upon evangelical principles; we transcribe, for the edification of our readers, the following truly evangelical sentiments. "But the duty" (that of forgiving injuries) "though hard to flesh and blood, is far different to the renewed spirit: the true Christian rejoices in every opportunity to manifest his forbearing and forgiving spirit, and knows not any joy superior to that of heaping coals of love on his enemy's head, by doing him all the good actions in his power, according to St. Paul's excellent advice, 'If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing, thou shalt heap coals,'

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melting coals of love, 'upon his head.' Be not overcome with evil, but overcome evil with good."

In the second discourse upon the parable of the talents (vol. 4th, page 209,) we find, in opposition to the charge of severity, urged against his master, by the wicked and slothful servant, the following answer. "The commandments of God are so far from grievous, and so far is he from being a hard master, that his service is perfect freedom; as well it may be, seeing its grand motive, end, and principle is love: love which renders every labour easy, and makes the weight of the heaviest burdens light. But where that love is wanting, no wonder the lightest load becomes intolerable. We evidently see in those who complain of God and his service as hard and severe, that it is not the labour, but the service itself they dislike: since whether in the pursuits of worldly pleasure or profit, these persons take infinitely more pains, and endure much greater fatigues, and suffer a variety of hardships more, than the service of God calls them to—nay, and such and so many very often, that were they applied to the great end of their soul's salvation, half these pains would make them saints, half these labours canonize them for martyrs. Let them therefore not blame God and religion, but the hard masters they serve, sin, satan, and the world; and let them but wisely apply, with the same indefatigable zeal and industry, to the service of their heavenly Master, as they do to the service of these earthly ones; and they will soon experience the felicity of the change, in the present, much more in the future reward; and never dare to tax the infinite Source of Love with hardness and austerity; which is the charge of sloth and wickedness only, and which every sincere servant of God can abundantly refute."

The nature of this work rendering an analysis of its contents impracticable, and the limits prescribed to this department in our Magazine preventing our quoting more largely; we are obliged, however reluctantly, to hasten to the conclusion of this article.

The "Discourses on the parables and miracles of our Lord," are, in the most strict and proper sense of the word, orthodox. This appellation, we know, is often, but very unjustly, applied *exclusively* to works which maintain the doctrines of unconditional Election and Reprobation. But while we admit that the writings of the Calvinists in general are orthodox, that is, contain the fundamental doctrines of Christianity; we protest against confounding their *peculiar* opinions with orthodoxy. Those writers, then, are highly censurable, who, in maintaining the essential doctrines of Christianity on the ground of their usefulness, insist upon the great and good effects of Calvinism. Surely they cannot imagine that preaching, what Calvin called "a horrible decree," is *essential* either to the converting sinners, or building up saints in their most holy faith. They cannot but know, that there

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is not an article of the Chriſtian Faith, which is not *ſincerely* and *heartily* embraced by thouſands, who maintain the doctrine of General Redemption. This comfortable and ſcriptural doctrine, which is properly that of *free grace;* a doctrine which Scripture, Reaſon, and Common Senſe unite to maintain; a doctrine worthy of the Father of Spirits, the "Parent of God:" *this* bleſſed doctrine of *free grace*, is ably and conſiſtently maintained in ſeveral parts of theſe volumes. In ſhort, the *true* ſpirit of candour pervades the whole work. We ſay, the *true* ſpirit of candour, not that *ſpurious* ſort which lays no ſtreſs on the doctrines expreſsly and clearly taught by Chriſt and his Apoſtles, as neceſſary to be believed and laid to heart, in order to ſalvation; but that truly Chriſtian ſpirit, which, while it embraces the truth with firmneſs, can readily diſcover, and cheerfully commend whatever is excellent in the living members of Chriſt's myſtical body, however divided on matters of opinion, which affect neither their faith nor morals.——————*Dec. 22nd*, 1808.

## THE WORD OF GOD ILLUSTRATED.

"*God created man in his own image.*"—GEN. i. 27.
"*The new man is renewed after the image of him that created him.*"
COL. iii. 10.

### A VIEW OF THE SOUL OF MAN AS AN IMAGE OF THE SUBLIME AND BEAUTIFUL CHARACTERS OF GOD, AT ITS FIRST CREATION, AND WHEN RENEWED BY GRACE.

1ſt. THE Soul is a ſpirit, incorporate, inviſible, and immortal; and thus it reſembles God, the ſupreme Spirit.

2nd. The ſoul is a ſimple and uncompounded eſſence, eternal in its duration, its nature, and powers; and reſembling the omnipreſence of God in its range of thought through heaven, earth or hell.

3rd. The ſoul is an active, operative Spirit: *life*, in its very eſſence: by life is meant *ſelf-motion*, not independant of God, but not at all dependant on any creature for its thoughts and operations. The ſoul is an image of the Almighty power, or infinite activity of God; it is indefatigable in its power of thought, and inextinguiſhable in its life, which will laſt for ever.

4th. The ſoul is an intelligent, rational Spirit: it hath an underſtanding to conceive ideas of all things, viſible and inviſible, and is capable of increaſing in knowledge every hour to all eternity. It hath a will, whoſe proper object is the ſupreme and eternal good, which is in God himſelf, and nothing beneath God can ſatisfy its boundleſs appetite.

5th. The ſoul hath its amiable affections of eſteem, benevolence,

desire, and delight; and likewise awful affections of hatred, anger, zeal, and wrath, which, carried to an unlawful height, have produced dreadful consequences in our world.

6th. The soul is capable of receiving the most excellent good qualities, or of being adorned with all the divine, the christian, and social graces: such are wisdom, or an ability to pursue the noblest ends in the use of the best means; goodness, or a will to make others happy with delight; mercifulness to persons in misery; grace, or favour, to the unworthy; patience, or an ability to bear with the provoking; holiness, or a resemblance of the purity of God; justice, or an ardent concern for the rights and dues of God, ourselves, and others; truth, or clear conceptions of the real nature of things, joined with upright intentions, upright affections, and upright actions.

7th. The soul with all its astonishing powers is utterly insufficient for its own happiness for one moment. To eternity, it must have all good from God.

8th. The soul is capable of having from God the most delicate and correct taste for all that is good, great, and beautiful, in the being and perfections of God.

9th. The soul is capable of the highest perfection, of glory, and happiness, which such a soul shall never outlive, and which an eternal God shall never cease to communicate.

## THE WORKS OF GOD DISPLAYED.

### OF MINERALS.—IRON.

*(Continued from page* 112)

THE following observations on iron in its different states, with an account of the methods of manufacturing it, &c. are extracted from Maggellan's notes on Cronstedt's Mineralogy. Iron is employed in three different states, each having its peculiar properties, by which they are each more particularly applicable to various purposes. The first is *cast iron*, the second is *wrought or malleable iron*, and the third is called *steel*. According to Bergman, *cast iron*, which may be called unripe, or raw iron, contains the smallest share of phlogiston. The *malleable iron* contains the greatest quantity: and the *steel* a middling share between both, neither so much as the malleable, nor so little as the cast iron. The last is called *pig iron*, and *yetlin* in England. The richest ores of iron are the compact and ponderous, of a browniish, reddish brown, or red colour. Some of these ores in colour and appearance do not ill resemble iron itself; as the gray ores of Derbyshire, and the bluish of the forest of Dean in Glocestershire. Most of the Swedish ores are likewise of this kind. Others are blackish, brown, red, yellowish, or rusty coloured: these are the most common in England and in Germany. There is one very singular species of

of a ſtriated texture, and of a pale yellowiſh or grayiſh colour, oftentimes white, and in ſome degree pellucid; which, although in its crude ſtate, promiſes nothing metallic, nevertheleſs, on being moderately calcined, diſcovers, by the deep colour it aſſumes, that it abounds in iron. Cramer informs us, that it gives out by fuſion from 30 to 60 per cent.; but ſome richer ores yield no leſs than 70 and 80 in the hundred.

Different kinds of iron ore are found adhering in ſome mines to the tops of caverns, in form of icicles, or ſtriæ, ſometimes irregularly cluſtered together, ſometimes hanging down like the briſtles of a bruſh; from whence the name of bruſh iron ore. Other particular forms of the ironſtone have occaſioned a variety of fanciful names, that are met with in ſome of the metallurgic writers.

The iron of Great Britain is made from three different kinds of ores: 1. From the iron ore, called the Lancaſhire ore, from the country where it is found in the greateſt abundance. This ore is very heavy, of a fibrous or lamellated texture; it is of a dark purple, approaching to a ſhining black, and when reduced to powder, it becomes of a deep red. It lies in veins like the ores of other metals. 2. The bog ore, which reſembles a deep yellow ochrey clay, and ſeems to be the depoſition of ſome ferruginaceous rivulets, whoſe currents had formerly been over the ſurface of thoſe flat marſhy plains. It lies in beds of irregular thickneſs, commonly from 12 to 20 inches, and very various in their breadths from ſide to ſide, never being of great dimenſions. 3. The iron ſtones, however, have no regular appearance, and do not in the leaſt reſemble a metal in their external ſurface. They lie often in beds of great extent, like other ſtony matters, and are ſometimes ſtratified with ſeams of pit-coal forming alternate layers.

## THE PROVIDENCE OF GOD ASSERTED.

*Mr. Editor,*

IN the Methodiſt Magazine for this year, page 74, I recollect reading a very intereſting anecdote reſpecting David Sands; and as the following refers to the ſame perſon, and is well authenticated, it may be peruſed with advantage by ſome of your numerous readers, if you judge it proper for inſertion in your uſeful and eſteemed miſcellany. Serious perſons take a peculiar pleaſure in *hearing* or *reading* any ſingular occurrence, that tends to diſplay the attributes of Deity in creation, providence, or grace; and perhaps there are few circumſtances which occur, wherein the divine goodneſs is more diſcernible, than in the following. The perſon, who communicated this anecdote to me, had his information from another perſon; but being himſelf afterwards in company with David Sands, he took occaſion to relate what he had heard, and requeſted to know whether it was true; and the reply he received was a confirmation of the whole.—I am, dear, Sir, your's, &c.

*Belper, Dec. 29th,* 1808. JAMES EVERETT.

Some years ago, David Sands and two others of *the friends*, or people called Quakers, were travelling in the North of England; and as they were paſſing through a village, conſiſting of a few ſcattered houſes, David Sands told his fellow travellers, that it was impreſſed upon his mind to remain in that village to keep a meeting. His companions remonſtrated with him, and endeavoured to point out the impracticability of it; and, in order to prevail upon him to relinquiſh his deſign, they informed him, that the people were much engaged with the harveſt; in conſequence of which, the meeting, if held, muſt be late, and few or none would attend. But D. S. being well acquainted with the operations of the Spirit of God upon the mind, and firm to what he was convinced was his duty, was unmoved by the arguments advanced: he therefore replied, "However late the meeting may be, or however few may attend, I cannot be free in my mind to paſs through this village without calling the people together." On his companions obſerving his firmneſs, they yielded, and directed their courſe towards a ſmall houſe; and when they arrived at the door, they requeſted accommodations for themſelves and their horſes, informing the people at the ſame time, that they would make them a ſuitable recompence for their trouble. The requeſt was immediately complied with, and the reſult of that compliance was a kind reception and an hoſpitable entertainment. When the people of the houſe were apprized of the deſign of their gueſts, they made every neceſſary preparation for the meeting, while D. S. and his companions went and gave notice to the villagers reſpecting it. At the hour appointed, ſeveral attended; and after ſome time had elapſed in ſilence, D. S. aroſe and addreſſed the company. The manner in which he commenced his addreſs, was ſufficient to excite ſurprize and enquiry in every breaſt. He informed his hearers, that it was impreſſed upon his mind, that a perſon among them had the *inſtruments of death* about him, and that the ſame perſon had prepared them for his own deſtruction. After thus pointing out the evil itſelf, he then exhorted the perſon to deſiſt from his awful deſign, and warned him of the fatal conſequences which would moſt aſſuredly follow ſuch an attempt. He alſo informed the people, that, although he did not know the individual perſonally, yet he was as much perſuaded of the truth of what he aſſerted, by his "inward eye," or the eye of his mind, as though he had ſeen the inſtruments with the eyes of his body.

While he was thus enlarging upon the deed, which he was perſuaded the perſon was going to perpetrate, an individual was obſerved to weep, and thoſe around ſuſpected him to be the perſon. D. S. concluded the whole with a ſuitable exhortation to the company at large, and left many under ſerious impreſſions. When the meeting was concluded, the perſon who was obſerved to weep, came up to David Sands, drew a brace of piſtols from his pocket, told him that he had prepared them for his own deſtruction, and that he intended to put an end to his exiſtence that ſame night; but on hearing there would be a meeting of *the friends*, he thought he would attend; and, as he ſuppoſed there would be no perſon to ſpeak, he judged he could ſit and meditate without interruption concerning the beſt means to accompliſh

pliſh his deſign. He alſo informed him, that as ſoon as the inſtruments of death were mentioned, he was ſtruck with terror, and that it was certainly the hand of God for good to his ſoul. He affirmed too, that David Sands muſt have known his deſign by Divine revelation, as he had not communicated it to a ſingle individual.—I have the happineſs to add, that the horrid deed of ſuicide was not only prevented, but the man was convinced of ſin, became ſerious, and Satan was deprived of his expected prey. How can the ſneering patrons of infidelity account for this? Both an *extraordinary influence of the Holy Spirit*, and a *particular Providence* appear viſible; the former, in the circumſtance being revealed to David Sands; and the latter, in ſnatching the poor deluded man from endleſs ruin. And if God, in particular caſes, reveals to his ſervants certain circumſtances at this period, is it a thing incredible, that "holy men of God ſpake as they were moved by the Holy Ghoſt" in earlier times?

## THE GRACE OF GOD MANIFESTED.

*To the Editor.*

Dear Sir,

THE ſubject of the following memoir was a worthy member of our Society, at Harpham, near Driffield. He was for ſeveral years likewiſe their claſs leader, and greatly eſteemed by the Society in that capacity; for he was well qualified for the office, being poſſeſſed of a large meaſure of faith, love, and humility. I pray, that this ſhort account may be made a bleſſing to thoſe who may read it.

I remain your's affectionately,

JOHN OGILVIE.

AFTER a long and ſevere illneſs, which he bore with much Chriſtian patience and reſignation, died Mr. MOSES LOWSON, of *Bruce-Bridge*, in the Bridlington Circuit, February 7th, 1807.

He was born at Wansford, near Driffield, September 3rd, 1761, of poor, but honeſt parents, and this he always remembered, being remarkably kind to the poor, eſpecially his own poor relations; indeed, the love he manifeſted to the poor in general, was ſeldom exceeded. The widow and the fatherleſs found in him a ſincere friend, for he knew by happy experience, that *it is more bleſſed to give than to receive;* and the poor, and his relatives in particular, gave him their bleſſing, while he continued in this vale of tears.

Mr. Lowſon uſed to ſay, that he did not remember the time, when he was deſtitute of the fear of God, and that the Spirit of God ſtrove with him at a very early period. It is about thirteen or fourteen years ſince he fully cloſed in with the overtures of divine mercy, and found redemption in the blood of Chriſt, the forgiveneſs of all his ſins. After his converſion, he was ſtrictly upright in all his dealings among men, carefully doing to others, as he would they ſhould do unto him. He brought up his children in the diſcipline and inſtruction of the Lord, and was particularly ſtrict in reſtraining them, and likewiſe his ſervants from telling lies; and if he found that any of them had

had ſpoken any thing untrue, he took care to reprimand them ſeverely for it. He frequently took them with him to the public worſhip of God, both at the church, and among the Methodiſts, and ſometimes when he ſaw little proſpect of their converſion, he felt a kind of impatience in his heart. But as his natural ſtrength decreaſed, his deſire after the converſion of his children and ſervants increaſed, and particularly of his eldeſt ſon, who lay very near his heart; and it pleaſed God to hear his prayers; for in Auguſt, 1806, while two or three friends were engaged in prayer with his family, the Lord was pleaſed to ſend down his convincing Spirit, and every ſoul preſent was deeply affected, and ſeveral of them began to cry for mercy; and they continued ſupplicating the divine throne till near midnight, when his eldeſt ſon and two of his ſervants obtained redemption in the blood of Chriſt, the forgiveneſs of ſins.

A particular friend of our brother and his family, from whom I have had ſeveral of the following remarks, called the next morning, and found him unſpeakably happy. "The gratitude and thankfulneſs," ſhe obſerves, "which flowed from his heart on this occaſion, cannot eaſily be deſcribed, or even conceived. 'Now,' ſaid he 'I die with comfort, God having begun to hear and anſwer my prayers." And ſome of the ſervants who lived with him at different times will have cauſe for ever to praiſe God for his counſels and prayers.

He was in his own private life truly pious and devoted to God. The ſame pious friend ſays, "In July, 1805, I paid my firſt viſit to my much eſteemed and lately deceaſed friend. I ſoon found, when under his hoſpitable roof, that it might be ſaid of him, *Behold an Iſraelite indeed in whom there is no guile.* His modeſty concealed from ſtrangers more than half his worth." He was poſſeſſed of a large ſhare of humility, and had a very mean opinion of himſelf, which ſometimes led him into diſcouragements. The little flock, over which he had for ſome years been a leader, were dear to him: he felt his inability for that office ſo much, that he was often ready to cry out, "Lord, ſend by whom thou wilt ſend, only ſend not by me." He did, indeed, in honor prefer others before himſelf, and as a proof of this, frequently endeavoured to prevail on any other perſon to meet his claſs, although he was much eſteemed by the members of it, as their leader. He always took a great intereſt in the concerns of the Society; and, if they proſpered, and were in peace, it was a great addition to his happineſs. Indeed, nothing ſo much rejoiced his ſpirit, as the proſperity of Zion, and he felt exquiſitely, when the cauſe of God was likely to ſuffer by the diſorderly walking of any profeſſors. There were ſix brothers of them, who were always remarkable for their attachment and love to each other; and they conſidered the concerns of each other as their own.

When he married the preſent Mrs. Lowſon, (who is left to bewail her loſs) they had each of them children, he three and ſhe two; and though ſhe had five more to him, yet they never had any difference about their children, but lived happy with each other, till the Lord took him away to a better world.

His houſe was conſidered as an inn for Zion's travellers. The miniſters

miniſters of Chriſt and the preachers of his word, were made cordially welcome under his hoſpitable roof; for he highly eſteemed them, and counted it a great privilege to have them with him. It was one of the greateſt pleaſures that he enjoyed upon earth to ſhare in their Chriſtian converſation. Indeed, any ſerious perſon was always welcome to his habitation, and found there a warm reception; and it might be truly ſaid, that he was ready to *weep with thoſe who wept, and to rejoice with thoſe that rejoiced.* The preachers and ſerious friends, who were acquainted with him, in return ſhewed their great attachment to him in the latter part of his life, by their frequently calling to ſee him, and their anxious inquiries after his health; and likewiſe the fervent prayers they addreſſed to God on his account.

His diligence in attending all the means of grace, has ſeldom been equalled; and let who would be the preacher, he was never abſent. Mrs. Hemſley ſays, "I have heard him ſay, when through great indiſpoſition of body, or on account of buſineſs, he could have ſtaid at home with a good conſcience, yet ſo fearful was he of hurting the minds of others, that he cheerfully took up his croſs and attended, although the houſe of God was more than a mile from his own, ſaying, that the Lord always ſtrengthened him and gave him a preſent reward."

It was matter of great lamentation to him, to ſee a growing conformity to the world among the profeſſors of religion; to this he gave no countenance by word or deed, but denied himſelf of every ſuperfluity, not only that he might be an example to others, but alſo might have the more to give to ſuch as ſtood in need: indeed, in this reſpect he let his light ſhine to all, and the moſt profane were conſtrained to ſay, "this is a good man." Mrs. Hemſley ſays further, "I never ſaw any perſon, who appeared to me to live more in the ſpirit of thankfulneſs, frequently breaking forth in the language of David, and that as he went about his lawful buſineſs 'Bleſs the Lord, O my ſoul, and all that is within me bleſs his holy name!' And when he was given to ſee there was a greater ſalvation to be enjoyed by him, he groaned to be delivered from the laſt remains of ſin. I have ſeen him many times, when wreſtling with God for a clean heart, ſhedding tears abundantly; and he was not ſuffered to pray in vain. His prayers were heard, and the work of grace greatly deepened in his ſoul, eſpecially in the two laſt years of his life. I frequently viſited him during that time, and always had reaſon to believe that he was increaſing in faith, and obtaining clearer views of the ſalvation which he panted after, as well as greater power over all his inward enemies."

When I came into the Circuit, he was in a declining ſtate of health. I frequently called to ſee him, and generally found him poſſeſſed of an unſhaken confidence in God. Indeed, from the time that his eldeſt ſon and ſervants were converted, he had little doubt but that God had ſaved him from all ſin. He likewiſe appeared from that time to be ſaved from all anxiety reſpecting temporal things: he continued however to offer up his petitions to God for the eſtabliſhment of his eldeſt ſon and ſervants in grace, hoping that his ſon would be made uſeful in that place, to the church of God, and would be a comfort

to his mother. Mr. Lowſon's attachments, as a huſband, parent, and relation, were very ſtrong; but grace triumphed over nature, and he was enabled to give them all up into the hands of that God, who has promiſed to be a huſband to the widow, and a father to the fatherleſs.

"I have often admired" ſays Mrs. H. "his great deſire to redeem time, when a few of his ſelect friends occaſionally met at his houſe. He could not bear to have it waſted in trifling converſation, but was eager to have it employed in prayer or profitable converſation, ſaying, 'This may be the laſt time that we may ever meet on earth.' He ſuffered much at times, but was never heard to murmur. He had often been keenly tempted to think his life had been uſeleſs, and that he had done nothing for God; but from thoſe temptations and reaſonings, the Lord graciouſly delivered him; and he was enabled to poſſeſs his ſoul in patience; and looked forward, with holy triumph, to his approaching diſſolution. I ſpent part of a Sabbath with him, about a fortnight before his death, and was greatly encouraged by his heavenly converſation and ſweet reſignation to the will of God: although his ſufferings were then very great, his conſtant language was, 'What is it that I ſuffer, to what my Saviour ſuffered for me? and what mercies am I ſurrounded with on every ſide;" and, in the midſt of all often repeated his favorite words: *Bleſs the Lord, O my ſoul, and forget not all his benefits, &c.*"

The laſt time he viſited his claſs, was a ſeaſon to be remembered. He was ſo weak, that it was with difficulty he could get upon his horſe; but not all the intreaties of his friends could prevail with him to decline going, as he appeared to be fully perſuaded it would be the laſt time, and that God would give him ſtrength according to his day. He was much exhauſted before he reached home; but he had given a bleſſed teſtimony to all his claſs, reſpecting the power and comforts of religion; and it was made a ſolemn ſeaſon to them all. He could not be perſuaded to ſit while at prayer, ſaying, that as long as he could bend his knees in prayer before God, he would not yield to the leaſt indulgence. This was the laſt time, however, that he could bear to uſe that poſture.

About a month before his deceaſe, while aſleep, he thought he was dying, and felt all the agony and pangs of death; and imagined his ſpirit was taking its flight, and ſaw himſelf to be ſurrounded with a glorious, ſhining light, feeling inexpreſſible happineſs. His dear partner, hearing him mourn, aſked him what he ſaid, and what was the reaſon that he had mourned and talked as he had done? He then related to her what he had ſeen and felt, and expreſſed his great diſappointment at his return to the world, as he was longing to depart, and to be with Chriſt. But he was ſoon enabled again to ſink into the will of God, and wait with patience till his change ſhould come. Thus he continued, bearing with fortitude his extreme ſufferings, and proving to all who viſited him, the reality of that religion, which he had ſo long profeſſed. He alſo prayed inceſſantly for the proſperity of Zion, and encouraged all who had but lately ſet out to perſevere.

I found it very profitable to converſe and pray with him. Indeed the Lord generally refreſhed the minds of all thoſe who joined with him

him in theſe pious exerciſes. I have ſeldom ſeen, in the courſe of twenty years, a greater pattern of patience, reſignation, and devotedneſs to God than he was, ſtill panting, however, after a greater conformity in all reſpects to the divine will. I believe that his ſpiritual and heavenly converſation was made, more or leſs, a bleſſing to all who viſited him upon his death bed.

Saturday, the 7th of February, his ſtrength was almoſt gone, and he was very ſenſible that his end was approaching. That day, when it was mentioned to him that a friend, with whom he had been very intimate, would come on the Sunday to ſee him, he replied, "I ſhall not ſee them: I ſhall be gone before to-morrow." A little time before his ſpirit took its flight, three of his moſt intimate friends came to ſee him. He was perfectly ſenſible and knew them, but could ſay little, ſave that he was heard, by thoſe who ſtood near him, to plead with God to bleſs them. When they took their leave of him he earneſtly looked after them, ſaying, "God bleſs them;" "God bleſs them." He continued praying to God and giving up all into his hands, till about half paſt ſeven in the evening, when his happy ſpirit took its flight into the manſions of eternal felicity.

Mr. Slack, my worthy colleague, who lodged at his houſe, at the deſire of his relations, preached his funeral ſermon, at Harpham, to a crowded congregation, from theſe words, "Let me die the death of the righteous, and let my laſt end be like his." I believe that it was made a ſolemn and profitable opportunity to many who attended upon that occaſion. The Lord grant that all thoſe who heard that ſermon and were acquainted with our worthy brother may have their laſt end like unto his! Amen and Amen!

JOHN OGILVIE.

## A SHORT ACCOUNT OF THE EXPERIENCE AND DEATH OF JOHN SHAW.

*To the Editor.*

Dear Sir,

AT the requeſt of many who were witneſſes to the uniform piety of the ſubject of this Memoir, I ſend you a ſhort account of his Experience and Death. If you judge it worthy to occupy a page or two in your uſeful and widely extended Publication, its inſertion will pleaſe many of your readers,

BARNSLEY, May 14, 1807.

And much oblige your's affectionately,
L. KERSHAW.

JOHN SHAW was born in the neighbourhood of Wakefield, in the Weſt Riding of Yorkſhire, about the year 1746: where he reſided till he was twenty years of age. Afterwards he removed to Skelmanthorp; and continued there till his death. From a child the fear of God was before his eyes, ſo far as to reſtrain him from running

ning with the multitude to do evil; but his views of religion were very erroneous; for an exemption from groſs crimes, and a conſtant attendance upon the miniſtry of the word of God, were all that appeared to him to be neceſſary to qualify him for the inheritance of the ſaints in light. As his conduct was governed by theſe views, he concluded he was righteous, and cried, "Peace, peace," when God had not ſpoken peace: nevertheleſs, in this ſtate of mind he manifeſted a deſire to know the way of God more perfectly; this led him to read the Word of God, and other religious books, which were calculated to inſtruct him in the way of ſalvation. He did not read long before the Spirit of Truth removed the darkneſs from his underſtanding. The light with which the Lord favoured him was attended with the loſs of all hope of eternal life grounded upon the principles he had before embraced. He ſaw that he was poor, and blind, and naked; that his ſoul had been the habitation of Satan, and his life, the fruit of a ſpirit which is enmity againſt God. Perſons, whoſe general conduct has been ſingularly moral, do not uſually experience that depth of godly ſorrow which more profligate characters, when awakened, commonly feel. Our deceaſed friend was an exception to this general rule: for the deep and affecting view he had of guilt, and the depravity of his nature; brought him to feel the import of thoſe words, "A man may ſuſtain his infirmities," viz. thoſe of his body, "but a wounded ſpirit who can bear?" The ſenſe he had of guilt made him ready to conclude that *mercy* could not pardon ſuch a *ſinner* as he was. He however continued to pray "Pardon mine iniquity for it is great." How long he groaned under the weight of his guilt is not certain, but from the teſtimony of thoſe, with whom he was cloſely united from his firſt acquaintance with religion it is very probable, it was not many days. As he daily conſulted the Word of God, he was ſoon brought to ſee the foundation of all his hope to be laid in the death of Chriſt. In the croſs of Chriſt he ſaw the loving kindneſs of God to man: by faith he laid hold on the promiſes of the Goſpel, and experienced their accompliſhment in the removal of all guilt and fear from his mind. The Lord proclaimed himſelf the God of Love; and his ſoul gazed on the Saviour with aſtoniſhment and wonder.

The regularity of the life of our deceaſed friend; united with a conſtant attendance upon the miniſtry of the word before his converſion, led to a degree of friendſhip with the Miniſter of the pariſh in which he reſided: and, the Sunday after the Lord had healed his wounded ſpirit, he went with an intention to reveal to him the merciful deliverance he had experienced. This perſon, though a moral character, was a ſtranger to the knowledge of ſalvation; for, in a diſcourſe which he then delivered, from John iii, 8. "The wind bloweth, &c." he poſitively affirmed that there were no ſuch bleſſings to be enjoyed as "the knowledge of ſalvation by the remiſſion of ſin, and the witneſs of the Spirit;" and that thoſe who profeſs to have any ſuch attainments, are only weak, ignorant people, who take ſuppoſition for fact. This aſſertion from a man, whom the de-

ceafed had thought fo highly of, led to the moft painful temptations. Every reafon the Minifter had advanced againft the poffibility of knowing on earth our fins to be forgiven, bore upon his mind with all its weight, and he began to doubt both the reality of the work on his own mind, and the poffibility of the thing itfelf; and for a fhort time he was as unhappy as ever. But he did not continue long in this ftate of mind. For by his difclofing the caufe of his diftrefs to a member of the Methodift Society, who happily experienced a fenfe of the remiffion of fins, and could rejoice in God his Saviour: the fnare was broken, and his foul was again filled with joy unfpeakable. From this time he regularly attended the miniftry of the Methodifts, whofe word he found to be the favour of life. The profit he experienced from the preaching of the word, led him to unite with the people of God, as a member of their fociety. His knowledge and grace greatly increafed, and he adorned the doctrine of God his Saviour. His uniform devotednefs to God, united with a confiderable degree of knowledge, qualified him to be ufeful to thofe with whom he met in Clafs. He was foon called to act in the capacity of a leader, and deeply felt the importance of the charge; knowing that, under God, he was intrufted, in fome fenfe, with the prefent and eternal welfare of the people committed to his care. The falvation of all, with whom he had any connection, he earneftly defired, and daily prayed for: his ardent foul was deeply engaged with God for the fuccefs of the word; and when he had reafon to believe the minds of any were made fenfible of their want of mercy, every neceffary advice was given, joined with the moft affectionate caution. And by his prayers and exhortations he was the happy inftrument of bringing many fouls to God. The joy he had on thefe occafions, is only known to thofe who are fenfible of the importance of faving fouls from death, and hiding a multitude of fins.

The fituation and circumftances of this good man, during his pilgrimage through life, were connected with many and painful exercifes. His family was large, his calling not lucrative, and, in fome inftances, they hardly had food convenient for them. Perhaps very few have fo many domeftic trials as he had, but he bore them with a fpirit which evinced entire refignation to God. The difficulties he had to pafs through were rarely the fubject of his converfation. If they were mentioned at all, it was in fuch a manner as was calculated to inftruct and benefit the people.

All the doctrines taught by the Methodifts he cordially believed. To be faved from all fin, and to dwell in the conftant enjoyment of that perfect love which caffeth out fear, he faw, was his duty, and embraced as his privilege: and for many years gave evidence of enjoying Perfection's height, the depth of humble love. Whatever had the moft diftant tendency to deftroy the peace and harmony of the church of God, gave him great concern; and particularly every thing which affected that part of the church with which he was united. Many things which were inimical to the intereft of religion occurred in that part of the country where he refided, but the propriety of his conduct frequently prevented their baneful influence.

From my first acquaintance with that body of people, with whom I have the happiness to be united, the station of a leader hath always appeared to me a very important one. Genuine piety, knowledge, zeal, faithfulness, and caution, appear to me to be indispensably necessary to render any person really useful in that capacity. In our deceased friend, these qualifications were happily united, and many have witnessed the benefit of their union. Every institution that had for its object the good of his fellow creatures, had all the support his limited circumstances could give. Some years ago, a Sunday School was established at Denby Dyke, in which about four hundred children are taught to read and write. Our deceased brother saw, with gratitude to God, the blessed effects of that institution, and from its first commencement, laboured with indefatigable zeal to promote the good of the children, and his prayers and instructions will long live in their remembrance.

His last affliction was short, but during its continuance, his mind was kept in perfect peace: when asked the state of his soul, he replied, "All is well." A little before his departure, he desired the members of the class to meet in the room where he lay, that he might have an opportunity of giving them his last advice; but his tongue refused to disclose the wishes of his heart; yet his looks and his tears spoke with resistless energy: soon after the people had left the room, his happy spirit burst the shackles of mortality, and escaped to the mount of God. Thus ended the life of our friend and brother, after adorning the doctrine of his Saviour thirty-five years. The testimony he has left upon the minds of all those who knew him is, that he hath left a suffering Church below, for a reigning Church above. May my last end be like his!

L. KERSHAW.

## MISCELLANEOUS.

### TO THE EDITOR OF THE METHODIST MAGAZINE.

AMONG a variety of instances of conversion that has come under my observation, permit me to mention the following.

MR. TYE, of the barracks at Woolwich, who died lately, had been in many a bloody battle, and seen many of his acquaintance fall by his side; but, notwithstanding, continued an enemy to God, and the way of holiness. Having, as a Clothier, accumulated considerable property at Woolwich, it was customary with him to have his men working on Sunday; though they had been idle the greater part of the week. Mrs. Tye, whom he married in America, soon after the battle of Bunker's-Hill, and whose maiden name was Evans, having been all along piously inclined, was grieved at his conduct; but could never prevail upon him to go to any place of worship;

worſhip; his uſual reply being, "Bleſs me, can't you let me alone? What do I care for your places of worſhip? No body hinders you from going."

Having, for ſeveral years, had a pew in the Rev. Mr. Blythe's Meeting, where numbers of the Officers and others of the Artillery, generally attend. Mrs. Tye got her huſband one day to promiſe to accompany her thither; and managed matters ſo, that he kept his promiſe. The conſequence was, that, from that day forward, he became pious and exemplary; nor, ever after, would permit his men to work on Sunday. He afterwards became an elder of the Church; looked up to Mr. Blythe as his ſpiritual father; and, being fond of Church muſic, encouraged it, and prayer-meetings in his houſe. Before his death he gave unequivocal ſigns of his being a child of God. Though ſhe had no children to him, he bleſſed the day he firſt ſaw his wife; and, with his dying breath, thanked her that ſhe had perſevered ſo long in adviſing him to attend to the concerns of his ſoul. His laſt words were, "Farewell, my dear Jane. Jeſus is all my deſire. I am going to a happier country. Do not weep. We ſhall ſoon meet again, to part no more."

I am, Sir, &c.

LONDON, OCT. 1, 1808. JAMES HALL.

TO THE EDITOR OF THE METHODIST MAGAZINE.

Dear Sir, BURY, JAN. 4, 1809.

IF the following brief Account of LOVE FEASTS be worth inſertion in your valuable Publication, it perhaps may not be unacceptable to ſome of your Readers.

I am, ſincerely your's in the Goſpel,

JAMES TOWNLEY.

## AGAPÆ, OR LOVE-FEASTS.

AGAPÆ, or LOVE-FEASTS, were of apoſtolical inſtitution. They are mentioned by Jude, in his epiſtle, ver. 12. who, when writing againſt the conduct of certain men of baſe characters, remarks, "Theſe are ſpots (εν ταις αγαπαις υμων) in your love-feaſts." It is probable too, that the true reading of 2 Peter, ch. ii. ver. 13, is "Sporting themſelves" (εν αγαπαις, not απαταις,) "in their love-feaſts," a reading ſupported by the Alexandrian MS. *both* Syriac Verſions, the Arabic and Vulgate Verſions, &c.

The *occaſion*, or *origin* of them, was the chriſtian principle of brotherly affection and charity. Chryſoſtom (*) ſays, "From this law and cuſtom" (of the firſt Chriſtians having all things in common) "aroſe another admirable cuſtom in the Churches: For, when all the faithful met together, and heard the ſermon and prayers, and

(*) Chryſ. Hom. 21.—See Bingham's "Origines Sacræ." Vol. vi. p. 843.

received

received the communion, they did not immediately return home upon the breaking up of the aſſembly, but the rich and wealthy brought meat and food from their own houſes, and called the poor, and made a common table, a common dinner, a common banquet in the Church. And ſo from this fellowſhip in eating, and the reverence of the place, they were all ſtrictly united in charity one with another, (*) and much pleaſure and profit aroſe thence to them all: For the poor were comforted, and the rich reaped the fruits of their benevolence, both from thoſe whom they fed, and from God." Auguſtin (Contra Fauſtum. Manich. lib. xx. cap. xx.) ſays, "We do not borrow our love-feaſts from the ſacrifices of the Gentiles, but we obſerve the ſacrifice of mercy, of which God has ſaid, 'I will have mercy and not ſacrifice;' for our love-feaſts feed the poor, with fruits or fleſh." Theophylact alſo remarks, "The rich brought the food, and invited and fed the poor." (†)

A notable teſtimony has been offered to the general charity of the ancient Chriſtians, and to their benevolence at their love-feaſts, by Julian, the Apoſtate, who thus writes to Arſacius, a Gentile Pontiff, to excite the prieſts of the gods to liberality; "That *Helleniſm* (‡) does not yet ſucceed as we wiſh is owing to its profeſſors. The gifts of the gods are indeed great and ſplendid, and far ſuperior to all our hopes—but, why ſhould we be ſatisfied with this, and not rather attend to the means, by which this *impiety*" (ſo he terms Chriſtianity) "has increaſed, namely, *humanity to ſtrangers*, *care in burying the dead*, and *pretended ſanctity of life*.——Erect hoſpitals in every city, that ſtrangers may partake our benevolence; and not only thoſe of our own religion, but, if they are indigent, others alſo. ——When none of the Jews beg, and the *impious Galileans*" (Chriſtians) "relieve both *their* poor and *ours*, it is ſhameful that ours ſhould be deſtitute of our aſſiſtance.——Accuſtom them (Gentiles) to acts of benevolence, and inform them, that this was, of old, the regal office. For Homer puts theſe words into the mouth of Eumœus:

> ——It never was our guiſe
> To ſlight the poor, or ought humane deſpiſe;
> For Jove unfolds our hoſpitable door,
> 'Tis Jove that ſends the ſtranger and the poor.
> (Odyss. xiv. 56.)

Let us not ſuffer *others* to emulate our good actions, while we ourſelves are diſgraced by ſloth." (§)

(*) Juſtell on XI Can. of Gangara, obſerves, "Agapæ Chriſtianorum, &c." "The love-feaſts of the Chriſtians, differed but little from the ſacred feaſts of the Romans, called *Chariſtia*, at which relatives and friends compoſed their differences." See Sueceri Theſaurus ſub voce Αγαπη. See alſo Beauſobre "Hiſtoire du Manicheiſme. Tom. 2. p. 635.

(†) See Hallett's Notes on Several Texts of Scripture. Vol. 3. p. 251.

(‡) Name given to Heatheniſm.

(§) "Epiſtles of Julian." Epiſt. 49.

In

In another writing, addreſſed likewiſe to a Pontiff, he has theſe words: "The impious Galileans having obſerved that our prieſts neglected the poor, ſet about relieving them. And as they who deſign to kidnap children, in order to ſell them, allure them by giving them *cakes*; ſo theſe have thrown the true worſhippers into Atheiſm" (the name he gives Chriſtianity) "by firſt winning them over with *charity*, hoſpitality, and the ſervices of tables: (*) for they have many names for theſe kind of works, which they practice in abundance." (†)

The beſt account of the *manner* in which the ancient Agapæ were conducted, is that given by Tertullian, in his Apology, compoſed in the ſecond century. "Our ſupper, which you accuſe of luxury, ſhews its reaſon in its very name, for it is called Αγαπη, that is *love*. Whatever charge we are at, it is gain, to be at expence upon the account of piety. For we therewith relieve and refreſh the poor. There is nothing vile or immodeſt committed in it. For we do not ſit down before we have firſt offered up prayer to God. We eat only to ſatisfy hunger, and drink only ſo much as becomes modeſt perſons. We fill ourſelves in ſuch manner, as that we remember ſtill, that we are to worſhip God by night. We diſcourſe, as in the preſence of God, knowing that he hears us. Then, after water to waſh our hands, and lights brought in, every one is moved to ſing ſome hymn to God, either out of Scripture, or, as he is able, of his own compoſing, and by this we judge, whether he has obſerved the rules of temperance in drinking. Prayer again concludes our feaſt; and thence we depart, not to fight and quarrel; not to run about and abuſe all we meet; not to give up ourſelves to laſcivious paſtime; but to purſue the ſame care of modeſty and chaſtity, as men that have fed at a ſupper of philoſophy and diſcipline, rather than a corporeal feaſt." (‡) Ignatius, in his Epiſtle to the Church of Smyrna, affords us the additional information, "That it was not lawful to baptize, or celebrate the love-feaſts, without the Biſhop, or Miniſter." (Epiſt. ad. Smyr. § 7. p. 37.)——Lucian, the Epicurean, has alſo a paſſage which ſeems to refer to theſe Agapæ. He tells us, that when Peregrinus, a Chriſtian, was in priſon, "You might have ſeen, early in the morning, old women, ſome widows, and orphans, waiting at the priſon. Their preſidents bribed the guards, and lodged in the priſon with him. Afterward (i. e. in the evening)

(*) "In Julian's Greek, the words are, Αγαπης και ξενοδοχης και διακονιας τραπεζων. By the firſt of theſe Julian means, as I apprehend, the Agapæ, or love-feaſts, mentioned by St. Jude. Epiſt. v. 12. By the ſecond he means, that hoſpitable reception, which the firſt preachers of the Goſpel met with from their converts. Luke xix. 6. Acts xvii. 7. in both which places the word which we tranſlate *receive*, is ξενοδιχομαι in the Greek. By the third expreſſion is undoubtedly meant, the daily adminiſtration, or relief of the poor, mentioned Acts vi. 2." (Saliſbury's Notes on "Bullet's Hiſt. of the Eſtabliſhment of Chriſtianity." p. 282.)

(†) "Fragment of a Diſcourſe of Julian," in Bullett's Hiſt, p. 87.

(‡) Tertullian's Apology, Chap. 39. in Bingham's "Origines Sacræ." Vol. 6. p. 846.

evening) various *suppers*, (i. e. suppers consisting of various dishes, and various kinds of meat, brought thither by various persons of the company) were brought in, and they held their sacred conversations (ιερoι λογoι), or their sacred discourses were delivered." (*)

At first, these religious meetings were held in the Church; but on account of certain improprieties of conduct in those who assembled, the Council of Laodicea, about the middle of the fourth century, ordained, "That the love-feasts should not be held in worshipping assemblies, or Churches; and that Christians should not eat in the house of God." (†) And in the end of the fourth century, the Third Council of Carthage, commanded, "That no Bishops, or Clergymen should feast in the Church, unless travellers, who, in case of necessity, may take some refreshment there. And that the people also should be restrained from such feasts as much as possible." (‡) But neither these Canons, nor a later one of Africa, in the beginning of the 5th century, entirely abolished love-feasts, nor even banished them wholly fromthe Churches; for the Council of Auserne, in the beginning of the seventh century, decreed, that, "It is not lawful to make feasts in the Church." (§) But after they were banished from the Churches, they continued to be held in private houses for some centuries, as may be conjectured, at least, from the Summaries of the Canons, by Photius in the ninth, and Arsenius in the thirteenth centuries. And, although these feasts gradually ceased to be celebrated in the Romish and Greek Churches, they appear to have been continued among the Syrian Christians, on the Coast of Malabar, as appears, from the Rev. Claudius Buchanan's "Memoir on the Expediency of an Ecclesiastical Establishment for British India." See our Number for August 1807.

I am inclined also to think, from the same calumnies being vented against the Waldenses and Albigenses in the twelfth and thirteenth century, as anciently against the Primitive Christians, (‖) that the Agapæ, or Love-Feasts, were celebrated by them in the Vallies of Piedmont. (¶)

In modern times, the Moravians and Methodists, are the only Christians in the West, who, so far as I know, have adopted the primitive custom of holding the Agapæ. The Moravians, in the "Constitution" laid before the Theological Order, at Wirtembergy in the year 1733; say, "For the further stirring up the gift which is in us, sometimes we have *public*, sometimes *private* love-feasts, at which we take a moderate refreshment, with gladness and singleness of heart; and the voice of praise and thanksgiving." At these assemblies, their general refreshment is tea; and the accounts

(*) De morte Peregrini. Tom. ii. p. 566. Amstel. 1687. in Hallet's Notes, Vol. iii. p. 245.

(†) Can. 28. (‡) Can. 30. (§) Concilii Antisiodorens. Can. 9.

(‖) Compare Allix's "Reflections on the Churches of Piedmont;" Chap. 26. with the Apologies of Minucius Felix, Tertullian, &c."

(¶) As it is well known, that the Bohemian Brethren had their rise from the Waldenses, and the Moravians from the Bohemian Brethren, might not the Agapæ be thus transmitted to the modern times?

of

of the ſucceſs of their Miſſionaries in various parts of the world, are then read, &c.

Love-Feaſts are alſo enumerated by the Methodiſts amongſt thoſe ſocial meetings, which are peculiarly calculated to produce zeal and piety, mutual affection, and active liberality. Their refreſhment is bread and water. A collection for the poor of the Society, as an eſſential requiſite of a love-feaſt, is then made. The aſſembly is commenced and concluded with ſinging and prayer; and the intermediate time is chiefly occupied in the relation of Chriſtian experience.

## OBITUARY.

JANUARY 12, 1808, died Mrs. Mary Ward, of Liverpool, aged 84. Prior to her joining the Methodiſts, ſhe was charitable and conſcientious in all her dealings, a ſtrict obſerver of the Lord's-Day, and a conſtant attendant at Church, even on the week days, and never omitting the Lord's Supper, when adminiſtered. In this regular way ſhe lived for years, and was frequently heard to ſay, that ſhe was not afraid to die at any moment, truſting, it ſeems, for acceptance with God, to the merit of her own works.

About the year 1792, her ſight beginning to fail, ſhe found reading by candle light very painful to her, and Pitt-Street Chapel being near, ſhe thought (to uſe her own expreſſion) ſhe would "go and hear how the Methodiſts explained the Scriptures," being ſincerely deſirous not to err in the momentous concerns of her ſalvation. She was ſoon convinced that her own righteouſneſs was in God's ſight but as filthy rags, and that without an intereſt in the merits of our Lord Jeſus, ſhe would, notwithſtanding her uniform and regular life, be condemned with the Phariſees.

With theſe views ſhe began ſincerely to ſeek the Lord; who ſeeing the ſincerity of her heart drew her with the cords of his love, by degrees enlightening her mind, until He enabled her to believe with her heart unto righteouſneſs. And now the love of God being ſhed abroad in her heart, her benevolence to the poor and needy was much increaſed, and ſhe became liberal, according to her power, to all the ſons and daughters of affliction that came within her knowledge, and eſpecially to thoſe of the houſehold of faith.

In the month of March, 1800, ſhe entirely loſt her ſight, which loſs ſhe felt very ſeverely, as it deprived her of the poſſibility of going about to do good: ſhe therefore reſolved to undergo the operation of couching, which, painful as it was, ſhe bore with exemplary fortitude. But the operation failing of ſucceſs, ſhe had to carry this heavy croſs to the day of her death. This, at times, weighed down her ſpirits, but believing the Lord would make the trial work for her good, ſhe was reſigned, and, in general, cheerful, particularly when amongſt thoſe ſhe deemed the moſt excellent

excellent of the earth. Of late, her hearing alſo failed her, which was an additional trial, and at times, a cauſe of dejection.

On Monday morning, Dec. 14, ſhe came down and took her breakfaſt as uſual, but before the table cloth was removed, had a paralytic ſtroke, which affected one ſide, and altered her ſpeech a little. Before noon ſhe appeared to be in a meaſure recovered, but in the afternoon was attacked by a ſecond, which was more violent than the firſt, and entirely deprived her of the uſe of her left ſide, and was attended with other ſymptoms of an approaching diſſolution. God, however, ſaw fit to ſpare her ſome time longer in this vale of tears, and her ſpeech was fully reſtored, and her intellects apparently brightened by the ſhock. From this time, prayer and praiſe became the ſole employment of her waking hours. The world and the concerns of it, were entirely kept from her view, which circumſtance is the more extraordinary, as in her health ſhe often deplored before the Lord, and acknowledged to thoſe with whom ſhe took counſel, that an undue anxiety and carefulneſs about worldly affairs was her beſetting ſin. It was her regular cuſtom to retire every two hours for prayer, in which employment ſhe might be held up as a pattern to all, as ſhe never ſuffered little things to hinder her, but at the ſtated time, as ſoon as the clock ſtruck, ſhe immediately aroſe to wait upon the Lord, and in ſo doing found a preſent reward. From the morning ſhe was thus taken, it may be truly ſaid, "Jeſus all the day long, was her joy and her ſong," her love to, and her confidence in *whom*, ſhe expreſſed in the moſt devout and rapturous language. And in the midſt of the moſt excruciating pain (which aroſe from a mortification having taken place in her leg) not a murmuring word was ever heard to eſcape her lips; but ſhe was wont to lie pleading with the Lord for hours together, to pity her weakneſs, and lay no more upon her than He would enable her to bear. She was uncommonly thankful to all around her for their attention, and frequently ſaid, "The Lord is good to me, He does not ſuffer me to lack any thing that is needful, I have all things and abound." For two days previous to her departure ſhe ſpoke very little, for nature ſeemed nearly exhauſted. Her daughter aſked if ſhe was happy, and if Jeſus was ſtill with her? To which queſtions ſhe replied in the affirmative. Some hours after this, ſhe ſaid, "I love, I love.—" On being aſked whom ſhe loved, ſhe ſaid, with all her ſtrength, "my God." From this time ſhe grew weaker continually, until the ſprings of life ſtood ſtill, when ſhe breathed her ſoul into the hands of her gracious Redeemer. I preached her funeral ſermon, from 1 Theſſ. iv. 17, 18. "So ſhall we be ever with the Lord; wherefore comfort ye one another with theſe words."

WILLIAM MYLES

Liverpool,
Jan. 26, 1808.

EARLY in 1808, died Mr. John Hope, of Liverpool, aged 73. He was the ſon of John and Ellen Hope, of Millington, in

in the parish of Rosthern, Cheshire, and was born the 3d of February 1735. From his infancy he was dutiful and obedient, as a son, and never addicted to any of those vices into which many fall. As a *brother* he was always attentive to the best interests of his father's other children. As a *husband*, he was most affectionate, and lived in the greatest union and peace with his wife for 22 years, which she particularly noticed a little time before her death, observing that she had never received an angry word, or an unkind look from him. As a *father*, he was most indulgent and kind to his children, but always endeavoured to reprove and restrain them from every thing which he judged to be evil. As a *friend*, he was steady and faithful; and ready to help the cause of God and the indigent, whenever he saw it needful so to do, being of a charitable and bountiful disposition.

From his earliest youth he had always the fear of God before his eyes, was a strict observer of the Lord's Day, and particularly careful not to speak evil of any one; often, by way of reproof, to such as he observed to give into habits of this kind, quoting the well known caution,

"What faults you see abroad, take care to shun,
And look at home, how much is to be done."

With regard to his experience in divine things he was always very diffident in speaking of it, and in his last illness mentioned that he had never dared to assume any thing to himself which he was not sure that he possessed. When a friend was conversing with him about the peace of God, it appeared from his words that he had that peace which passeth all understanding. Mr. Emmett, (who was his leader,) visited him on Sunday the 13th, when he informed Mr. Hope that he saw a material alteration in him from the time he had last seen him, and that there was every reason to believe the pins of his tabernacle were unloosed. Mr. H. although he had not before given the least intimation that he apprehended his dissolution was near; yet heard this declaration of his leader with great composure. Mr. E. then asked him, whether he believed Christ would save him? He answered, "I firmly believe he will." When a friend, who visited him, spoke to him on the goodness of God, and said, You have been often employed in erecting great buildings, and have always been anxious to lay a good foundation: Christ is a rock and foundation that never fails. To this he replied, "The Lord is my strength, and my portion for ever;" which words he repeated to his sister the same evening: and added,

"None is like Jeshurun's God,
So great, so strong, so high."

She said, You now find the fulfilment of his promise, "That he will never leave nor forsake those that trust in him." To which he answered, "He never will, he never will." The day before he died, to one who asked, If all was peace within, he answered, "Yes:" after which he spoke but little.

During the whole of his illness, he never uttered a murmuring or complaining word, nor any ex-

preſſion of a worldly nature, having given up the world and all its concerns, from the very commencement of his affliction.

To the above, Mr. Myles adds, "Mr. Hope was a very reſpectable architect. The draughts of ſeveral large churches and other extenſive buildings were drawn by him. The very laſt thing he did, was to draw the plan of a chapel for us, to be built at Aintry. He ſaid, when he gave it to one of the truſtees, that it was with difficulty he had finiſhed it. He had been acquainted with the Methodiſts for many years, and well knew Meſſrs. Weſley, Whitefield and Grimſhaw, although he had not been a member of the Society for more than the twelve laſt years of his life. During that period he was very conſtant in the uſe of all the means of grace, both public and private. Steadineſs, gravity, ſincerity, and uprightneſs were the leading traits of his character.

As a public man he was much eſteemed. His word was regarded, and his judgment ſubmitted to, in moſt matters relative to building public edifices. On the occaſion of his death, I addreſſed a large auditory in the words of David; "Mark the perfect man, and behold the upright, for the end of that man is peace."

WILLIAM MYLES.

Liverpool, April 4, 1808.

## MISSIONARY INTELLIGENCE.

### *IRELAND.*

From Mr. Wm. Hamilton to the Miſſionary Committee.

Aughrim, Nov. 8, 1808.

Dearly beloved in the Lord,

SINCE the laſt Dublin Conference, I have been prevented from travelling till about five weeks ago, with what the doctor called a gouty Rheumatiſm. I have been long threatened with ſomething of this kind, but on my way to my appointment with my family in July, it came on me with ſuch ſeverity that I was obliged to take my bed in Ballina, and lie there for ſix weeks, unable to turn myſelf, and was brought ſo low that I ſeemed to be dying. I had both a phyſician and apothecary to attend me, but they were of little ſervice: patience and prayer were my beſt helps.

About the beginning of October I got a little better, and the weather being fine, I ventured to attempt the reſt of my Journey, and got hither by ſlow degrees, with much difficulty and pain. My dear brother Ouſeley, (who can never be idle) was in the country long before, and had taken a lodging for me in this Town.

Here we have fixed our families for the year, as there is a ſociety here, and friendly neighbourhood.

It is a moſt uncultivated country with regard to religion, Popery being prevalent every where, and the Scriptures very little known. I never ſaw the Prieſts ſo enraged as they are this year; the other day, in the market of Eyrecourt, one of them came into the crowd, as we were preaching on horſeback, and with his whip in his hand, began to ſtrike and beat all before him; bidding them go away, but I heard many of them ſay, they would not go. Mr. Ouſeley, who was then ſpeaking, deſired him to let the poor people alone, and if he had any thing to ſay, to come and ſpeak to him. He had nothing to ſay but bad words, declaring he would curſe them all the next day, which was Sunday. So the next day, after coming

coming from the church, we flood up about the fame place, and notwithftanding all the threatening of their holy father, we had many of them to hear. After a little he came up the ftreet himfelf, with a crowd after him, I fuppofe to fee what he would do; but he thought it beft to do nothing but look difpleafed; and pafs by. I am furprifed to obferve fo many of them difpofed to hear the truth in fpite of all the oppofition they have.

In Galway, we had many to hear in different parts of the town, late and early, both in the ftreets and in the Court-houfe, for the Mayor gave us liberty to preach in any part of the town except the exchange; fo no one fpoke an unkind word to us all the time, and we ftaid there five days. The Papifts here were very civil to us, and treated us kindly, even at their houfes, and had much converfation with us about points of doctrine. And as we came and read fome of their own books, they liked us the better. Many of them willingly receive the new Teftament from us, and feem glad to obtain it. In the old town of Athenry, we called out at the market Crofs that we had Teftaments for the Catholics, at 6½d. and they bought all we had. I wifh we had a large quantity of them to fcatter among the poor people as we go. We have formed no new focieties in this country yet; but we ftall foon have formed a circuit, and then we intend to divide ourfelves and attend the places regularly. We have added fome to the old focieties in feveral places which we have vifited. Two catholics have joined the fociety in this town fince we came to it.

We have been labouring in the county of Galway thefe few weeks paft, and are fetting out to the county of Clare. My pains continue very fevere, efpecially in my feet and arms, but I am ftruggling on with all the courage I have, hoping ftill to be better. I have not heard from any of the other Miffionaries in the kingdom, fince July, fave my brother John Hamilton, ftationed near Coleraine: he fays they are likely to have a good year in that part. The travelling preachers through the kingdom, have made, or are making Collections for the Miffionary Fund, and fome of them, (I hear), have got largely for it, fo that I hope there will be no diminution in the number of Miffionaries; for I am fure there never was a better mode adopted in Ireland for the inftruction of the poor people who were perifhing for lack of knowledge. I wifh fome of you were with us, in the fairs and markets, to fee how delighted the people are to hear the truth in their own language. But as you cannot be with us, you will oblige us by writing to us, and giving us fuch advice as you fee needful.

WILLIAM HAMILTON.

From Meffrs. G. Onfeley and W. Hamilton, to the Rev. Dr. Coke.

Aughrim, Jan. 5, 1809.

Rev. and dear Sir,

OUR lines have not fallen to us this year in pleafant places. We have to travel through a land covered with grofs darknefs, and the fhadow of death. A land of cruel habitations, at leaft, in fome parts of it. So that it is a mercy we are alive, and not fwallowed up of murderers. The firft Circuit we took, all was calm, and the people heard us every where with

with great delight, especially as they all understand Irish well; but when the priests found that we came again, and were likely to continue to come, and that the people were in general well satisfied, they took the alarm, and the consequences have been unpleasant. At Enniskimond, a village in the County of Clare, though the people received us at first with a degree not only of strong affection, but even of enthusiasm, yet when we were there last, some came forward to insist we should not preach there, and had it not been for some soldiers of the North Cork Militia we should have desisted. The next morning when we preached again in the street, the stones began to fly, and some blood was shed: but thanks be to God, we did not get so much as one blow, and afterwards the soldiers conducted us safe out of the place. No protestants, except two or three, live there.

When we came from thence to the County of Galway to a little town called Portumna, while we were preaching quietly to a very attentive company in the street, a priest came forward with his party and attacked us. It was well for us that the frost had bound up the stones. Yet they threw turf, and had not the German soldiers interposed, I do not know where the business would have ended. No doubt we would have lost our lives: the officer upon hearing from one of his sergeants, that it was the priest's doings, said, "The priest then shall not have his will," and ordered a party to stand by us, till we preached to the multitude, which we did to the great mortification of the priest and his associates. The soldiers then guarded us out of the town; thanks be to our God for thus raising us up friends. We received no other damage at this time than a contusion which I got near my temple. We went on about a mile and a half, towards Eyrecourt, when suddenly we were surrounded and attacked by a part of the mob that came by some short way. They took our books and my hat, which they knocked off my head. Again however we escaped. I got only two blows, which made the parts struck black. Brother Hamilton received no bodily injury. We reached Eyrecourt, about 7 miles onward, in time to preach in the market; and there I got another hat, and then we proceeded about ten miles homewards to our families, rejoicing that the Lord had so protected us. In a few days we received information that a magistrate had got both our books and my hat, which were afterwards conveyed to us. We also learned that after we had left Portumna, when a great mob was following us, intelligence of it was brought to the barrack by some friend, and instantly the trumpet sounded to arms, an officer mounted his horse and the men turned out, which when the mob perceived they fled in different directions. But we cannot go thither again till the magistrates, (who are friendly), shall find out and chastise the rioters, which we understand they mean to do. We were also in terror of our lives in another place, the day before. And indeed surely had not the Lord been on our side, we should have been destroyed. We have need of the prayers of all our friends. Yet, notwithstanding all these and other disagreeable things that we meet with in a land dark, superstitious, and thinly inhabited by Protestants,

tants, it was a great mercy to the country that we were ſent hither. We have now a Circuit nearly formed which requires between two and three hundred miles riding every month, and we hope, before one year is ended, if our lives be ſpared, we ſhall ſee many ſons and daughters raiſed up even out of theſe dead ſtones.

We have got ſome tracts from the book-room, which we are now endeavouring to diſtribute among the people, and alſo ſome teſtaments from Mr. Averell. The carriage however on our long journeys is rather trouble-ſome. But we are of opinion, if a few pounds worth of ſuch tracts, as we find appropriate, were judiciouſly diſperſed through this benighted country, it would be of more ſervice than can be well eſtimated. We are, Rev. and dear Sir, your affectionate Sons in the Goſpel,

G. OUSELEY, W. HAMILTON.

From JAMES BULPIT, Miſſionary to the Rev. Dr. CLARKE.

*Prince Edward's Iſland, Nov. 4, 1809.*

Rev. & dear Sir,

I BLESS God there is a pleaſing proſpect of the ſucceſs of the goſpel, and of the eſtabliſhment of his cauſe in the greater part of this iſland. I have been ſtriving to form a plan, if poſſible, to ſupport the preaching, ſo as not to be a burden to the Committee: and although I have been twenty pounds out of my pocket laſt year, I hope the worſt is paſt; for the people ſeem to ſee the neceſſity of endeavouring to ſupport the Preachers themſelves.

Will you be ſo kind, dear Sir, as to uſe your influence to get me ſome books to give the poor people here. I have ſometimes been ſtanding before a congregation of an hundred and fifty people in order to preach to them, and when I have aſked for a Bible out of which to read the text, not a Bible could be obtained. This may appear very ſtrange, but it is eaſily accounted for. The greateſt part of the people are loyaliſts, who were ſtript of all their property by the Americans. And I believe there are many here who have not had a Bible in their hands nor heard the goſpel for twenty-five years. The people have found it extremely difficult to get even food and raiment. Therefore, if you can help them to a few Bibles and other books, I think it will be for the glory of God. I am, &c. J. BULPIT.

From the Miſſionaries in Newfoundland to the Rev. Dr. COKE; dated, Carbonear, December 17, 1808.

Rev. & dear Sir,

WE have an opportunity ſooner than we expected of informing you of our affairs in theſe parts. We arrived in Harbour Grace, in Newfoundland, on the 23d of November, after a paſſage of twenty-four days, leaving England the 30th of October. We had a ſpeedy paſſage, although a part of it was exceedingly dangerous.

On the Saturday of the firſt week we had a moſt dreadful ſtorm. The Captain ſhewed us much kindneſs, and did many things in order to render our paſſage agreeable. We had prayers on board every evening, when the weather or ſea-ſickneſs would permit. Alſo Meſſrs. Ellis and Mc. Dowell preached twice on board, for we had only two fine ſabbaths during our voyage. You know that we were obliged to remain in England much longer than we expected; a veſſel, ſuch as appeared proper, not ſailing from thence ſo ſoon as we wiſhed. If we had known we ſhould have been detained ſo long, I believe we

should have gone to London and taken our passage in that vessel of which we had information. But if we had, oh! where should we have been to-day? Buried in the great deep.

On our arrival in this country, the friends received us gladly. Brother Ellis and M'Dowell have preached in many places; and have been generally approved of. We hope the next account from hence will afford you more satisfaction than any heretofore.

We remain, your's, &c.

J. J. Rhinington, W. Ellis, S. M'Dowell.

## POETRY.

*To the Editor.*

Very dear Sir,

Finding Mr. Treffry's piece on "My Jesus" giving general satisfaction, it occurred to me, that a few lines, written in the same metre, on The Spirit, might be acceptable. I have therefore presumed to compose the following, which, if you think proper, you are at liberty to insert in the Magazine.

### ON THE SPIRIT.

Who gave me inward light to see
My great innate depravity,
With all my sin and misery?
The Spirit.

Who filled my heart with sore distress
And made me willingly confess
My numerous crimes and helplessness?
The Spirit.

Who bid each darling lust depart
And pierc'd my soul with poignant smart
And poured contrition in my heart?
The Spirit.

Who whisper'd, "Look on yonder tree!
Behold the incarnate Mystery!
See how he bleeds! and dies for thee?"
The Spirit.

Who struck me with the tragic sight,
And then o'erwhelm'd me with delight,
To see hell vanquish'd in the fight?
The Spirit.

Who bid me rise and upward move
To see my Advocate above,
Pleading his merits and his love?
The Spirit.

Who turn'd my midnight into day
Driving each doubt and fear away,
And still reflects a cheering ray?
The Spirit.

Who now administers his grace,
Presenting Jesu's smiling face
To me a worm of Adam's race?
The Spirit.

And who shall guide me through the vale,
When health, and strength, and heart shall fail,
And over all my foes prevail?
Who shall enable me to see,
Death conquer'd; my last enemy,
And wave the palm of victory?
The Spirit.

Who shall inspire my rapture'd tongue
To sing the sacred endless song,
With heaven's innumerable throng?
The Spirit.

SAMUEL WOOLMER.

Isle of Portland, July 2, 1803.

*To the Editor of the Methodist Magazine.*

Having lately put my hand upon an old St. Christopher Gazette, I found in the Poet's Corner the following Lines on the Death of one of our Missionaries, Mr. Debell. If you approve of them, their insertion in the Magazine will probably gratify many of his Cornish friends. He was a man of few words in conversation, grave in deportment, fearless in the cause of his Master, fervent in private and public devotion, an active, zealous, and successful Preacher of the Gospel. He died of the yellow fever in January 1803, greatly lamented.

J. BROWNELL.

### AN ELEGY WRITTEN ON THE DEATH OF MR. PHILIP DEBELL.

"Whatever farce the boastful hero plays,
Virtue alone has majesty in Death,
And greater still the more the Tyrant frowns."
Young.

AWAKE my Muse, inspire the mournful lay,
While sacred sorrow swells thy trembling soul.
The lov'd Debell, from earth is called away
And speeds triumphant to the heav'nly goal.

Calm were his passions as the summer's eve,
Yet fixt in Virtue's cause, he boldly stood,
Proclaim'd the faith, and taught us to believe
Life's greatest pleasure, lies in doing good.

Short was his illness, but his pain severe,
Stern Death advanc'd, "Now sting-less like a friend,
Sweet consolation banish'd every fear,
Smiling he view'd his swift approaching end.

"Farewell vain world" (he cried) "I'm going home,"
As dire convulsions seized his dying frame;
Strong faith stood pointing at a life to come,
With hope and love attendant in her train.

Farewell, dear youth, may thy example lead,
Our wayward souls to seek for joys on high;
Where angel-hosts present the victor's meed,
"And shout thee welcome to thy native sky."

THE

# METHODIST MAGAZINE,

## *FOR JUNE*, 1809.

### BIOGRAPHY.

### MEMOIR OF MR. EVANS, MISSIONARY TO THE WEST INDIES.

*(Concluded from page* 187.)

AFTER having ſpent ſeveral days in Cork in a very comfortable way, on the 10th, we put things in order for ſailing, and on Sunday, the 13th, at four in the afternoon, left the Cove, and that without Mr. Bradnock, who was not come on board, the cauſe of which we could not conjecture. May God make all things work for good both to us and him! For one whole week I was prevented by ſickneſs, from writing, or doing any thing elſe of importance; but on the 20th, I was much better, and had the privilege of reading prayers and preaching in the cabin. On Thurſday, 17th, we had had a ſtrong gale of wind, and the ſea had been very rough, and had run very high; and, on the 21ſt, we had a ſecond, and the wind continuing all day, I was ſtrongly tempted to complain, and to wiſh I had not left my native land, eſpecially as my wife was very ill: Alas! how ſoon do our hearts fail us in the time of trouble! What need we have of being kept by the mighty power of God, that we fall not into ſin at ſuch ſeaſons! On the morning of the 23rd, we were favoured with fine weather; my health and ſtrength begun to return faſt, and it was my ſincere and earneſt deſire to be the Lord's altogether. The next day I wrote as follows: Once more I with pleaſure ſit down to write concerning God's dealings with us; and ſurely they are dealings of mercy and love! We have had a pleaſant night, and this morning we have a fine breeze, and the preſence of God with us, which makes every thing elſe carry a better appearance. He makes us thankful! I have been much refreſhed in reading the account which Mr. Weſley gives of the Moravians in his firſt journal.

and made his word a bleſſing to the congregation. I find that no kind of preaching is ſo calculated to profit the people in general, as ſetting Chriſt forth in all his characters and ſufferings before ſinners, and preſſing them to come to him for ſalvation juſt as they are. 12th. I preached in the evening, and it was a refreſhing time to many; ſome were ſo deeply affected, as to cry out bitterly for the diſquietude of their ſouls: thank God it is ſtill my deſire to ſpend and be ſpent in God's cauſe; but I feel much for the people, who I ſee have many temptations and obſtacles in the way of their ſalvation. 20th. Laſt Thurſday evening I preached at Palmetta Point, and the next morning went forward to Old Road, where the work of God ſeems to revive. I hope it will mightily prevail. Saturday evening and Sunday morning I met the claſſes, and then returned to Palmetta point, to preach in the forenoon, and from thence to Baſſeterre to preach in the evening. I found the Lord preſent, and am thankful that he ſo wonderfully ſupports me in the great labours I have to go through. Monday night I had to preach at Baſſeterre again, and had the happineſs of ſeeing a large and attentive congregation: the Maſter of Aſſemblies was preſent, while I exhorted them to "Behold the Lamb of God that taketh away the ſins of the world." I have this morning to be thankful that I feel a ſenſe of God's favour, and long to be his more fully than I have been heretofore.

23rd. I have to-day preached at Baſſeterre, where I have had to preach much of late, and have had many fears leſt I could not be profitable to the people; but God is better to me than my fears, for the people ſeem to wiſh to have me ſtill more among them. On Sunday morning, 25th, I had to read the rules of the Society, and to exclude publicly twenty-five perſons: this was a painful duty to me; we are adding, however, ſome, and I pray God to increaſe the number of the Society more and more, and to fill the hearts of all with his love. 29th. My deſire is ſtill to improve and to feel my ſoul all taken up with God. May he help me to watch and pray, and to live to him in all things. April 9th. Yeſterday I was favoured with the preſence of God in the means of grace, and his Spirit helped my infirmities; but I ſee great cauſe for humiliation for my beſt performances are full of imperfections. I truſt the work of God is carried on in the hearts of his people. Laſt night, at the meeting of the bands, many ſpoke freely of the Lord's dealings with their ſouls; and it greatly encouraged me, to find them ſo much alive to God. 14th. This week I have had much work, having acted in a public capacity twelve different times, met ſix claſſes, the bands once, and the children twice. I believe I have received ſpiritual profit by being ſo employed, and hope my health has not been hurt thereby. 18th. Sunday laſt was a good day to my ſoul: the Lord aſſiſted me in preaching his word, and I truſt it did not fall to the ground. The people attend

the chapel well, and the greater part ſeem to be attentive to the word delivered. 24th. I find it is the lot of God's people, ſome times, to ſuffer with Chriſt as well as rejoice with him. May the Lord ſupport my ſoul in every trying hour, and keep me from ever turning to the right hand or the left, that I may glorify him in all things, which is the principal wiſh of my ſoul.

May 17. I have been prevented from noting any particulars of my experience for near a month paſt, partly through being from home, and partly through the hurry which removing from Baſſeterre to Old Road occaſioned. But amidſt all, I can ſay that it has been the chief deſire of my heart to be the Lord's entirely. My mind occaſionally has been ſomewhat diſcouraged, but God has been with me, ſupporting me in all my trials, and enabling me to look to him who is able to ſave to the uttermoſt. I now want more work to do, having to preach only four times a week, and thoſe to one congregation. I truſt God will ſhortly open ſome other doors, as I know nothing is too hard for him. May he revive his work in the midſt of the years!

June 16. Going to Baſſeterre in a ſmall boat, we had a great fall of rain, ſo that we were all as wet as though we had waded through the water. Returning back again in the evening we had another heavy ſhower; but, thanks be to God, we got ſafe to land. Sunday, June 24th, was a good day to my ſoul. At the Love-Feaſt we had much of the preſence of God: the people ſpoke freely, and we found it difficult to part. God grant it may be the beginning of good days.

July 3. I preached at Old Road: it was a time of refreſhing from the preſence of the Lord. My ſoul had been much bowed down in the former part of the day. But, during divine ſervice, it was raiſed above my troubles. I hope to ſee the work of God revive here. When ſhall it be in that meaſure my ſoul longs for? Sunday the 15th. I rode from Sandy-Point to Deep-Bay, was expoſed to much rain and very wet; and having no clothes to ſhift myſelf when I got thither, had reaſon to fear I ſhould take a bad cold. But I believe the Lord preſerved me from harm: bleſſed be his holy Name!

September 2. We had the ordinance of the Lord's-Supper; and I found it a refreſhing time. Afterwards I had to baptiſe almoſt fifty perſons, more than half of whom were advanced above the years of childhood, and two of them very old men. I have cauſe to believe that many of them were earneſtly ſeeking to be baptized with the Holy Ghoſt. 5th. Two days ago, in the afternoon, the wind began to blow very hard, and has continued to do ſo ever ſince. It has now got round from the North towards the South, and the ſea riſes mountains high and beats againſt the ſhore with ſuch an awful noiſe, that it ſeems as though it were

going to overwhelm and deſtroy all before it. During the night, it waſhed away a great deal of land, and ſome ſmall buildings; and now it daſhes againſt the rocks in ſuch a manner as to fly up into the air, while the wind carries the water up the mountains like ſhowers of rain. Such a change of things I never ſaw before. The trees, which two days ago were quite green, and all other things of that kind, which appeared in a flouriſhing ſtate, are now beaten to pieces and blaſted in ſuch a manner as though it were a change from ſummer to winter. My ſoul feels for thoſe that are upon the watery deep. What cauſe have I to be thankful to the Lord for preſerving me and mine by ſea and land.

December 10. I preached at Baſſeterre in the evening, and the Lord was preſent in a very remarkable manner. Three perſons were very much affected under the word, and cried out aloud for mercy. One of the perſons was taken home, and we kneeled down and prayed for more than half an hour with the others. 12th. This morning I had an opportunity of converſing with one of thoſe that were diſtreſſed on Monday night, a young girl, and found that ſhe profeſſes to have obtained peace and comfort that night, and now to have no fear of death, but ſuch proſpects of heaven, as make her wiſh to depart and be with Chriſt.

Auguſt 17, 1805. I have abundant cauſe to bleſs God for his mercy to me, in ſparing my life, and raiſing me up from the chambers of death. I have cauſe to praiſe him alſo, for giving me a ſenſe of his favour, and the affections of his people. We live in peace and love, and I am ſtill bleſſed with his preſence and help. But I have great cauſe to be humbled that I make ſo little progreſs in the Divine life, and that I am of ſo little uſe in the world. My heart longs to ſee ſouls brought to God, and I hope he is ſaving ſome. Still, however, there are but few that fear him in compariſon of the multitude of the ungodly, and his word ſeems to have comparatively little effect. My ſoul is often weighed down becauſe of theſe things. May God remove the cauſe! If it is in me, may he ſhew it me, and give me power to put it away, and lay aſide every hindrance to my holineſs or uſefulneſs! I ſee I have need of Divine help in all that I do, in reading his word, in preparing for public exerciſes and in preaching. I feel myſelf as weak and ignorant as a young child. I am ready to conclude that it is impoſſible for me to do any good, and that I ſhould be better out of the world. My heart is ready to ſay, perhaps I ſtand in the way of ſome other that would be more uſeful. If ſo, I would rather die a thouſand deaths than live for no good purpoſe. My Lord! look upon me in mercy, and make me a bleſſing to my fellow-creatures, or take me out of the world and let me not live to ſo poor purpoſe if it be thy bleſſed will.

Sunday, Dec. 29. I went on board the Packet early in the morning, expecting to ſail in the former part of the day, but did

not

not leave the Baſſeterre road till ſeven o'clock in the evening. We arrived at Tortola about twelve o'clock the next day. I have many mercies to be thankful for, that I have received from God and his people, in that happy iſland, St. Kitt's. I ſaw every mark of friendſhip in that dear people to the very laſt. I was received kindly by Mr. Brownell and family in Tortola. O how many obligations doth God lay me under to ſerve him. May the Lord help me to be faithful." Theſe were the laſt words which my dear huſband wrote in his Journal. The conſtant labour he had in Tortola prevented him, I ſuppoſe, from continuing it.

*(To be concluded in our next.)*

## ACCOUNT OF MRS. LOWE, AND OF THE WORK OF GOD IN CHESTER AND THE NEIGHBOURHOOD.

*(Continued from page 191.)*

MRS. BENNET's reſidence being near the place which the Society had dedicated to the worſhip of God in Cheſter, ſhe and her daughter embraced every opportunity of being preſent at the miniſtry of the word. After conſiderable deliberation, and from a full conviction of the duty and privilege of cloſe religious fellowſhip, with a people, whoſe doctrines they believed, and whoſe conduct they reſpected, in the year 1755, they joined the Society. Miſs Bennet was then only in the 12th year of her age. Their attention to all the means of grace, was characteriſtic of the zeal which diſtinguiſhed the firſt Methodiſts. Always preſent at the public preaching, claſs-meetings, and thoſe little aſſemblies called prayer-meetings, they enjoyed all the promiſed bleſſings of waiting upon God, and the encouraging conſolations of the communion of ſaints. It was then the practice among the Methodiſts, which is locally and occaſionally continued to this day, to attend either preaching or meetings for prayer, every morning at 5 o'clock. Such a practice is in diſcordance with fleſh and blood; and the delicacy of feeling, can only be ſuperſeded by the ſuperior motives of ſpiritual advantage and the intereſts of eternity. However oppoſite to the view of even good men, theſe ſervants of the Lord took up their daily croſs, and at that ſolemn hour in the morning, were ſeldom abſent from the morning meetings, for preaching and prayer.

At the time Mrs. Bennett and her daughter joined the Society, the Preachers whoſe miniſtry they attended, and who taught man's total apoſtacy from God; that he is dead in treſpaſſes and ſins; under the curſe of the law; and, in conſequence, liable, if not brought to repentance, to be eternally baniſhed into a place of torment which knows no end, were every where ſpoken againſt, as falſe Prophets and deceivers of the people. And what was ſtill more ſtrange and new in the opinion of the multitude, theſe Teachers

"proclaimed pardon to penitent ſinners, thro', or by believing in the Lord Jeſus Chriſt with the heart unto righteouſneſs; and teſtified it was the privilege of believers to know that they were in Chriſt Jeſus, and that there was no condemnation to them, and to find by experience that the love of God was ſhed abroad in their hearts by the Holy Ghoſt given unto them." It was under theſe awakening and conſoling truths, that Mrs. Bennett and her daughter were deeply convinced of ſin, and of their deſert of condemnation and wrath, and were encouraged to ſeek in the appointed methods of mercy, that ſalvation, the want of which they ſo ſincerely deplored. Mrs. Bennett ſoon afterwards obtained a divine aſſurance of her intereſt in the Lord Jeſus, and I have to detail the reſult of her daughter's enquiries after the ſame evangelical bleſſing.

At the time Miſs Bennet joined the Society, ſhe declined her intimacy with thoſe of her young aſſociates, who, ſhe thought, were not ſeriouſly diſpoſed; "and her delight was now with them that feared God, and could ſhew her the way to eſcape that miſery which awaits every unconverted ſinner, and obtain the knowledge of ſalvation, by the remiſſion of ſins: for which ſhe ceaſed not continually to pray." It was at the early age of 13, ſhe found thoſe evidences of perſonal ſalvation, which ſhe continued to retain in the decline of life, when her phyſical ſtrength was impaired and her approach to eternity certain.

One day, when ſhe was pouring out her ſoul in fervent prayer for pardoning mercy, it pleaſed the God of mercy, to apply theſe comfortable words of Scripture with divine power to her heart, "thy ſins which are many are all forgiven." Inſtantly that fear of future miſery which ſhe had ſo painfully felt, was removed, and her ſoul was filled with the love of God. She was that moment made conſcious of a preſent pardon, which was accompanied with joy unſpeakable, and a peace paſſing the mere comprehenſion of unenlightened men. Her language then was, "Praiſe the Lord, O my ſoul, who hath forgiven all my ſins, who hath redeemed my ſoul from deſtruction, and hath crowned me with loving kindneſs and tender mercy." She then ſung,

> "Oh may thy love inſpire my tongue,
> Salvation ſhall be all my ſong;
> And all my pow'rs ſhall join to bleſs,
> The Lord my ſtrength and righteouſneſs."

Soon after Methodiſm was eſtabliſhed in Cheſter, perſecution raiſed its horrid front; and many ſighed to act over again the tragedies of Smithfield. The ſeed of the ſerpent in every age, has attempted to cruſh the ſeed of the woman. The place which the Methodiſts occupied for their religious ſervice, was injured, and the perſons of individuals inſulted by rude and ſavage men; ſo

that

that it was at the peril of their lives the congregation assembled together. Even men of education and polished manners have prohibited their relations and dependants with threats of displeasure and dismissal, if ever they presumed to hear men, whom they ranked among the vilest incendaries of Society. But what is this but disguised persecution? Law and opportunity are only wanting to carry the principle upon which this antichristian conduct is founded, to its utmost excess; which is to teach men their duty, by the mild and gentle logic of fire and faggot!

It is not possible here to enter into a detailed history of the persecutions the Methodists suffered in Chester, on the first appearance of their Society. But one circumstance is worthy of recollection, as it may deter future opposers of the work of God. Many of those who were the most active in their enmities and insults were removed by violent deaths, and others bore the marks of the retaliation of the Divine Providence. One of the Preachers at that time was Mr. J. S. He had lost an arm in the service of his country. One day while he was preaching, a woman came up to him, bending her arm, to imitate the defective member, and waving her body to represent the action of an amputated arm. At that time she was pregnant, and this public mark of ridicule and contempt, was followed by an awful proof that God still governs the world and protects his church. Not long after, she was delivered of a female child, which had but one arm, and a short stump, exactly resembling that of Mr. S. This female lived to woman's estate, and was well known in the city.

It is to be regretted that the Father of Miss Bennett, although a man of amiable manners, carried his opposition to his daughter to an unwarrantable degree. He had endeavoured to persuade her that her opinions were erroneous, and that the men she heard were deceivers. Her own experience was a sufficient refutation of the objection respecting error, and the heavenly graces she enjoyed, were her best preparations to suffer. He then resorted to reproaches, and misrepresentations of the ministers and people with whom she was connected; but time and experience corrected his mistakes, which were the consequence of that general ignorance which then prevailed in all ranks of life.

He accused her of undutifulness, and said, "You will go mad, and be a disgrace to all my family, by going to such a set of designing men, whose only intentions are to get money under the cloak of religion;" and then by promises of rewards, attempted to alienate her from those whom he called false Prophets. Promises and threats were equally ineffectual, and she replied with firmness, "I have a soul to be saved, and I dare not promise." He then resorted to corporal correction, and declared he would remove her from the city, and take her to a place where, as he said, "these runagate false Prophets will not come."

It

It is a remarkable fact, that many of the causes of the success of Methodism, were intended for its suppression; and the hand of God appears pre-eminent in controling the purposes of men for the promotion of his work, and the extension of his spiritual dominions. This was the case with Mr. Bennet. He carried his declarations into execution, and was the unintentional means of introducing the word of God into a part of the country, where, for many years, the very sound of Gospel truth had not been heard.

In the year 1756, Miss Bennet's father removed to Neston, a town about eleven miles from Chester, expecting that this would entirely prevent her and her pious mother, from hearing the Methodist Preachers any more. But God's thoughts are not as ours. Such was the ardent desire of Miss Bennet, for the word of life, that, forgetting the natural fears and delicacy of her sex, she frequently travelled from Neston to Chester, to attend the public ministry of the word, at 5 o'clock in the morning. This is so extraordinary an occurrence, that if it were not supported by evidence sufficient to satisfy incredulity itself, such an unparalleled instance of zeal and exertion in the concerns of her soul, would be undeserving of credit. But there was then a comparative famine of the word in the land. They who were seeking the salvation of their souls, and hungered after the bread of life, were not soon appalled with difficulties; but underwent the greatest human privations, to secure the blessings of divine ordinances, and the benefit of gospel instruction: careless indifference is rather the character of modern, than of the original Methodists. Not long after Mrs. Bennet and her daughter had removed to Neston, altho' in the face of the strongest opposition, they procured a small cottage at Leighton, about a mile from Neston, where they began a religious meeting, and as soon as possible, the assistance of the Methodist ministers was sought, and secured.

That venerable and respectable servant of the cause of God Mr. Robert Roberts, had just commenced his public labours as a Local Preacher in Chester and the neighbourhood. He was invited, and his consent soon obtained to preach at Leighton. As soon as it was known that one of "these strange sort of Preachers" was coming, the country was alarmed; and some of the baser sort meditated resistance. Avowed animosity and persecution are in alliance; and it is only fear, the want of opportunity, or the controling Providence of God, which restrain such men from carrying their purposes to the most fatal extremities. Many attended to hear Mr. Roberts preach; and the Lord was glorified by this first attempt to introduce the doctrines of salvation, in that dark and irreligious region. A few of those who had attended for the purpose of opposition, had arranged a plan to prevent for the future any more Preachers disturbing the sinful quietude of their

their neighbourhood. They had determined to throw Miſs Bennet, and that pious and godly man Mr. Roberts, into a brook which they had to paſs on their return from Leighton to Neſton.

To carry into effect their intentions, theſe champions of wickedneſs, or, as honeſt John Bunyan would have called them, "limbs of Satan," waited for their return. Mr. Roberts eſcaped their rage. Miſs Bennet alone was the ſufferer. One of the mob, a ſailor, ſeized her with violence, and threw her into the water: there ſhe would have periſhed, had it not been for the friendly interpoſition of a humane individual, who drew her out of the water, and preſerved her life. The ſailor eſcaped human proſecution, but fell into the hands of God. In a voyage from London to Cheſter, he found a watery grave; and we are not certain that it was not an act of retaliative juſtice, for "vengeance is mine, and I will repay it ſaith the Lord." The violent oppoſition which the friends of Methodiſm met with from the partiſans of error, prejudice and ſin in Neſton, did not prevent its ſucceſsful eſtabliſhment. A foundation was laid for the goſpel, a ſociety raiſed, a chapel erected; and to this day, neither the ſpirit of party, the rancour of enemies, nor the united powers of earth and hell, have been able to prevail againſt them.

In 1760, Miſs Bennet was married to Mr. George Lowe of Cheſter. She again returned to her favourite reſidence at Martin's Aſh, and to aſſemble for religious worſhip with thoſe among whom ſhe had firſt heard the ſaving doctrines of the Redeemer. Here ſhe continued with her huſband, Mr. Geo. Lowe, for at leaſt ſeven years; and during that period, her houſe was the place of reſort of thoſe chriſtian friends who had, with her, ſtood unmoved by the fiery ordeal and rage of remorſeleſs perſecutors. It was there ſhe received and entertained with primitive hoſpitality, the Rev. Mr. John Weſley, and thoſe miniſters who acted in union with him; and ſuch was the eaſe of acceſs and the warm reception which all thoſe met with who were the real or pretended friends of the Lord Jeſus Chriſt, that her houſe was very appropriately called, the "Pilgrim's Inn."

It is well known to thoſe who are acquainted with an itinerant life, that even in its moſt improved ſtate, it requires a great ſhare of conſtitutional vigour, to ſuſtain the hardſhips and toil of a conſtant change of reſidence, and almoſt inceſſant preaching. Every year, many of thoſe who had no conception of the trying nature of ſuch a ſucceſſion of public preaching and traveiling, have been conſtrained to retire from the work of God, from the mere phyſical incapacity of continuing their labours as itinerants. If this is the caſe now, and it is an indiſputable fact, how much more injurious to health, muſt have been thoſe extended circuits which the firſt Methodiſt Preachers had to ſupply. It is certainly to the eternal honour of pious individuals, that they have ſupplied

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the wants of, and sometimes received into their houses, those invalid worthies, whose health had been impaired, and whose infirmities had been contracted in the service of God. This was the case with Mrs. Lowe. She was a nursing mother to several who were, for a time, rendered incapable of pursuing their heavenly calling; and in her house they found both the solace of christian attention and sympathetic relief in debility and pain. If a cup of cold water given in the name of a disciple, cannot pass unnoticed by the eye of him who at one glance embraces the universe of being; it cannot be doubted, that christian benevolence will meet its adequate reward in that predicted day, when the Judge of All will say, "Ye did it unto me."

Settled in life, she had soon the usual calls of attention and solicitude for the interest of a rising family. Her children were constrained, from early infancy, to a regular attendance on religious ordinances; and her abilities and authority were equally exerted as long as they were efficient, for their moral improvement and religious instruction.

Universal success in the spiritual education of children, seldom meets the flattering expectation of parental persuasion. Her's was of that mixed complexion, which, it is to be lamented, is the too common lot of them who have the highest regard for the eternal security and happiness of their offspring. However, experience affords some corrective to despair; as many who have given no promise of piety during the lives of their parents, have afterwards become the most distinguished saints of the Most High; and the seeds of culture, though latent, have ripened into reward. As this is a pleasing fact, may none be discouraged by present disappointment; but by tears and prayers continue to commend the souls of their children to Him, in whom the fatherless find mercy! With some of her family she saw the fruits of her labour; and I speak from personal knowledge, that one of her sons, a reputable tradesman in Chester, was equally her comfort in life, and consolation in death.

On the death of Mrs. Lowe, I had to report the painful event of her departure to one of her children in the neighbourhood of Leeds. He seemed to have a presentiment of the occasion of my visit; for as soon as he saw me, bursting into tears, he said, "My mother is dead: I have lost my best friend!" and with much emotion, deplored his want of filial piety, and regard to her pious instructions and christian example.

From the time of her marriage with Mr. Lowe, to the commencement of her last affliction, she lived a member of the Methodist Society, and in that communion died. She walked with the Lord's children in obedience to all his commands; and she enjoyed union and fellowship with the Father and the Son. Her conduct was so regular, that malevolence has found no ground on

which to attack her character; and her profeſſed enjoyment of the inward conſolations of the Redeemer's grace, could not be diſputed upon the ground of the laxity of her morals, or indecorous behaviour; and I may add, that after fifty-two years walk, under the notice of a world which has not always done juſtice to the characters of the wife and good, her Chriſtian reputation remains unblemiſhed.

The nature of man muſt decline, and ſink into the grave, our laſt, certain reſidence:

"But the religious actions of the juſt,
Smell ſweet in death, and bloſſom in the duſt."

It was in the year 1800, that the firſt ſymptoms of a decay in her health appeared, which continued, by imperceptible degrees, to undermine the fabric of clay, until her ſpirit returned to God. Then like ſome of the children of God in the decline of life, and amidſt the ſufferings of affliction, her ſpirits were depreſſed with gloom, by the influence of powerful temptation. The enemy was permitted to aſſault her with doubts, and extreme anxiety. During theſe mental conflicts, ſhe frequently ſaid, "O that I could always believe, but I cannot." It is almoſt incredible, but the experience of many give ſanction to the truth, that ſome of thoſe who have enjoyed much holy union with the Lord through life, have endured the ſevereſt inward ſtruggles on the approach of death. Is it from the more comprehenſive views they have of the omnipotence and holineſs of God; the purity of the divine law, and the imperfections of their holieſt worſhip? Or does it ariſe from the force of temptation acting upon an enfeebled ſubject? Perhaps it is not always within the limits of our confined apprehenſions, to diſcover an adequate cauſe, which will ſufficiently account for ſo painful an effect. This ſingular variety in the feelings of the ſame individual, was found in Mrs. Lowe towards the cloſe of her life; and there were ſeaſons, when ſhe was ready to conclude, that God would finally caſt her off! It was then ſhe would repeat, with ſuch intereſt and feeling, theſe well known lines,

"It's a point I long to know,
Oft it cauſes anxious thought;
Do I love the Lord or no?
Am I his, or am I not." &c.

For the laſt ſeven years of her life, her attendance upon the public means of grace was interrupted by an increaſing indiſpoſition. But this ſeclusion, was not altogether unimproved. Her time was principally occupied in reading the Scriptures. From early attachment, ſhe venerated the Prayer-Book of the Eſta-

bliſhed Church; and, following the example of ſome of the moſt exalted men, for literature and heavenly mindedneſs, ſhe read every day the morning and evening pſalms, the collect, and epiſtle and goſpel, for the day. She took great delight in reading the Methodiſt Magazine. The lives of pious men, the letters on miſſions, and the experience of many of thoſe ſaints, who are now at reſt with God, whoſe lives were as holy, as their end was happy, afforded her a rich entertainment of information and encouragement. But there were moments, when this ſource of comfort aided the violence of temptation: when, in the invaluable records of the Magazine, ſhe read of ſo many, whoſe faith was free from doubt, and whoſe evidence of God's favour was without a cloud, ſhe was too much diſpoſed to contraſt her experience with their enjoyments, and to draw concluſions ſubverſive of her preſent happineſs, and future proſpects. Upon theſe occaſions, ſhe would exclaim, "I am nothing, and what ſhall I do when death comes?"

But after all the ſolicitude of Mrs. Lowe, reſpecting the iſſue of her religious purſuits, God honoured her dying bed, as he had done her infant piety. In the laſt days of her illneſs, the dark veil of her ſoul was rent, and, with the moſt vigorous and indiſputable confidence, ſhe triumphed over herſelf, and the gloom of her departed fears. God was with her; and that ſoul, which, like aſpin leaves, every wind of temptation could ruffle, became ſtrong in the Lord, and in the confidence of that final promiſe to his people, "It is your Father's good pleaſure to give you the kingdom!" One circumſtance, which brought with it the full day of her former experience, was, what will excite the ſneer of cold morality, and the contempt of anti-chriſtian philoſophy; but what is defended by revelation, invites examination, and defies refutation.

In the inſpired writings, men are often ſaid to be taught by dreams of the night. This was the caſe with Mrs. Lowe. In a repreſentation to her mind, when aſleep, ſhe thought ſhe ſaw the bodily preſence of the Lord Jeſus: he called to her in the ſweeteſt tone of voice, and ſaid "Look at my hands, my feet, my ſide. This I bore to ſecure this crown for thee;" at the ſame time, holding a reſplendent crown in his right hand. The pleaſing feelings, which ſhe had in her dream, did not depart with the return of the exerciſe of reaſon; and, to her dying moments, ſhe conſidered, that it was the deſign of Providence, by this repreſentation to her mind, mercifully to ſatisfy, and remove all the doubts of her ſoul. In the ſubſequent parts of her affliction, in alluſion to this event, ſhe ſometimes cried out, "I ſee the crown waiting for me! I ſee the crown waiting for me"

Mr. Thomas Preſton, viſited her the day before ſhe died, and, on his enquiring reſpecting her divine confidence, ſhe replied,

"Jeſus.

"Jesus is precious:" Soon after he withdrew, she changed for eternity, and lost the power of speech; but, with hands lifted up, indicative of the near completion of her Christian hope, and the approaching felicity of final salvation, through the Blood of the Lamb, she continued, till five o'clock the next morning, Wednesday, June 10th, 1807, when she passed into the joy of her Lord, in the 64th year of her age.

——————"Where thou art gone,
"*Adieus* and *farewells* are a sound unknown.
"May we but meet thee, on that peaceful shore,
"The parting sound shall pass thy lips no more."

JOHN GAULTER.

## DIVINITY.

### SERMON ON COLOSSIANS I. 18.

[*Concluded from Page* 197.]

12. TO the observations already made respecting the *pre-eminence* of Christ, as plainly revealed in the Scripture, might be added others which relate more directly to his mediatorial character. He has the pre-eminence above all created intelligences, in being the image and representative of his Father to men; and also, in respect to the mysterious constitution of his person, as God-Man, and to the discharge of his several offices of Prophet, Priest, and King, through all the generations of time, and the future more glorious ages of the church, till the consummation of all things. He is "Alpha and Omega, the First and the Last, the Beginning and the Ending." The same may be said of his union with the Church, and the continual communication to it, of all the saving benefits purchased with his blood: Of the recapitulation of all things in him, both in heaven and on earth; and, finally, of the restitution of all things which God hath spoken by the mouth of all his holy prophets, since the world began. In all these respects, he stands pre-eminent, and to him, therefore, should be paid pre-eminent regards by all creatures, agreeably to the great design of his humiliation and subsequent exaltation, as described by the Apostle: "That at the name of Jesus, the name above every name, every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father."—Philip. ii. 10, 11.

2. I come now to enquire of my dear hearers, whether the Lord Jesus has indeed the pre-eminence in you? that is, in your esteem, choice, and practical endeavours to honour and serve him?

In your *eſteem:* What think ye of Chriſt? What account do you make of him? Is he the faireſt among ten thouſand, and altogether lovely in your eyes? Have you diſcovered ſuch tranſcendent dignity and infinite worth in him, as excite you to dwell in frequent meditation on his incomparable beauties, earneſtly to deſire communion with him, to make frequent mention of his name before others, and to recommend him to their higheſt and moſt ſolicitous regards? Yes, my brethren, he is worth ten thouſand of us; and there is every thing in him to render him a proper object for the faith and dependance of loſt ſinners. I am ſenſible, my dear hearers, what an early and powerful prepoſſeſſion the world and its vanities have gained in your eſteem: but if you are endowed with reaſon, in order to deliberate and compare objects together, are you acting a reaſonable part, when you affect trifles light as air, and fleeting as ſmoke, above the higheſt good, the ſweeteſt love, the greateſt beauty? for ſuch, indeed, is the Saviour of ſinners, beloved of the Father, adored by angels, and eſteemed by all the excellent of the earth above gold and ſilver, or even diamonds and emeralds, as the wonderful Perſonage, in whom are hid all the treaſures of wiſdom and knowledge, and in whom dwelleth all fulneſs to enlighten, to conſole, to enrich, to enoble, and to beatify for ever. Why then overlook him with faithleſs eyes? Can you diſprove all that the holy Scriptures report concerning him? Or, at that awful criſis, when all other friends and comforts ſhall fail; when the ſhallow brooks of worldly joys are dried up; and the ſhadows of mortality are receding from your ſight, will he appear to you as indifferent, and as unworthy of your attention, as he does at this hour? Or, rather, will he not be recognized as the only friend that can ſupport your ſinking ſpirits and dying hopes? And ſhould it then occur to your minds, that you have ſlighted him, after all the inexpreſſible love he has ſhewn to you, by laying down his life for you, both as a ranſom to redeem you from hell, and a ſacrifice to reconcile and bring you to God: how will you be able to bear the thought? And with what pungent remorſe and inſupportable anguiſh, will conſcience recoil upon you on the recollection of ſuch kindneſs abuſed, and ſuch exalted bleſſedneſs renounced for ever? O my friends, do not thus brave the terrors of the Almighty, nor the wrath of the injured Lamb! But, from this moment, while the ſweet, clement, mediatorial hour is prolonged, hear his inviting voice in the goſpel; and now form ſuch an eſtimate of things, as will not impeach your judgment, or tacitly upbraid your folly, in that awful day, when they ſhall appear to you as they are; and you ſhall be conſtrained to own, however reluctant, that Chriſtianity is the pearl of great price, the hidden treaſure; and that, "Wiſdom, and Chriſt, and Heaven are one."

2. Suffer me to aſk, in the next place, whether Jeſus has the

pre-eminence in your choice, or actual preference of him before all rivals and competitors? It is granted, that ſenſual appetites and depraved paſſions, from long indulgence, may plead preſcription; and, that to tear the heart from its beloved idols, is a diſmemberment, which Omnipotence alone can effect. But conſider, my friends, do theſe things conſtitute the proper happineſs of man? Are not the objects of your delight uncertain, defiling, periſhing? Occupying that place in your breaſts, which ſhould be ſacred to a higher love, and a more worthy Gueſt? And has not the Almighty Governor, and Judge of men, decided the point, when he ſays, "If any man will come after me, let him deny himſelf, and take up his croſs, and follow me." Matt. xvi. 24. And again, "Whoſoever he be of you," addreſſing himſelf to the multitude, "that forſaketh not all that he hath, he cannot be my diſciple." Luke xiv. 33. Has he not a paramount claim to your firſt and beſt affections, and ſervices, having bought you with a price of ineſtimable value? How then can you prove that you chooſe him for your Saviour and your portion, but by renouncing every thing that ſtands in competition with his love, his intereſt, and his laws? If you ſay, "The ſacrifice is too coſtly, and we cannot find in our hearts to make it." What! to part with pebbles for gold! With chains and bondage for liberty! With ſickneſs for health! And with pain and trouble for reſt! But the fact is, you do not properly underſtand the great deſign of the Goſpel, or you do not cordially believe it; otherwiſe you could not thus oppoſe your own happineſs, and forſake your own mercies. He, whom you deſpiſe, ſees you in your preſent alienation from the ſovereign good. He likewiſe knows your diſaffection to the methods he has preſcribed for your recovery. He therefore frequently controuls your extravagant deſires, and thwarts your projects of earthly felicity. He ſends you the meſſengers of his grace. He even woos your conſent; but he will not neceſſitate your choice. What then does he require in the firſt place? Only that you admit his grace, and yield to its attractive operations, or humiliating convictions. In either caſe, he ſeeks your welfare; and, if you earneſtly comply with his deſign, according to the light and ability which he imparts to you, your choice will ſoon become your reward, and your duty your delight. But, if you refuſe and rebel, be aſſured your condemnation will be as certain, as it will be juſt and intolerable.

And you, my dear brethren, who profeſs to be on the Lord's ſide, diſciples of his croſs, and imitators of his virtues, do you never liſten to the ſweet excuſes of the fleſh for indulgence? Is there no connivance at favorite follies? No compliance with the cuſtoms and ways of a ſinful world, in ſpirit, in dreſs, at your tables, in furniture, and in equipage? Do you never deny, or betray your Lord, by admitting other lovers to ſhare your affec-

tions,

tions, or by a ſhameful and puſillanimous cowardice? Is the Lord Jeſus the one object of your undivided hearts? And are all human reſpects and perſonal attachments ſubordinated to his ſuperior rights over, and juſt demands upon you? Know then, my beloved, that for Jeſus to have the pre-eminence in and over you, it is neceſſary that he be the ſole principle of all your actions, and of all that can be called life within you, agreeably to thoſe ſtrong words of St. Paul: "I am crucified with Chriſt: nevertheleſs I live, yet not I, but Chriſt liveth in me; and the life which I live in the fleſh, I live by the faith of the Son of God, who hath loved me and given himſelf for me." Gal. ii. 20. None, you hear, are admitted to this pure eſſential life of God in their ſouls but through crucifixion, or the death of all things oppoſite thereto. We do not affirm, that they are admitted to that high enjoyment, in conſideration of ſuch entire ſelf-diveſtment, or total death: No, it is only for Chriſt's ſake, and by an act of ſimple faith in him: which faith is the immediate inſtrument both of our juſtification and our ſanctification: ſtill, brethren, it is an immutable truth, that you muſt be "dead with Chriſt" here, if you aſpire to "live with him" for ever. Are you then learning with the Apoſtle, to die daily? And, do you labour to enter into that bleſſed ſtate by faith? that Jeſus may reign ſole monarch of your ſimple hearts, and all their motions thenceforward may unreſervedly and for ever obey him?

Thirdly and laſtly. Do you endeavour, my dear hearers, as Chriſtians, whoſe vows are upon you, to ſerve and glorify the adorable Redeemer, to the utmoſt of your capacities and abilities? Are your exertions to promote his cauſe, and the intereſts of his kingdom, in any meaſure proportioned to the means you poſſeſs of purſuing thoſe great ends of life? Do you honour him in your families, by a conſcientious diſcharge of all relative and domeſtic duties? As maſters and miſtreſſes, do you worſhip him with your children and ſervants, ſetting them a good example in all things, and giving them wholeſome and ſeaſonable advice? As huſbands and wives, do you pray with and for each other? and do you ſtrive to help each other on in the way to the kingdom? As ſervants, do you diligently obey your maſters in all their lawful commands, and conſult their intereſt as your own, knowing that you ſerve the Lord Chriſt? And are all, who profeſs to believe in Chriſt, ſtrictly careful to maintain good works, to promote every pious and benevolent inſtitution, and to anſwer every charitable call in your more public or more private ſpheres? Are you outwardly influential in diſcountenancing, reſtraining, and ſuppreſſing vice? and in reproving, warning, and exhorting the wicked, in the places where you reſide, or among the companies you may be providentially thrown into, or thoſe you may occaſionally meet or have to do with? Is your manner of ſpending your time and money,

money, agreeable to the gospel rules? are they, not only now and then, but constantly and uniformly employed for the honour of Christ, the prosperity of his Church, and the spiritual and temporal benefit of his poor and despised followers? Do no excessive expences, or needless indulgencies, retrench your power of being useful to others, of relieving the necessities, of mitigating the sorrows, and of alleviating the burdens of your fellow sufferers? "The world loves its own;" and "all men naturally seek their own:" But where the Gospel shines in its lustre, and the kingdom of God comes with power, the idol self is thrown aside; and a divine philanthropy succeeds to the meanness of avarice, and the narrowness of party. The love of Jesus dilates the heart, and expands its powers into acts of impartial and universal benevolence. "Lord, what wouldest thou have me to do?" becomes then an enquiry, that extends to every thing, in respect to which, he has signified his pleasure. Is it thus, my brethren, with you? And does the blessed Jesus, who is the sovereign Lord of all the visible and invisible worlds, receive that full revenue of praise from your hearts, your lips, and your lives, which his supremacy requires?

I have now pointed out to you, some of those ways, in which we are called to honour and serve him, in our various departments and relations in life. O that all, who hear me this hour, may be thus usefully employed during your life's short day, before "the night of death cometh when no man can work." Above all, let us carefully attend to the solemn words of him, whom we call our Lord and Master: "Blessed is that servant, whom his Lord, when he cometh, shall find so doing: he shall make him ruler over all his goods." Matt. xxiv. 46, 47.

## THE TRUTH OF GOD DEFENDED.

## *REVIEW.*

### THE CHURCH OF ENGLAND ESTABLISHED, ACCORDING TO THE DECREES OF THE APOSTLES.

*A Visitation Sermon, preached at St. Mary's Haverfordwest, July,* 1807, *by* NICHOLAS ROCH, A. M. *Rector of Talbenny, Pembrokeshire.*

THE Theology of many modern divines is a kind of non-descript. Persons used to systematic arrangement, are puzzled with its appearance; and, finding no analogy among other subjects of their investigation, are generally disposed to leave the monster, as they find it. Why is Divinity, of all things in the world, to be professed by those, who can make no reasonable pretension to the knowledge of its nature and properties, its distributions, powers, and designs? No human service is disgraced in like

like manner, though the whole cyclopædia is of infinitely leſs importance, proportionally as the concerns of time are, in the import of their conſequences, exceeded by thoſe of eternity. Prepoſterous as is the profeſſing the ſacred ſcience of Theology, by thoſe who have never ſo much as entered on their novitiate, the ridiculouſneſs bears no compariſon with the evil of ſuch attempts; and the miſchief riſes ſtill higher, and wears the moſt malignant aſpect, when thoſe profeſſors aſſume to be the *only* perſons capable and qualified, and require the unqueſtioning aſſent of every man in the kingdom to their ſweeping claims, upon pain of eternal damnation. Was it for this, the Divine Founder of Chriſtianity became incarnate, and ſuffered, and died? Was it for this he ſaid, "And, lo, I am with you always, even unto the end of the world?" To look no higher, was it for this, our fathers, amidſt tortures and flames, threw away the Roman yoke, and diſowned the papal authority? What! that we ſhould ſurrender up our judgment and conſcience: that we ſhould be obliged to have the former degraded, and the latter inſulted, by jargon and blaſphemy? and be doomed to perdition, if we preſume to be rational? No, not in England, in the nineteenth century!

To the Sermon before us, it may be perceived, by the ſlighteſt inſpection, that the preceding ſtricture does not apply. This diſcourſe diſarms criticiſm. It makes no pretenſion to divinity. The reverend author has not intimated, that his deſign was to illuſtrate or defend, any part of it: perhaps, he judged his venerable auditory needed no information of that ſort: perhaps, he thought it would be indecorous on that occaſion: perhaps, he ſuppoſed it irrelevant to the order of the day: perhaps,—but whatever was the cauſe, the fact is, that no one doctrine, duty, benefit, or effect of Chriſtianity, has been permitted ſo much as to peep through "the dark profound." Never, ſurely, did the imperious duties of reviewers, viſit our apartments with more unmanageable materials for lucubration. The author, however, (and we wiſh to be grateful) has, himſelf, kindly helped us from a quarter we had not expected. The deſign of the diſcourſe, which we had vainly looked for from its commencement to its termination, is furniſhed in the title page:—"The Church of England eſtabliſhed according to the Decrees of the Apoſtles." This cognomen is grand; it promiſes much; yet, let not the reader expect to find important propoſitions, hiſtorical diſquiſitions, and all thoſe legitimate reaſonings, a preacher might be ſuppoſed to have muſtered, when he is to hold forth before biſhops, prieſts, and deacons; and, in due time, to exhibit his oration to every kindred, people, and tongue, that is, ſhould it be ſo fortunate, as meet with tranſlators.

What then are the Apoſtolic Decrees, on which this writer maintains the Church of England to be eſtabliſhed? His text is,

*Acts*

*Acts* xvi. 4, 5, *And as they went through the cities, they delivered them the decrees for to keep, that were ordained by the Apostles and Elders, which were at Jerusalem. And so were the churches established in the faith.* The preacher, like most divines, makes his text merely a *gentleman-usher*, employed politely to introduce the discourse, and then withdraw, to be no more seen. We were, therefore, necessitated to go to the context, in quest of those Apostolic decrees, on which the Church of England is established. They are these: "It seemed good to the Holy Ghost, and to us, to lay upon you "no greater burden, than these necessary things: that ye abstain "from meats offered to idols, and from blood, and from fornication; "from which, if ye keep yourselves, ye shall do well. Fare ye "well!" Very excellent decrees! Would they were more regarded by clergy and laity! Here it should not pass without observation, that it seemed good to the Holy Ghost, and to the Apostles and Elders, to lay upon the Christians no greater burden than that mentioned above. We beg to know then, by what authority Mr R. proposes to lay upon us *more* burdens, and those much *heavier*, and altogether *unnecessary?* What "good" has he "seemed" to see in those things, which neither the Holy Ghost, nor the Apostles, have thought it expedient to enjoin?

But, in regard to these decrees, we aver, if the Apostolic establishment of any church be so destitute of logical abetment, as to found its pretension on them, it is high time for it to look out for better defence, and better defenders. "Heaven defend me from my friends; (said somebody, circumstanced, it may be, in a similar manner,) I can manage my enemies myself." Let us not be misunderstood. We are ready to maintain, with arguments more cogent than this writer has resorted to, the legitimacy of the Church of England, as part of the visible Church of Christ; else we should be ashamed to profess ourselves of its communion; which we do unfeignedly, although this writer unmercifully rejects us as heretics, without "a second," or even "a first admonition."

On the divine succession, it might be sufficient for us to say, it will be time enough to animadvert, when authors shall have discovered the propriety of substituting proof in the place of assumption; but those gentlemen will make us speak, whether we will or not. To set this matter, then, in a little more light, we maintain, the Church of England needs not this fetch. The claim of succession, was the main pillar of the Church of Rome, in the eyes of Cardinal Bellarmine and its other vindicators; but the Reformers, both on the continent, and here, despised the doctrine, though it had a shadow of propriety and apparent force, when urged by the Romanists, who, let it be remembered, deny the Church of England to be Apostolic, and treat her claim to succession with pro-

found contempt. Indeed, until the modern pseudo-defenders of our religion, deemed it no evil to sacrifice Protestantism to an antiquated whim, which, every one, conversant with ecclesiastical history, knows to have no real existence,—till now, when a Polwhele writes history, a Paine, politics, a Daubenny, polemics, and, finally, a Roch, Visitation Sermons,—till these our times of unparalleled illumination, the Anti-Romanists were contented with their Bible, conscience, and common sense.

A notion, much hacknied of late, holds out an intimation of a Church of England independent of the Church of Rome. Was there a national Church established in this land, before the supremacy of the Roman Pontiff was acknowledged by its inhabitants? Were it so, what would be gained by this concession, That the Church of England existed before Augustine the Monk came hither on his Apostolic mission? Still, not one bishop, priest, or deacon, at present in the Church of England, holds his office by succession from that first order. If he does, let his succession be verified: admit it proved: What then? Was that primitive English Church of Apostolic authority? "No," said the Roman See, when it sent its missionaries hither. "No," say all the Catholic Christians in the world, for it never was owned as part of the Apostolic Church; itself even avowed and boasted its total disunion, and independence. That its officers ever derived Apostolic authority, in the sense of the Pope and Mr. Roch, was positively denied by the other Christian Churches. We demand, where are its archives? And we ask the world, whence had they their succession? The pretended successors of the present age, then, must derive through the Roman Church, of which, let Mr. R. make what assertions he will, the Church of England was an essential part, and not "as independent of the Church of Rome, as the Church of Ephesus was of the Church of Crete." Here, therefore, the English Apostolic successors may take their choice of two things, either to acknowledge their Church to have been, essentially and integrally, part of the Church of Rome; or, to renounce their claim to Apostleship. Rome and the succession, or neither. Gentlemen, whether of the twain? At the Reformation, the Protestants, including many English bishops, scouted, with disdain, the Popish arrogant pretensions to divine succession. They said to the Papists, "St. Peter never was the bishop of Rome; nor can you prove he was." They said, "There have been many periods, when half a dozen Popes have, at the same time, held the vicarious keys; from which of them, when all but one were Anti-Popes, does your bishop derive his authority?" They said—What did they not say? They maintained, precisely, those very identical things, in defence of their Christian liberty and ecclesiastical rights, that any true Protestant would, in reply

to

to the tenets maintained by the new fangled Popery, which is attempted to be ſet up on the baſis of perverted Proteſtantiſm.

We have not volunteered into the ſucceſſion myſtery, or we might adduce the many irrefragable arguments, which the early Engliſh Church urged with potent effect againſt the Papiſts. We meet the mere affirmations of our author. Borne on careering winds, he does not alight to reaſon the point a moment. We think it unneceſſary, therefore, to give more than a flying ſhot. With ſuch a redoubtable knight-errant, we think it enough, that we break a ſpear *en paſſant*.

*(To be continued.)*

## THE WORD OF GOD ILLUSTRATED.

*To the Editor.*

Dear Sir,

I HAVE made the following extract from a volume, on the Manners and Cuſtoms of the Indian Nations. If you judge it worthy of a place in your valuable miſcellany, it is very much at your ſervice. I am, dear Sir,

Reſpectfully Your's,

*Wrexham, Jan.* 14, 1809. A. B. SECKERSON.

*Of the Nuptial Ceremonies of the Indians, as illuſtrating the Parable of the Virgins.*

ST. MATTHEW relates a parable, which may be explained by a ceremony of the Indians.

This Evangeliſt, ſpeaking of the Five Fooliſh Virgins, who never thought of getting oil, till the Bridegroom was ready to come in, tells us, that at midnight they heard a great cry, which awaked them and gave notice of his coming, Matt. xxv. 6, "At midnight there was a great cry made," &c.

It is not agreeable to our cuſtoms, that a man ſhould go out on his marriage-night, and not return to his houſe till midnight; and therefore, it may be aſked, whether there was any law that obliged him to do after this manner, ſince he arrived in great ceremony at his houſe, where the women were ready with lamps to go out and meet him, and a feaſt was prepared for them?

It is not difficult to anſwer this queſtion, if we refer to the cuſtoms of the Indians; for, on the day of their marriage, the huſband and wife, being both in the ſame palanquin, (which is the ordinary way of carriage in the country, and is carried by four men upon their ſhoulders) go out between ſeven and eight o'clock at night, accompanied with all their kindred and friends. The trumpets and drums go before them, and they are lighted by a multitude of maſſals, which are a kind of flambeaus. Theſe lights

are nothing elſe but many pieces of old linen, ſqueezed hard againſt one another, in a round figure, and thruſt down into a mould of copper. Thoſe who hold them in one hand, have in the other a bottle of the ſame metal, which is full of oil; and they take care to pour out of it from time to time upon the linen, which would otherwiſe give no light.

Immediately behind the palanquin of the new-married couple, walk many women, whoſe buſineſs it is to ſing verſes, wherein they wiſh them all kind of proſperity, as the Greeks and Romans formerly did in their Epithalamiums.

The new-married couple go abroad in this equipage, for the ſpace of ſome hours, after which, they return to their own houſe, where the women and the domeſtics wait for them. The whole houſe is enlightened with little lamps, and many of theſe maſſals already mentioned, are kept ready for their arrival, beſides thoſe that accompany them, and go before their palanquin.

When the bridegroom and the bride are come into the houſe, the wife retires with the women, and the huſband ſits down with his friends upon tapeſtry, or mattraſſes, where their meat is ſerved up to them, and the company is always very numerous.

The parable in the goſpel, appears plainly to have relation to this cuſtom, and, perhaps, the Jews, at leaſt in the days of Jeſus Chriſt, might have ſome ceremony that came near it, although ſuch as have written on Jewiſh traditions have ſaid nothing of it.

It might very well be, that Chriſt fetched this example from other nations, which were near to Jeruſalem; and whoſe cuſtoms and ceremonies the Jews might know; for all the figures, which our Saviour made uſe of, were founded, either upon the cuſtoms of the Jews, or of the other nations that lay near to Paleſtine.

## THE WORKS OF GOD DISPLAYED.

*To the Editor.*

PERHAPS, no publication extant, contains ſo choice a collection of edifying, uſeful, and intelligent matter, as your's, which ſeems to be well ſelected for the improvement of every reader. A Diſplay of the Works of God, compoſe a valuable part of your Miſcellany; and it is a cauſe of regret to many, that the narrow limits of your work will not permit you to enlarge upon ſo inſtructive and entertaining a ſubject. I have ſent you a Deſcription of the Crater of Ætna, by the Abbe Spallanzani; your inſertion of which, if you think it will be uſeful, will oblige, your's, ſincerely,

*London, Jan. 20th*, 1809, B. G. R.

### DESCRIPTION OF THE CRATER OF ÆTNA.

"ARRIVED at the utmoſt ſummit of Ætna," ſays our author, "I began to diſcover the edges of the Crater, when our guides, who had preceded

preceded me at ſome diſtance, turned back, and haſtening towards me, exclaimed in a kind of tranſport, that I could not have arrived at a more proper time to diſcover and obſerve the internal part of this ſtupendous volcano. The reader will eaſily conceive, without my attempting to deſcribe it, how great a pleaſure I felt at finding my labours and fatigue, at length, crowned with ſuch complete ſucceſs. This pleaſure was exalted to a kind of rapture, when I completely reached the ſpot; and perceiving that I might, without danger, contemplate this amazing ſpectacle. I ſat down near the edge of the Crater, and remained there near two hours, to recover my ſtrength after the fatigues I had undergone in my journey. I viewed with aſtoniſhment the configuration of the borders, the internal ſides, the form of the immenſe cavern, its bottom, an aperture which appeared in it, the melted matter which boiled within, and the ſmoke which aſcended from it. The whole of this ſtupendous ſcene was diſtinctly diſplayed before me; and I ſhall now proceed to give ſome deſcription of it, though it will only be poſſible to preſent the reader with a very feeble image; as the ſight alone can enable him to form ideas at all adequate to objects ſo grand and aſtoniſhing.

"The upper edges of the Crater, to judge by the eye, are about a mile and a half in circuit, and form an oval, the longeſt diameter of which extends from eaſt to weſt. As they are in ſeveral places broken, and crumbled away in large fragments, they appear, as it were, indented; and theſe indentations are a kind of enormous ſteps, formed of projecting lavas and ſcoriæ. The internal ſides of the Cavern, or Crater, are inclined in different angles in different places. To the weſt their declivity is ſlight: they are more ſteep to the north; and to the ſouth-eaſt, on which ſide I was, they are almoſt perpendicular. Notwithſtanding this irregularity, however, they form a kind of funnel, large at the top, and narrow at the bottom, as we uſually obſerve in other Craters. The ſides appear irregularly rugged, and abound with concretions of an orange colour, which, at firſt, I took for ſulphur, but afterwards found to be the muriate of ammoniac, having been able to gather ſome pieces of it, from the edges of the gulf. The bottom is nearly a horizontal plain, about two-thirds of a mile in circumference. It appears ſtriped with yellow, probably from the above mentioned ſalt. In this plain, from the place where I ſtood, a circular aperture was viſible, apparently about five poles in diameter, from which iſſued the larger column of ſmoke, which I had ſeen before I arrived at the ſummit of Ætna. I ſhall not mention ſeveral ſtreams of ſmoke, which aroſe like thin clouds from the ſame bottom, and different places in the ſides. The principal column, which at its origin might be about twenty feet in diameter, aſcended rapidly in a perpendicular direction, while it was within the Crater; but, when it had riſen above the edges, inclined towards the weſt, from the action of a light wind; and, when it had riſen higher, dilated into an extended, but thin volume. This ſmoke was white; and, being impelled to the ſide oppoſite that on which I was, did not prevent my ſeeing within the aperture; in which I can affirm I very diſtinctly perceived a

liquid

liquid ignited matter, which continually undulated, boiled, and roſe, and fell. This certainly was the melted lava which had ariſen to that aperture from the bottom of the Ætnaean gulf.

"The favourable circumſtance of having this aperture immediately under my view, induced me to throw into it ſome large ſtones, by rolling them down the deep declivity below me. Theſe ſtones, which were only large pieces of lava that I had detached from the edges of the crater, bounding down the ſides, in a few moments fell on the bottom, and thoſe which entered into the aperture, and ſtruck the liquid lava, produced a ſound ſimilar to that they would have occaſioned had they fallen into a thick tenacious paſte. Every ſtone I thus threw, ſtruck againſt and looſened others in its paſſage, which fell with it, and, in like manner, ſtruck and detatched others in their way, whence the ſounds produced were conſiderably multiplied. The ſtones which fell on the bottom rebounded, even when they were very large, and returned a ſound different to that I have before deſcribed. The bottom cannot, therefore, be conſidered as only a thin cruſt; ſince, were it not thick and ſolid, it muſt have been broken by ſtones ſo heavy falling from ſo great a height."

## THE PROVIDENCE OF GOD ASSERTED.

To the Editor.

THE following Anecdote tranſcribed from the Weekly Inſtructor, having a happy effect on my own mind, as well as on the minds of many of my friends, I take the liberty of encloſing it, as I truſt it will be inſtrumental in the hand of God, of encouraging heads of families never to relinquiſh or neglect a duty which appears ſo univerſally attended with the Divine bleſſing. If you deem it worthy of a place in your highly valuable Miſcellany, you will greatly oblige yours, &c. H. NYE.

Tonbridge-Wells, *March* 15, 1809.

A PIOUS Tradeſman converſing with a Miniſter on Family Worſhip, related the following highly inſtructive circumſtance reſpecting himſelf.

"When I firſt began buſineſs for myſelf, I was determined, thro' grace, to be particularly conſcientious with reſpect to Family Prayer. Accordingly, I perſevered for many years in the delightful practice of domeſtic worſhip. Morning and evening every individual of my family was ordered always to be preſent; nor would I allow my apprentices to be abſent on any account. In a few years the advantages of theſe engagements appeared manifeſtly conſpicuous: the bleſſings of the upper and the nether ſprings followed me, health and happineſs attended my family, and proſperity my buſineſs. At length ſuch was my rapid increaſe in trade, and the neceſſity of devoting every poſſible moment to my cuſtomers, that I began to think whether family prayer did not occupy too much of our time in the morning.

Pious

Pious ſcruples aroſe reſpecting my intentions of relinquiſhing this part of my duty; but at length, worldly intereſt prevailed ſo far, as to induce me to excuſe the attendance of my apprentices, and not long after, it was deemed adviſeable, for the more eager proſecution of our buſineſs, to make the prayer with my wife, when we aroſe in the morning, ſuffice for the day. Notwithſtanding the repeated checks of conſcience that followed this baſe omiſſion, the calls of a flouriſhing concern, and the proſpect of an increaſing family, appeared ſo imperious and commanding, that I found an eaſy excuſe for this fatal evil, eſpecially as I did not omit prayer altogether. My conſcience was now almoſt ſeared with a hot iron; when it pleaſed the Lord to awaken me by a ſingular Providence.

One day I received a letter from a young man who had formerly been my apprentice, previous to my omitting family prayer. Not doubting but I continued domeſtic worſhip, his letter was chiefly on this ſubject: it was couched in the moſt affectionate and reſpectful terms: but judge of my ſurpriſe and confuſion, when I read theſe words:—"Oh, my dear Maſter, never, never, ſhall I be able ſufficiently to thank you for the precious privilege with which you indulged me in your family devotions: Oh, Sir, eternity will be too ſhort to praiſe my God for what I learnt there. It was there that I firſt beheld my loſt and wretched ſtate as a ſinner; it was there that I firſt knew the way of ſalvation; and there that I firſt experienced the precioufneſs of 'Chriſt, in me the hope of glory.' Oh, Sir! permit me to ſay, Never, never, neglect thoſe precious engagements: you have yet a family and more apprentices; may your houſe be the birth place of their ſouls." I could read no further: every line flaſhed condemnation in my face.—I trembled.—I ſhuddered.—I was alarmed at the blood of my children and apprentices, that I apprehended were ſoon to be demanded at my ſoul-murdering hands!

Filled with confuſion, and bathed in tears, I fled for refuge in ſecret.—I ſpread the letter before God.—I agonized, and—but you can better conceive, than I can deſcribe, my feelings; ſuffice it to ſay, that light broke in upon my diſconſolate ſoul, a ſenſe of blood bought pardon was obtained, &c. &c. I immediately flew to my family, preſented them before the Lord, and from that day to the preſent, I have been, and am determined, through grace, that whenever buſineſs becomes too large to permit family prayer, I will give up the ſuperfluous part of my buſineſs, and retain my devotion. Better to loſe a few ſhillings, than become the deliberate murderer of my family, and the inſtrument of ruin to my own ſoul."

## THE GRACE OF GOD MANIFESTED.

MEMOIR OF ELIZABETH MULBY, OF HARTLEY, NORTHUMBERLAND.

BY HER HUSBAND.

ELIZABETH LOWES, (for that was her maiden name) ſiſter to the late Mr. Matthew Lowes, Preacher, was born in the pariſh of

of Witfield, in Northumberland, in the year 1725. Her parents feared God, and inftructed their children, to the beft of their knowledge, in religious duties. When fhe was about ten years of age, the Spirit of the Lord ftrove with her, and fhe felt a ftrong defire to know and ferve him: Thefe gracious defires, however, foon vanifhed, as fhe had none to guide her into the way of peace, and was ignorant of Satan's devices. So much, however, of the reftraining grace of God remained with her, that fhe was preferved from the commiffion of grofs fin. When fhe was about nineteen years old, with the confent of her parents, fhe engaged herfelf, as a fervant, to that good man Mr. John Downes. Here fhe had an opportunity of hearing the Methodifts, and was convinced of the truth, and, in fome meafure, was influenced by it in her fpirit and conduct. This created in her an ardent defire for the converfion of her parents and relations, infomuch that fhe left her place and went home, in hopes of prevailing with them to hear the Gofpel. She carried with her Mr. Charles Wefley's Sermon on Eph. v. 14, *Awake, thou that fleepeft*, and other books, which were rendered ufeful to them, but efpecially to one of her brothers.

Some time after this, Mr. Dunftan preached at Derwent, about fourteen miles from the place where fhe lived, and Elizabeth, with fome others, went to hear him. Under the firft fermon fhe heard from him her convictions, which had decreafed, were renewed and ftrengthened, and fhe now faw more clearly than before the heinous nature of fin, and refolved, God being her helper, to guard more carefully againft it; which refolution fhe was enabled to keep.

About this time Mr. Hopper came into the country, and was entertained at her father's houfe, by which mean fhe had frequent opportunities of hearing him preach, and of being edified by his converfation. The word was applied with power to her heart, and fhe was deeply humbled before the Lord, becaufe of her former unfaithfulnefs to the gracious operations of his Holy Spirit. She now lamented her finful condition, and was ready to wifh that fhe had been any thing rather than a rational being; but when fhe was juft finking into defpair, the Lord graciouffy vifited her with the light of his countenance, and fet her foul at liberty. Her darknefs and defponding fears were in a moment removed; and fhe found that peace which paffeth all underftanding. What increafed her happinefs more, her parents, about the fame time, received the truth, and continued fteady in the profeffion and practice of it, till they were removed into the paradife above.

Being now made a witnefs of God's forgiving love, her happy foul was drawn out in ftrong defires after the falvation of others: and the little fociety being divided into claffes and bands, it was thought proper to appoint her to be a leader of a clafs, and of a band, of the women, which duties fhe faithfully difcharged. At the age of twenty-four fhe was married to Mr. Hodgfon, with whom fhe lived twenty years, and by him had feven children, two fons and five daughters. They were happy in, and helpful to, each other, in working out their falvation, and making their calling and election fure. After being married eighteen years, a change of fituation appeared neceffary, for the

the better supporting of their large family. They, therefore, removed from Aldstone, and embraced an opening at Hartley. Here new afflictions awaited her. In less than three years after their settling at Hartley, she was deprived of her husband and two sons. In the midst of these apparent evils she had to comfort her, that she had no reason to doubt of their everlasting happiness. And as her husband had been about to enter into an engagement in business with some others, by which she judged he would have been in danger of being moved from his steadfastness, she saw cause to think it probable that he was taken from the evil to come. Being by this awful Providence deprived of every visible way of obtaining support for herself and family, her grace, as may well be supposed, was severely tried.

One evening when she was reflecting on her case, and mourning her loss, she was much comforted by the following words applied with power to her mind, "So the Lord blessed the latter end of Job more than his beginning." She believed it would be so with her, and according to her faith so it was. The Lord raised her up friends unexpectedly, who interested themselves in her favour, and provision was made for her temporal wants during the six years she was a widow, and at the end of that time I was married to her.

I found in her a faithful and affectionate wife. Her deep experience and steady deportment, manifested the power of that Divine grace which both supported and saved her. She honoured the cause she had espoused. She loved every part of the Methodist doctrine and discipline. She made the things of the world subservient to the great concerns of eternity; and was ready at all times to encourage and help the cause of God, often saying, "We are sent into the world to glorify God and save our own souls, and help our fellow-creatures. This we can only do while we live; when we are dead we are no longer useful." As the cause of truth and the good of souls lay near her heart, nothing gave her greater pleasure than to hear of sinners being awakened to a concern for their souls, and of believers steadily pressing forward in the good way. Although at this time she had no doubt of her justification through faith in Christ Jesus; yet being sensible of the remains of sin in her nature, and seeing what a desirable privilege it was to be cleansed from it, she earnestly sought it in the use of every means of grace, at the same time walking in all the commandments as well as ordinances of God, and that blameless. Nor had she any rest in her spirit till she received the Lord Jesus more fully, not only as her *wisdom* and *righteousness*, but likewise as her *sanctification*. And now she was not only saved from all evil tempers, but was so filled with divine love, that her cup run over, and she rejoiced with exceeding great joy. From the time she experienced this blessing she was a pattern of Christian holiness, never losing a sense of it. Her life was pure and unblamable; constantly displaying the length and breadth, the depth and height, of the love of Jesus. She lived by faith, and held fast the grace received, by

continually watching unto prayer, and walking humbly and closely with her God.

Sixteen years ago she fell into a poor state of health, from which she never recovered. During her affliction she was resigned and happy, often saying she did not wish to escape one affliction, or be released one hour sooner than was the will of God; adding, "He doth all things well: he is too wise to err, and too good to afflict without a cause." Among the many things she had to bear, one that affected her the most was an impediment in her hearing. During that period, she often observed, "I can talk of the loving-kindness of the Lord, but cannot converse with any one to profit, because I cannot hear what is spoken." She further added, "The Lord can remove this also: it is said, *According to thy faith be it unto thee.*" Hence was she encouraged to plead with God on the ground of the past manifestations of his mercy, love, and power, in the evening before she went to bed, and to supplicate in faith and prayer for the removal of this complaint, and the Lord condescended to answer her in a manner that even astonished her: for she was waked in the night by the striking of the clock, which had not been the case with her for more than four months before. Indeed, prayer was a duty she frequently and earnestly engaged in, and that not only for herself and children, and the church of God, but for the world at large.

Reading the Holy Scriptures also was a delight to her, and she treasured up the contents of that blessed book in her heart, and was edified and comforted by the application of many precious promises to her soul. She was blest with a retentive memory, and was always ready to enter into profitable conversation, and commend the Saviour to all with whom she conversed. When I came from the meeting for the renewing of our tickets last Christmas, she was so happy that she could not contain herself; and on my giving her the ticket into her hand, she smiled, and said, "This makes up the number of tickets for sixty years, viz. 240, all of which I received myself, unless I was prevented by sickness or necessary business," adding, "'O to grace how great a debtor!' I ascribe all the glory to him who bought the grace for me. From the time I was admitted among the Methodists to the present time, nothing has moved me from the hope of the gospel; yet I am a sinner saved by grace. Yes,

'I the chief of sinners am,
But Jesus died for me.'

Oh! that precious name, through which I have access to God, and receive every blessing!" From day to day, she used to be telling of the loving-kindness of the Lord, and it may with propriety be said, 'She thought and spake of nought beside.' Often on a sudden she used to lift up her eyes, and with all her strength cry out, 'O love divine how sweet thou art!' and often sung, 'Come ye that love the Lord,' &c. observing, "O how much I have sung these sixty years! I delighted in singing the praises of my Redeemer while I was able; but now I cannot sing. But I shall soon get above, and then I shall surely sing the loudest." Sometimes she burst into tears, and when asked,

aſked, Why ſhe wept, ſhe would anſwer, "I have no cauſe to weep for any thing reſpecting the world. I have all my temporal wants ſupplied, and do experience that they who fear the Lord, lack no good thing, but

'Tears of joy mine eyes o'erflow,
That I have any hope of heaven;
Much of love I ought to know,
For I have much forgiven.'"

For the laſt ſix weeks of her life ſhe was exceeding happy, and calmly waited for the hour of her diſſolution. She viewed death with ſuch undaunted courage, and had ſo ſtrong a hope of eternal glory, as made her cry out,

"I am weary and cannot forbear
Theſe paſſionate longings for home:
O when ſhall my ſpirit be there,
O when ſhall the meſſenger come."

Adding, "Well: it will not be long. No, unworthy as I am, I ſhall not be forgotten; I know that my Redeemer liveth, and he will not live in heaven and leave me behind." She then ſung, with all her remaining ſtrength,

"And let this feeble body fail,
And let it faint and die!
My ſoul ſhall quit this mournful vale,
And ſoar to worlds on high;
Shall join the diſembodied ſaints,
And find its long ſought reſt;
That only bliſs for which it pants,
In the Redeemer's breaſt."

Adding, "I have a great number of relations above who have fought the good fight, finiſhed their courſe, and kept the faith: I ſhall ſoon join them to aſcribe glory unto him that loved us, and waſhed us from our ſins in his own blood: yes, I ſhall ſoon ſee and be like him, whom, now unſeen, I love."

The Thurſday before ſhe died, I ſaid to her, "It will not be long before we muſt part, and the thought of parting is painful to me." She replied, "I feel for you, but there is no help for it: you know we are born to die; and O what a good thing it is that we have to die, when we know that death to us will be eternal gain." She continued happy and cheerful all Friday, Saturday, and Sunday. On Sunday evening, after prayer and ſome converſation with a few friends who came to ſee her, I perceived her to change, and ſaid again, "It will ſoon be over." She turned her face to me, and ſmiled again, ſaying, "Never mind: give me up: I am dead to all below:" and feebly lifting her right hand, cried out, "But, O the certainty of being happy for ever and ever! That is all! That is all!"

She ſlept but little during the night: but when I came from my work on the Monday morning, I found her in the ſame happy frame of mind, and, apparently, as ſtrong as ſhe had been for ſome days. She ſaid to me, "My dear, what a comfortable reflection, ſeeing we are about to part, that we have helped and not hindered each other! I thank you for all your kindneſs, you have been kind to me and my children, and, I believe, the Lord will reward you." She alſo expreſſed great thankfulneſs to God for the reformation ſhe ſaw in her children, and believed ſhe ſhould meet them all in heaven. After pauſing a little, ſhe cried out, "Glory be to God for Jeſus Chriſt! What would a poor ſinner do were it not for him, God's unſpeakable gift?" She further ſaid, "I have known afflictions ſixteen years, and have been ſupported under them, and I ſhall ſoon be delivered out of them, and then never ſhall ſuffer again! O what a mercy is this!" After I had prayed with her, I aſked if her ſoul was at liberty and happy, ſhe inſtantly replied, "Happy, happy." She then took a little refreſhment, and afterwards wiſhed to lie down in bed, but ſhe had not lain long before one of her daughters and myſelf obſerved her to breathe ſlow, and ſtepping to the bed ſide, I called her by her name, but ſhe did not anſwer. I then raiſed the ſide of her face from the pillow and lifted her hands, but to no purpoſe. We were not favoured with one word more; neither was ſhe able to give us one ſign. She breathed gently for the ſpace of fifteen minutes, and then her happy ſpirit took its flight to the Paradiſe above. This was March 16, 1807, in the 82d year of her age, and having been a member of the Society of Hartley above 40 years.

## AN ACCOUNT OF MR. HALLIER OF SPITALFIELDS, LONDON.

*To the Editor.*

Dear Sir,

AS it is the wiſh of many perſons, that ſome account ſhould be publiſhed of my dear departed huſband, I make free to ſend you the following, to appear, if you judge proper, in the Magazine. His father and mother being religiouſly inclined, he attended the means of grace when young, and was often deeply affected under the word. When about fourteen years of age he received the pardoning love of God, attended prayer-meetings, and was made a great bleſſing in his father's family. He often ſaid to his father and mother, "I long that we may all know God: it will not ſuffice to be mere outward court worſhippers. We muſt be born again." He often prayed with as much fervour for his father and mother as if heaven would be no heaven to him, unleſs they alſo were ſaved. And the Lord was graciouſly pleaſed to convince his Father of his need of a Saviour, and he found peace with God that year, and often ſaid that his ſon, under God, was the inſtrument of his converſion.

I have abundant reaſon to be thankful to God for giving me ſuch a partner in life, one ſo capable and willing to help me on in the way

to the kingdom. In the year 1791, we were appointed to take care of the chapel in Spitalfields, by the late Rev. Mr. John Wesley. My husband was peculiarly diligent in walking in the ways of God. He had strong faith, frequently saying, "God's promises to me are firmer than the pillars of heaven. As all things shall work together for good to them that love him, you and I who love him have every thing to hope and nothing to fear but sin." He was conscientious in keeping the worship of God up in his family morning and evening, not only praying with them and for them, but reading and expounding the Scriptures to them; frequently saying, "Our souls are of much more value than our bodies."

The last two years of his life he laboured under great bodily weakness; indeed he was afflicted with a complication of disorders which all originated in a cold. This brought on spasms, followed by a complaint in his liver, a diabetes, and, at last, a dropsy. During five weeks of this time, he did not eat an ounce of solid food, and, as to liquids of all kinds, when he partook of any of them, they seemed like boiling lead in his bowels, and caused the water to gush out of his eyes and scald his cheeks. Indeed his pain was beyond the power of words to describe; but the power of God was manifested in him, and he never murmured. "Oh my heavenly Father," he would often say, "let me lose nothing but the dross in this furnace of affliction." And when unable to take any food, he said one day to a friend, "I have lived for some time without food, but, blessed be God, I have food to eat that the world knoweth not of."

He was very ready to converse with such as visited him in his illness. To one he said, "You have been a Martha, cumbered about many things, but one thing is needful. Give God your heart: he will give you heaven in exchange. Let me entreat you to make God your friend, and he will provide for you in a way you know not of." When she observed that she had but little time to bestow in attending the means of grace, he replied, "You must find time to die: don't make yourself work for repentance: God's Spirit will not always strive with man. If you die without an interest in Christ, you are undone for ever. God is not afar off that you cannot find and be acquainted with him. He is near to all that call on him in faith." To another, that had been a loiterer in the way, he said, "My friend, meet your class constantly: this may be the last request I shall ever ask. God meets his people in his own appointed way: attend to his own promise, 'where two or three are met together, there am I in the midst of them,' the ordinances of God are the channels by which he conveys his grace to the souls of men. He can work miracles, but he has confined you and me to the use of means, and if we neglect them we shall perish. Commit your ways to God, and he will bring them to a proper issue. None ever trusted in him and were confounded." One that came to see him, observing that she hoped he would pray for her, as she had great faith in the prayers of God's people, he answered, "We must pray and believe for ourselves: Christ is the Saviour of none but those that trust in and obey him. I often fear that some lay too much stress on the prayers of others.

Pray

Pray for yourſelf, my friend, and get the image of Chriſt ſtampt on your own ſoul."

One day when I entered his room, I found him in great diſtreſs of ſoul, through the temptations of the enemy. It was evidently *the hour and power of darkneſs*. He cried in an agony, "Pray for me." But although the Lord had hid his preſence from his ſervant, for the trial of his faith, he enabled me, with much confidence of hope, to addreſs the throne of grace for him. And the gracious anſwer was ſpeedily ſent down. While I was pleading before God the life and death of his well-beloved Son, my dear huſband cried, "Victory! Victory! I have overcome through the blood of the Lamb. Oh! death, where is thy ſting? Oh! grave, where is thy victory? Thanks be to God who has given me the victory." His ſight, which he had loſt for a while, was now reſtored, and he exhorted me to live near to God, ſaying, "If I had my time to live over again, I would praiſe God with every breath. Stir them up whom God has committed to your care, (the members of her claſs) to look for a preſent ſalvation: urge them to ſeek for ſanctification." A friend being preſent, he looked ſteadfaſtly at him, and ſaid, "You ſee a poor, emaciated frame, but, bleſſed be God, I ſhall ſoon be where each of the inhabitants ſay, *I am no more ſick*. I have had many trials and difficulties ſince I have trod the maze of life; but not one too many. By all my afflictions God has been ſaving me. I bleſs him moſt for the ſevere. He has beat me off from every prop: bleſſed be his holy name. He has exerted his power in my behalf: he is my rock and ſtrong hold." I ſaid to him, "I hope you will be a guardian angel to me." He pauſed a few moments, and then ſaid, "Let it ſuffice, my dear, that God will be with you, and that is beſt of all. That God whom you have been enabled to ſerve, will not forſake you in the decline of life. He will be a father to the fatherleſs, and he ſays, Let the widows truſt in me. He pleads the widows' cauſe. My fleſh and heart are failing me, but God is the ſtrength of my heart, and will be my portion for ever."

In the beginning of May, he ſaid, "I believe I ſhall be in the chapel next Lord's day." I ſaid, "That cannot be: you cannot get up without two to help you." He replied, "With God all things are poſſible. I ſhall praiſe him in the church militant below, ere I be joined to the church triumphant." I ſaid, "Have you had any intimation of this from God?" He anſwered, "I have been as on the verge of heaven: I cannot explain what I feel.

'Oh for a trumpet voice;
On all the world to call!'

Oh the heights and depths of the love of God! A change will take place with me. But I have God's promiſe; that is enough: my will is loſt in the will of God. For me to live is Chriſt, but to die will be clear gain. Lord, thou art the Alpha and Omega: carry on thy work in this part of thy vineyard. Bleſs the riſing generation, and may I have a ſeed to ſerve thee as long as ſun and moon ſhall endure." The next day he got up without help and came down ſtairs. I then felt

felt a pleafing expectation of the return of health to one that was a dear part of myfelf. But a voice founded in my ears, "Thy Maker is thy hufband: the Lord of Hofts is his name." I feebly faid, "Lord, thou haft given thy word; let me fall before thy crofs fubdued."

On the Lord's day he went to chapel, to the aftonifhment of all that faw him. I fhall never forget the ecftacy of joy he expreffed after Mr. Benfon had vifited him. "I wifhed for you," faid he to me, "to partake of the bleffing: it was a participation of heaven." He then broke out in praife, "O Lord, I thank thee! Thou haft fent thy fervant to comfort thy poor duft. I have loved the habitation of thy houfe, and the place where thine honour dwelleth. I have been a partaker to night of the ftreams that make glad the city of God."

Dr. Hamilton fignifying that he muft be taken into the country as foon as poffible: Divine Providence opening the way, he went to Canterbury. During the firft week he feemed to recover, and was active in God's work. On the Lord's day, about twelve days before he died, he fpoke, by way of exhortation, to the people in Mifs Parnell's clafs, and urged them to make fure work for a dying hour. God was eminently prefent in the meeting. At his requeft I went to Canterbury to fee him; and, to my great furprife and grief, found him dying, but quite happy. When he faw me he lifted up his eyes and hands to heaven, and bleffed God that he was permitted to fee me once more on earth. He faid, "How is my dear boy?" and then burft into tears, and prayed that God would blefs and preferve him. "Oh! may he that redeemed Ifrael," faid he, "blefs the lad." He added, "My dear, I have almoft got to my Father's houfe: a few more ftruggles and I fhall reach the defired port." This was a trying feafon, and called for refignation. The next day he loft his fpeech, but often lifted up his hands to heaven. I faid, "My dear, you are dying." He bowed his head with a fmile. I faid, "Religion is calculated to afford you real fupport in a dying hour. Is God prefent with you, now you are paffing the dark valley of the fhadow of death? Do you now find Chrift precious? Give me a fign. He raifed his hands as high as he could, and waved them, as a fign of victory. I repeated the following verfe of the Pilgrim's hymn:

> 'For me my elder brethren ftay,
> And angels beckon me away,
> And Jefus bids me come.'"

He then pointed to different parts of the room, and, though invifible to me, I feemed to myfelf to be furrounded by a hoft of angels. All my fears were gone. I cried aloud, "Tell me, my Soul, can this be death?" Surely,

> "The chamber where the good man meets his fate,
> Is privileg'd beyond the common walk,
> Of virtuous life; quite in the verge of heaven."

August 13, 1807, his happy spirit took its flight, in the 43d year of his age. When the news of his death reached his Father, who had always thought God would spare him, and who was not prepared for the shock, he said, "My heart is broke! Oh! Mary, we have lost the staff of our old age. Oh! my Son, that I had died in thy stead." The next day, he began to fail; and died eleven days after, but happy in the Lord. The last words he spoke were, "I have finished my course, there is laid up for me a crown of righteousness. I am going to my Son." He died, August 23, aged 73.

S. HALLIER.

*** I believe the above account of our late brother Hallier, to be perfectly correct. He was "an Israelite indeed, in whom was no guile," a most upright, steady, and exemplary follower of our Lord Jesus: who, therefore, did not forsake him in his last moments, but was with him during the whole of his illness in a remarkable manner, supporting him under a most severe and painful affliction, and frequently filling him with strong consolation, as was evident to all who visited him.

J. BENSON.

## MISCELLANEOUS.

THE following communication, which came to hand too late for insertion at the proper season last year, we now give to the public as the author requests.

*To the Editor of the Methodist Magazine.*

FROM the experiments I have tried, I find that, on being dried, which should be done in the shade, the leaves of the vine, make an excellent and an extremely wholesome tea; tho' somewhat different, both in taste and flavour, from that commonly used. I have also found that, besides being admirably calculated for making vinegar, the pruinings of the vine, on being bruised and put into a vat, or mashing-tub, and boiling water poured on them, the same way as is done with malt, produce a liquor of a fine vinous quality; which, being fermented, forms an excellent substitute for beer; and which, on being distilled, produces a very fine spirit, of the nature of brandy. As this is the season for pruining the vine, many thousand cart loads of which are, year after year, thrown away, as useless, where there are not goats to eat them; and the idea here suggested is not only new, but of high importance to the inhabitants of this country, particularly at the present juncture, your inserting it in your pious, useful, and widely circulating Miscellany, will oblige, Sir, your constant Reader, and humble Servant,

137, ST. MARTIN'S LANE, JAMES HALL.
*June* 11, 1808.

OBITUARY.

## OBITUARY.

*To the Editor.*

*Bury*, Feb. 13, 1809.

Very dear Sir,

I HAVE now the painful taſk of informing you, that my worthy Colleague, Mr. James Denton, is no longer an inhabitant of this vale of tears. His deceaſe, which was altogether unexpected, happened, after a ſhort illneſs, on Sunday, Jan. 29, 1809, and on Wedneſday, Feb. 1, his remains were interred in the burying-ground of Bridge-water-ſtreet Chapel, Manchester; where Mr. Stevens read the funeral ſervice, and Mr. Entwiſle gave an appropriate and impreſſive exhortation. Yeſterday I preached in this place on the occaſion of his death, from 1 Cor. xv. 55, "O Death where is thy ſting?" The eſtimation in which he had been held was manifeſt by the numbers who attended, the Chapel being far too ſmall to hold the congregation. Surely the memory of the juſt is bleſſed!

Your's ſincerely,

JAMES TOWNLEY.

LATELY alſo, that aged and exemplary Servant of Chriſt, and Preacher of his Goſpel, Mr. Thomas Longley, finiſhed his courſe with joy, at his houſe in Aſhby-de-la-Zouch. The manner of his death was rather remarkable. Being apparently as well as he had been for ſome time, ſave that he had had a fit of coughing in the morning, he was drinking tea, in company with ſome pious friends, and in the courſe of converſation expreſſed, with much animation, his gratitude to God, that he had not his religion to ſeek, and that his ſoul was exceeding happy in the love of God. They then joined in ſinging an hymn, when he ſuddenly leaned back in his chair, and expired.

WE are ſorry to add to the above, that on Wedneſday, April 26, laſt, died at Newbury, to which place he had gone for the recovery of his health a few days before, Mr. William Vipond, one of the Preachers in the London-Weſt Circuit. Mr. Vipond's health had been declining for above half a year paſt, and he had not been able to preach ſome weeks before his deceaſe. Nevertheleſs, his friends were in hopes that reſt from preaching, and the other labours of his office, together with country air, added to ſuch medical aſſiſtance as he had been favoured with, might be the means of gradually removing his complaints. But he was ſuddenly and unexpectedly taken very ill on the 20th, and died in a few days. As we hope, hereafter, to be able to preſent our Readers with a more particular account of this pious and amiable man, and able miniſter of Jeſus Chriſt, we ſhall add no more here, than that he died in poſſeſſion of peace with God, and a hope full of immortality.

JANUARY 27, 1808, died, Margaret James, of Liverpool, aged 75 years and 9 months. She and

and her late husband, William James, were providentially brought to Pitt-Street Chapel, about the year 1766 or 67, at a time when the late Mr. Pawson, and Mr. Allen were stationed in the Liverpool Circuit. Under their ministry they were truly convinced of sin, and savingly converted to God. They immediately joined the Society, and continued steady members to their live's end.

In the year 1772, they met with a remarkable trial. On her return from hearing the word one Sunday morning, being much comforted by what she had heard from the pulpit, and at the select band, and very happy in her soul, she went up stairs for her youngest child, which was from 12 to 18 months old, and on coming down stairs with it in her arms, she fell, and was much bruised. But the most afflicting circumstance was, the child was killed while clasped to her bosom. They both felt as parents ought to feel on such a melancholy occasion, and yet, after a little reflection, she was enabled to bear her affliction with Christian patience and fortitude, saying, "It is the Lord, let him do as seemeth him good."

As she and her husband were both of one mind, as to religion, and indeed, in general, as to every thing else, they went on their way comfortably, and walked together in the fear of God and in the comfort of the Holy Ghost, for more than thirty years. About eight years ago he finished his Christian course, and left her a widow indeed.

It is remarkable that for more than 40 years she never lost her peace, but rather increased in the love of God, and that to her last hour. During a part of her widow-hood she lived by herself in Park-Lane. A few months ago, as she did not open her door as usual in the morning, her friendly neighbours, fearing she was dead, used means to get into her apartment, and found her lying on the floor, and just coming to herself. She had fallen out of her bed in a fit, and had lay on the floor several hours. She told me that before she lost her recollection, she was meditating on the goodness of God to her ever since she had had a being, and thinking how graciously he had dealt with her when young, when in her married state; and since she had been a widow. While thus employed she became insensible, and the first thing she adverted to was the neighbours coming in and assisting her to get into bed. She expressed great thankfulness to God, that he did not suffer her to die at that time, but spared her to declare his goodness to her Christian friends and companions. "Oh! said she, have I not reason to praise my God?" When I proposed going to prayer, she said, "By all means, by all means, but be sure, you praise God for his late mercies to me."

Some of her last words to the friend who wrote the chief part of this account were, "The will of the Lord be done! Glory be to God. My soul is happy; I die in peace. God is good; I'll praise him, I'll praise him!"

She was buried Feb. 2. And as the Society was desired to attend her funeral, their love to her was such that between 4 and 500 of them attended.

WILLIAM MYLES.

## RELIGIOUS AND MISSIONARY INTELLIGENCE.

### JAMAICA.

*To the Editor of the Methodiſt Magazine.*

Dear Sir,

I HAVE the pleaſure of acquainting you, that by a Letter I had the honor of receiving from Earl Bathurſt, Lord Preſident of His Majeſty's Board for Trade and Plantations, dated the 26th inſt. I received information, that His Majeſty, on that day, was graciouſly pleaſed to diſavow (or repeal) in Council, the perſecuting Law, which was paſſed by the Legiſlature of Jamaica, laſt December twelvemonth. By that dreadful Law, about 4 or 500,000 of the human race were debarred from almoſt all means of inſtruction, and among them about 13 or 1400 members of our own Society. I truſt, Sir, that this freſh inſtance of the liberal and tolerating Principles and Conduct of our gracious SOVEREIGN and his Government will, *if it be poſſible*, ſtill more root us in Loyalty, and ſtill more attach us to our good KING and his Miniſters.

I am, Dear Sir,
Your affectionate Friend and Brother,
THOMAS COKE.

*London*, *April* 28, 1809.

### BERMUDA.

From Mr. Joſhua Marſden, to the Rev. Dr. Coke.

Brackiſh Pond, Iſland of Bermuda, Nov. 26, 1808.

Rev. and dear Sir,

AS I have been under the neceſſity of drawing upon the Treaſurer for £50. ſterling, I take the opportunity of giving you a further account of my ſucceſs in this iſland. I ſtill plainly ſee the hand of Providence in ſending me hither. For, though as yet, no rapid reformation has taken place, yet a dawning concern for religion appears viſible in many minds, and, bleſſed be God, ſome are truly awakened out of the ſleep of ſin. Of theſe I have formed about fifty into a ſociety, and have put them into two Claſſes, the Whites into one, and the Blacks and Coloured People into the other: You will be pleaſed to note a remarkable difference betwixt this and the other Weſt India Iſlands. Here, there are no plantations, conſequently no accumulation of Negroes to any particular ſpot. They live in private families, one, two, or three in a family, up and down the iſlands. And many of their maſters will not allow them any time to come to hear the word of God, or attend any meeting. They have not even the ſabbath-day. And could they attend in the country parts of the iſland, the people would not allow them to come into the ſame houſe with them; ſo that they are obliged to ſtand and hear without. Many of the reſpectable White People allow and invite me to preach in their houſes, but I ſee ſo little fruit that my expectations are not raiſed high from that quarter. Could I erect a little Chapel, where one ſide, at leaſt, could be ſet apart for the Black and Coloured People, then I ſhould expect much greater ſuc-

ceſs to ariſe from the Miſſion. The Blacks, though very wicked, are not only willing, but deſirous to hear the goſpel, and as ſoon as things are placed upon a proper foundation, I expect there will be a flouriſhing Society in the iſland of Bermuda. I think I can, in a ſmall degree, ſee prejudice wearing away from the minds of ſome of the White People. Perhaps there is not an iſland in the Weſtern Ocean where the people have been more prejudiced againſt the Methodiſts, than they have in this iſland; and no wonder, for it was even aſſerted by the Attorney General, on Mr. Stephenſon's trial, that the Methodiſts were the cauſe of the rebellion in America, the revolution in France, and the diſturbances in Ireland. Now what kind of an idea muſt an ignorant people have of us from this miſrepreſentation? Would you think it, that the perſon chiefly concerned in making the penal law againſt us, is now in jail! And what makes the event remarkable, is a peculiar coincidence of circumſtances. Mr. Stephenſon was impriſoned for not obeying the laws; this is preciſely what this perſon is impriſoned for, and he is confined in exactly the ſame room in the jail! Surely there is a God that judgeth in the earth, and he hath a retaliating Providence even in this world. The wicked do not always triumph even here, and what a book will be unfolded at the day of judgment!

Sometime ago, I wrote requeſting my name might ſtand on the Minutes as having permiſſion, in a little while, to return home. But either my letters did not come to hand, or no notice was taken of my requeſt. I did not wiſh to leave this iſland deſtitute; for among the hundreds of young preachers in England, local and itinerant, I did not doubt but ſome one would be found willing to relieve me. But if there is not a young man in England who is willing to put his life in his hand, and come out to this little iſland, I am willing to make it my hermitage, and live and die here! I like to preach in a chapel as well as any of my young brethren. I like to have large congregations to preach to. I love to read new books, I love to be reſpected and popular, I love to be delivered from the tedious neceſſity of for ever dwelling upon firſt principles. But if I have not more love to Chriſt and his cauſe than all theſe things, I am not fit for the kingdom of heaven! I am truly ſorry, Sir, to ſee that, after all you have done and ſuffered in the cauſe of Miſſions, ſo few of my young brethren are willing to ſecond the noble efforts, by becoming active Miſſionaries where you have opened the way! Shall I live to ſee a declenſion of zeal? and a love to faſhion, honour, and curious knowledge prevail in any part of the Connection? God forbid! Though I am a young Methodiſt, you cannot think how it pains me, when I read in the Minutes of one old Preacher dropping off after another: Mather gone! Hopper gone! Pawſon gone! If I ſtay abroad a few more years I ſhall have no more reaſons for coming home! For let a Coke, a Benſon, a Taylor, a Clarke, a Wood, a Moore, &c. &c. be added to the number, together with my good old mother, and then my magnets being withdrawn, I ſhall loſe all attraction towards

towards my native country, and reft content to be a Miffionary and voluntary exile for life! I hope you will pardon the length of this fcrawl, and believe me to be, with the moft fincere refpect, your affectionate Son in the Gofpel,

JOSHUA MARSDEN.

Extract of a Letter from Mr. Aſbury to Mr. Zachary Myles, Merchant, in Baltimore.

Feyetteville, Jan. 5, 1809.

My dear Friend,

GOD be gracious to thee and thine, now and ever! I thank you for your letter. I greatly rejoice to hear from my mother's houſe, the chamber of her that bore me. My mind ſhares in the proſperity, and mourns in the adverſity of that venerable branch of our Society, the Britiſh Connexion. I think the Miffionary plan is greatly owned of God. We have ſent two from the Weſtern, and three from the Southern Conference. Our Weſtern Conference extends over the Weſtern Empire of the United States, about 1700 or 2000 miles. We have ſeven Diſtricts belonging to that Annual Conference. The laſt time it met we admitted ſeven Preachers, ſtationed eighty-four, and the increaſe of members in the laſt year was 3437. The Conference was held, by encampment, eight days. At the Southern Conference, we admitted ſixteen preachers upon trial, the increaſe of members belonging to that Conference, were 3088. Finding the travelling Miniſters to be only about 62, I called for an extemporaneous account of the Local Miniſters. The names and number then given were 201. I think that the Preachers belonging to each of the ſeven Annual Conferences (ſeparately taken) in the United States, are about 300, including ſuch as are local, and that they preach to about 3, if not 400,000 ſouls annually. I feel myſelf failing in my ſtrength, being in my 64th year, and 43d of my travelling miniſtry; and each Conference being five times larger than it was formerly. Biſhop Mc Kendree and I travel together at preſent, and no earthly conſideration has, and I truſt never will have, for a moment, any influence on our minds. If we live in the confidence of the Preachers and members of Society, and above all, in the approbation of our God; and ſee the increaſe of the kingdom of Chriſt, we are happy. But all we do is nothing without Chriſt. I am, to you and ſiſter Myles, the ſame in affection.

FRANCIS ASBURY.

## SIERRA LEONE.

*A REPORT of the Proceedings of the Directors of the* AFRICAN INSTITUTION, *during the laſt Year, was read at a General Meeting of this Body, on the 25th of March laſt, and has ſince been printed. The following Particulars, extracted from the Report, we believe will be acceptable to the generality of our Readers.*

1. THREE African Youths, educated in this country, after having been carefully inſtructed in the method of Teaching, purſued in this country by Dr. Bell and Mr. Lancaſter, have been ſent to Sierra Leone. They have ſince been taken into the ſervice of Government, as Schoolmaſters, with adequate ſalaries; and will, of courſe, be employed, without any farther expence to the Inſtitution, in the very line for which they were intended.

2. The

2. The Directors have authorized the Governor of Sierra Leone to do his utmoſt to induce the African chiefs to ſend their children to the ſchools at Sierra Leone, and to ſelect ſome of thoſe, who, during their education there, may have given proof both of good capacity and favourable diſpoſitions, to be ſent to England, in order to their being farther inſtructed in ſuch branches of knowledge as are not attainable in Africa, but may promiſe to be generally beneficial.

3. The Directors, with a view to promote the ſtudy of the native languages of Africa, by Europeans, and others, reſident at Sierra Leone, have empowered the Governor to engage proper perſons, at their expence, to teach the Arabic and Sooſoo languages.

4. Letters from Sierra Leone repreſent that colony as on friendly terms with the ſurrounding natives, and as increaſing in influence with them. No maſſacres had taken place (notwithſtanding the predictions of Slave Traders) in conſequence of the Abolition; only one trial for witchcraft had taken place for a long time, though ſuch trials uſed to be ſo frequent. In this caſe, though the accuſed was found guilty, ſhe was not put to death; but, after a time, ſet at liberty. The natives are ſtated to have abundant employment, in the manufacture of ſalt, and the cultivation of rice. At the colony, they had greatly improved in the breeding of cattle, and oxen are now uſed in the draught, and a hope was entertained, that the communication with the interior would ſoon be more open. All the wars round us, obſerves the Governor, are ſuſpended for the preſent. I do not ſay, that they are ſuſpended in conſequence of the abolition; but the abolition is very likely to prevent their revival. The information from Goree, and the Gold Coaſt, is all very encouraging. The Commandant of the former place, Major Maxwell, is indefatigable in his exertions to promote cultivation and civilization in Africa.

5. Before the Meeting adjourned, the Earl of Moira ſtated, in a very impreſſive ſpeech, the following fact.—Sir Sydney Smith, having been preſented, by the Prince Regent of Portugal, with an eſtate in the Brazils, and a number of negro ſlaves, to be employed in cultivating it, immediately liberated the ſlaves, and allotted to each of them a portion of the eſtate, to be cultivated by them as free labourers, for their own benefit. On this, it was reſolved unanimouſly, on the motion of Mr. Wilberforce, "That his Royal Highneſs the Duke of Gloucester, (who was in the chair) be requeſted to communicate to Sir Sydney Smith, the high ſenſe entertained by the Meeting of his admirable judgment and liberality in the above inſtance, and to return him their warmeſt Thanks, for a conduct which is ſo truly honourable to the Britiſh name and character, and which may be expected, in the way of example, to be productive of the happieſt effects."

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*The following STRIKING NARRATIVE, which we believe will be acceptable to our Readers, was given in a Sermon lately preached in the pariſh church of St. James, Briſtol, for the benefit of the "*SOCIETY *for* MISSIONS *to Africa and the Eaſt," by the Rev.* CLAUDIUS BUCHANAN, LL. D. *from India.*

ABDALLAH and SABAT were intimate friends, and being young men of family in Arabia, they agreed to travel together, and to viſit foreign countries. They were both zealous Mahometans. Sabat is ſon of Ibrahim Sabat, a noble family of the line of Beni-Sabat, who trace their pedigree to Mahomet. The two friends left Arabia, after paying their adorations at the tomb of their prophet at Mecca, and travelled through Perſia, and thence to Cabul. Abdallah was appointed to an office of ſtate under Zemaun Shah, King of Cabul; and Sabat left him there, and proceeded on a tour through Tartary.

While Abdallah remained at Cabul, he was converted to the Chriſtian faith by the peruſal of a Bible, belonging (as is ſuppoſed) to a Chriſtian from Armenia, then reſiding at Cabul.* In the Mahometan ſtates, it is death for a man of rank to become a Chriſtian. Abdallah endeavoured for a time to conceal his converſion, but finding it no longer poſſible, he determined to flee to ſome of the Chriſtian churches near the Caſpian ſea. He accordingly left Cabul in diſguiſe, and had gained the great city of Bochara in Tartary, when he was met in the ſtreets of that city by his friend Sabat, who immediately recognized him.

Sabat had heard of his converſion and flight, and was filled with indignation at his conduct. Abdallah knew his danger, and threw himſelf at the feet of Sabat. He confeſſed that he was a Chriſtian, and implored him, by the ſacred tie of their former friendſhip, to let him

* The Armenian Chriſtians in Perſia have among them a few copies of the Arabic Bible.

eſcape

eſcape with life. "But, Sir, (ſaid Sabat, when relating the ſtory himſelf,) I had no pity. I cauſed my ſervants to ſeize him, and I delivered him up to Morad Shah, King of Bochara. He was ſentenced to die, and a herald went through the city of Bochara, announcing the time of his execution. An immenſe multitude attended, and the chief men of the city. I alſo went, and ſtood near to Abdallah. He was offered his life if he would abjure Chriſt; the executioner ſtanding by him with his ſword in his hand. 'No, (ſaid he, as if the propoſition was impoſſible to be complied with) I cannot abjure Chriſt.' Then one of his hands was cut off at the wriſt. He ſtood firm, his arm hanging by his ſide with but little motion. A phyſician, by the deſire of the King, offered to heal the wound if he would recant. He made no anſwer; but looked up ſteadfaſtly towards heaven, (like Stephen the firſt martyr,) his eyes ſtreaming with tears. He did not look with anger towards me: he looked at me, but it was benignly, and with the countenance of forgiveneſs. His other hand was then cut off. 'But, Sir, (ſaid Sabat, in his imperfect Engliſh,) he never *changed*, he never *changed*. And when he bowed his head to receive the blow of death, all Bochara ſeemed to ſay, 'What new thing is this!'"

Sabat had indulged the hope that Abdallah would have recanted, when he was offered his life; but when he ſaw that his friend was dead, he reſigned himſelf to grief and remorſe. He travelled from place to place, ſeeking reſt and finding none. At laſt he thought that he would viſit India. He accordingly came to Madras about five years ago. Soon after his arrival, he was appointed by the Engliſh government a Mufti, or expounder of Mahometan law: his great learning, and reſpectable ſtation in his own country, rendering him eminently qualified for that office. And now the period of his own converſion drew near.

While he was at Viſagapatam, in the northern Circars, exerciſing his profeſſional duties, Providence brought in his way a New Teſtament in Arabic.* He read it with deep thought, the Koran lying before him. He compared them together, and at length the truth of the Word of God fell on his mind, as he expreſſed it, like a flood of light. Soon afterwards he proceeded to Madras, a journey of 300 miles, to ſeek Chriſtian baptiſm; and having made a public confeſſion of his faith, he was baptized by the Rev. Dr. Kerr, in the Engliſh church in that place, by the name of Nathaniel, in the twenty-ſeventh year of his age.

Sabat now found by experience the truth of that declaration, that they who "will live godly in Chriſt Jeſus ſhall ſuffer perſecution," and (as it often happens in ſuch caſes) "a man's foes ſhall be they of his own houſehold:" for when his family in Arabia had heard that he had followed the example of Abdallah, and become a Chriſtian, they diſpatched his brother to India (a voyage of two months) to aſſaſſinate him. While Sabat was ſitting in his houſe at Viſagapatam, his brother preſented himſelf in the diſguiſe of a Faqueer, or beggar, having a dagger concealed under his mantle. He ruſhed on Sabat, and wounded him; but Sabat ſeized his arm, and his ſervants came to his aſſiſtance. He then recognized his brother. The aſſaſſin would have become the victim of public juſtice; but Sabat interceded for his brother, and ſent him home in peace, with letters and preſents to his mother's houſe in Arabia.

Being deſirous to devote his future life to the glory of God, he reſigned his ſecular employ, and came, by invitation, to Bengal, where he is now engaged in tranſlating the Scriptures into the Perſian language. This work has not hitherto been executed, for want of a tranſlator of ſufficient ability. The Perſian is an important language in the Eaſt, being the general language of Weſtern Aſia, particularly among the higher claſſes, and is underſtood from Calcutta to Damaſcus. But the great work which occupies the attention of this noble Arabian, is the promulgation of the Goſpel among his own countrymen; and from the preſent fluctuations of religious opinion in Arabia, he is ſanguine in his hopes of ſucceſs.

His firſt work is entitled (Neamabeſharatin lil Arabi;) '*Happy News for Arabia*; written in the Nabutee, or common dialect of the country. It contains an eloquent and argumentative elucidation of the truth of the Goſpel, with copious authorities admitted by the Mahometans themſelves, and particularly by the Wahabians. Prefixed to it is an account of the converſion of the author, and an appeal to the members of his well-known family, in Arabia, for the truth of the facts. †

Who can peruſe this intereſting relation without exclaiming, "What hath God wrought!" The converſions of Abdallah and Sabat ſeem to have been as evidently produced by the Spirit of God, as any converſion in the primitive

* One of those copies sent from England

† Sabat resided for some time in the house of Dr. Buchanan, to whom he related the chief part of the account here given.

church. Other instances have occurred in Arabia of a similar kind, and on the very borders of Palestine itself. These are like the solitary notices which, in other nations, have announced the approach of general illumination.* John Huss, and Jerom of Prague, were not, perhaps, more talked of in Europe, than Abdallah and Sabat are, at this day, in Bucharia and Arabia.†

## POETRY.

*To the Editor of the Methodist Magazine.*

Liverpool, Aug. 13, 1808.

Very dear Sir,

THE following Lines, if inserted in the Methodist Magazine, will most probably gratify the taste of some of your numerous Readers.

I am, dear Sir,
Your's very respectfully,
THOMAS WOOD.

WRITTEN AT A SEAT, UNDER SOME SEQUESTERED OAKS, IN A NATURAL WILDERNESS, NEAR GESTINGTHORPE. BY THE REV. WILLIAM JONES, M. A. F. R. S.

### A MONASTIC ODE.

SOLITUDO quam dilecta!
Hinc in cœlum via recta.
Procul est insanitatis
Et theatrum vanitatis.
Plebs si sævit, hic sedebo,
Et quæ supra sunt videbo.
Mecum angeli cantabunt,
Cœli Dominum laudabunt.
O si semper sic sederem,
Mundi turbas nec viderem!
Me dum tollent angelorum
Grex ad paradisi chorum;
Et, ut sanctus eremita,
Dulci requiescam vita.

THE SAME IN ENGLISH, BY THE AUTHOR.

HAIL, Solitude! how sweet thy shade,
For holy contemplation made!
Far from the world, no more I see
That stage of sin and vanity.
While nations rage, my ravish'd sight
I lift to realms of peace and light,
I hear celestial voices sing
The praise of their IMMORTAL King.
Here would I sit, to peace consign'd,
And leave a troubled world behind,
Till angels waft me hence, to rest
In paradise among the blest;
With hermits there to taste the bliss,
Who walk'd with God in shades like this.

SEPT. 26, 1792.

*The foregoing Verses having been sent to a Friend, then at Brightholmstone, the following Reply to them, in the same Latin and English Measure, was received by the return of the Post.*

HEU quam debiles querelas!
Tune gemis, tune anhelas?
Tune, miles Christianus,
Detrahis invictas manus,
Æmulusque monachorum,
Obliviscerès laborum?
Estne tempus dormitandi,
Otiumque efflagitandi,
Hostium dum turmæ ingentes,
Improbe superbientes,
Acriter fideles premunt,
Signa tollunt, clamant, fremunt?
NON PER SYLVAS, SED PER CASTRA,
NOBIS ITER EST AD ASTRA.
Te, Supremus Dux Salutis,
(Vestibus cruore imbutis,*)
Advocat commilitonem;
Præbet Spiritus mucronem,†
Et post pugnam, (quam pugnare
Turpe et fœdum recusare,)
Brevem pugnam, licet duram,
Monstrat gloriam futuram.

IN ENGLISH, BY THE SAME.

ALAS, in what inglorious strains
My once heroic friend complains!
Wilt thou, a gallant vet'ran, yield,
And still unconquer'd, quit the field?
Enamour'd of monastic ease,
Say, dost thou pant for shades like these?
Is it a time to seek repose,
When, all around, insulting foes,
A furious, rash, impetuous throng,
Eager for combat, rush along,
Their banners raise with hideous cry,
And truth, and God himself, defy?
Not through the silence of the groves,
Which pensive meditation loves,
But through fierce conflicts and alarms,
The din of war, the clang of arms,
And all the terrors of the fight,
The Christian seeks the realms of light.
Foremost amidst the ensanguin'd flood,
(His sacred vestments dipt in blood)
On thee thy Saviour casts his eyes;
"My fellow-soldier, hail!" he cries.
Consign'd to thee by his command
The sword of truth adorns thy hand;
He bids thee wield it on the plain,
Bids thee his own great cause maintain,
And, after one laborious day,
To endless glory points the way.

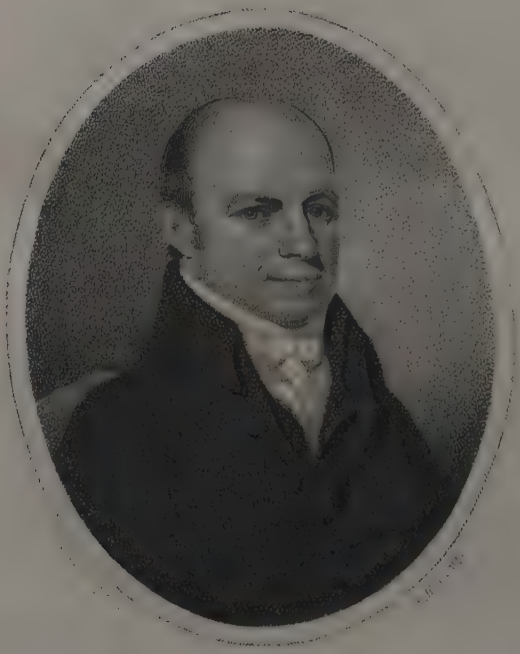
GEORGE HENRY GLASSE.

SEPT. 29, 1792.

† Sabat is now at Dinapore, in Bengal, with the Rev. Mr. Martyn, Fellow of St. John's College, Cambridge, Chaplain to the East India Company, who is well qualified, by his knowledge of the Arabic and Persian languages, to superintend his labours. Mr. Martyn himself is translating the Scriptures into the Hindostanee language. Sabat, soon after his arrival in Bengal, visited the Baptist Missionaries at Serampore, and remained there for two months and a half; that is, from August to October, 1807. Ever since that period he has been at Dinapore. Mr. Martyn, in his latest letters, speaks of his friend Sabat in terms of affection and admiration.

JONES's WORKS, Vol. 1. Life of the Author, p. 56---69.

* Apoc. xix. 13. Esai. lxiii. 1, 2, 3.



Mr. Thos. Roberts,

*Preacher of the Gospel:*

THE

# METHODIST MAGAZINE,

## FOR JULY, 1809.

### BIOGRAPHY.

### MEMOIR OF MR. EVANS, MISSIONARY TO THE WEST INDIES.

*(Concluded from page 231.)*

HE regularly visited six different islands, and sometimes more, besides Tortola town, and two places in the country. When the chapel was enlarged, he took the principal management of it upon himself, so that he had very little rest. Before the chapel was finished, he had the misfortune to lose his horse: and as he could not spare money to buy another, he was obliged to perform several long and tedious journeys on foot, that he might not disappoint the congregations. The Christmas-day before he died he preached three times, read prayers, and administered the Sacrament to a great number of people. He had engaged to hold a Love-feast at another island the next day; and being disappointed both of a boat and a horse, he walked to the West end of Tortola, about nine miles, before he took any breakfast. Many times he was exposed to such heavy rains, that when he came home, he could hardly get his clothes off him. Sometimes he was upon the sea, in a small boat, the whole of the day, and was exposed to the open air all the night. Many times he was at sea in such bad weather that the boatmen were unwilling to proceed with him, and wished to land him upon one of the nearest islands. On these occasions he sometimes asked them if they would proceed without him. If they said they would, he was wont to reply, "Then I will go too: I am going upon as good an errand and working for as good a Master as you, and have no more cause to be afraid than you."

Though he had so much labour he enjoyed very good health for almost eighteen months. The latter end of May, 1807, one

of the leaders from Hanagader, about forty miles from Tortola, called upon him and wiſhed him to go to ſee them. As he had not been able to go thither for ſome time before, he agreed to go in the beginning of the next week. Accordingly, on Monday morning they came for him. He ſtopped at Spaniſh-Town, which is half-way, and preached that night. The next morning he proceeded to Hanagader. He preached and examined the ſtate of the Society, and then left them on Wedneſday morning. When he got down to the bay, the men were waiting to carry him over to Spaniſh-Town. But they had no boat to take him to the veſſel, which lay near a mile from the ſhore: in that place they cannot take ſmall veſſels nearer on account of the ſhoals. Neither of them knew where to get one. Being ſo far from any of the friends, and unwilling to hinder the men, Mr. Evans aſked one of them what he would do, ſuppoſing he had not got him to take. The man anſwered, "I muſt wade it." Mr. Evans ſaid, "Then I ſuppoſe I muſt do the ſame:" and took off his clothes. The man carried them, and a little trunk, upon his head. They both walked up to their breaſts in water to the veſſel. I think it was a great neglect in our friends that they did not ſee that he had a boat before he left them. I believe this was the occaſion of his laſt illneſs. He was always afraid of giving trouble, and thereby hurt himſelf. After preaching at Spaniſh-Town that night, he complained of being unwell, and ſaid, "I am afraid I have hurt myſelf by walking in the water." Thurſday he came home quite cheerful, and ſeemed as well as uſual. But he certainly was never very well after this time.

A few weeks after this, he went to the Eaſt end of Tortola, and preached one Friday night. On Saturday morning he went over to another iſland, and preached. He then returned to the Eaſt end, took horſe and rode home in the heat of the day. This was a journey which he had to take every fortnight. When he came home he complained of a pain in his head, and lay down. In the evening he met the Bands, the Stewards and Leaders, as uſual. But, thro' the night and all the next day, he had a fever upon him, ſo that he could not go into the chapel. In a few days, however, he got better, and attended his circuit as before, till Auguſt. The firſt Sunday, although he was very poorly, he went through the duties of the day. In the evening he preached longer than uſual from thoſe words in Malachi, "Will a man rob God," &c. He did not ſhun to tell the people their ſins; and he was more earneſt than uſual in exhorting them to repent. I thought there was ſomething particular in his manner, which made me look up at him ſeveral times. But I little thought this was to be his laſt ſermon.

On Monday morning he complained of a pain in his head and breaſt, and ſaid, "I feel as though I were going to be very ſick."

I aſked,

I aſked him if he thought he ſhould die: he ſaid, "I have no particular impreſſion that I ſhall; I ſometimes think the Lord has more work for me to do, but his will be done." In the evening he was deſired to viſit a neighbour who was very near death. He went, though he could hardly hold his head up. The next morning he was worſe; but attended the funeral of one of our friends. After going through the burial ſervice, he pointed to our brother that lay a corpſe before us, and earneſtly exhorted us to be ready for the like circumſtance. After ſinging and praying, he was ſo exhauſted that he could not go to the grave with the corpſe, but was obliged to go to bed. He was quite reſigned to the will of the Lord. He ſaid to a friend a few days after he was taken ill, "All is well: I wiſh to live for no other purpoſe than to preach the goſpel to poor ſinners."

Tueſday 14. When he had been ſick a week, he was carried into the country for the change of air. He was very much fatigued with the journey, but the next morning we thought him much better. Early in the morning he kneeled in bed, and prayed very fervently, expreſſing an earneſt deſire to depart and be with Chriſt. Soon after the Doctor came to ſee him. He ſaid but little, and walked out of the room. When I heard he was gone, I expreſſed ſurpriſe that he ſhould go away without giving me any directions. But one of our friends ſaid, "The Doctor does not think Mr. Evans ſo well as he was, but he will be here again or ſend ſoon." The report of Mr. Evans's being worſe was ſoon ſpread abroad, and many of our friends came together, at which I was much alarmed, as I had entertained hopes but juſt before that he would recover. Mr. Evans ſeeing us alarmed, aſked what was the matter? When I told him, he ſaid, "I thought I was better, but I may be deceived. It will be well to ſettle ſome temporal concerns:" and he deſired me to ſend for the Stewards of the Society. After every thing was done that he wiſhed to be done, he ſeemed ready to be gone. I aſked him if he retained his confidence in the Lord, and whether he was happy. He ſaid, "Yes: Come, Lord Jeſus, come quickly. Come, bleſſed Jeſus, I am waiting for thee: let me come unto thee, that I may behold thy glory." He then put out his hand and called the Leaders and friends that were preſent to come unto him, that he might bid them farewell. But ſeeing it affected me, he deſired them to forbear, as he did not think of his poor wife. I offered him ſome refreſhment, but he refuſed it, ſaying, He did not want any thing, and then lay quite compoſed.

In the afternoon the Doctor came again to ſee him, and aſked him, How he did. He ſaid, "I do not know how I am: I thought I was better this morning." The Doctor ſaid, "Mr. Evans do not frighten yourſelf." "No Doctor," ſaid he, "I do not frighten myſelf. I bleſs God, I am not afraid to die." On

Thurſday, a perſon came to ſee him, and ſaid, "I hope the Lord will ſpare you a little longer for the good of my ſoul." He ſaid, "I do not know that he will. I have long been preaching to you, and I have long been concerned for you, and ſeveral more, (mentioning their names) but I cannot perſuade you to give up your ſins: perhaps the Lord will ſend ſome one elſe to do the work."

Friday and Saturday he appeared much weaker, and, at times, delirious. His mouth and throat were ſo affected with the medicine he had taken, that it was difficult for him to ſpeak; and his face was like that of one who had the ſmall-pox. Though he was ſo heavily afflicted, I never heard him utter a murmuring word; but he bore his afflictions with patience and reſignation to the Divine will. On Sunday morning he was much worſe, and as he had got very little reſt for ſeveral days and nights, the Doctor gave him ſomething to compoſe him to ſleep: but it took no effect; he was ſtill reſtleſs all the day. At night many of our friends came to ſee him, expecting it would be his laſt night.

At ten o'clock they wiſhed me to get a little reſt. Fearing leſt ſome of them ſhould be uneaſy that Mr. Evans did not ſpeak much to them, I obſerved, "If Mr. Evans ſhould not be permitted to ſpeak again, be not diſtreſſed; for I have no doubt of his acceptance with the Lord. He has known him, and walked ſteadily in his ways for many years. And though his diſorder is ſuch that he cannot ſpeak ſo much of the goodneſs of God as ſome others have done; yet many times he has been very happy. He has never expreſſed any doubt or fear, but always a ſtrong confidence in the Lord: and we cannot ſuppoſe that the Lord would afflict and take away his ſenſes and then leave him to the will of his enemy. That be far from the Lord." I then prayed with them, and committed my dear huſband into the Lord's hands, and lay down. In a few minutes he began to alter, and I got up and ſat by him. He was now ſomewhat delirious, but afterwards greatly rejoiced in the Lord. He then prayed for the Society, (which he had done before ſeveral times in the courſe of his illneſs) that the Lord would remove every evil and revive his work. He then alſo prayed for the Leaders, and entreated thoſe preſent to be faithful, and ſaid, "The Lord will be with you and bleſs you." I then aſked him if he had any word of comfort for me. He ſaid, "O my dear, the Lord has ſaved thee, and the Lord will ſave thee, and be with thee, and bleſs thee." The people ſung and prayed, and we did truly rejoice as well as mourn together. It was a time much to be remembered; for it ſeemed like heaven begun upon earth. Indeed I could not help ſaying, "Lord is it poſſible that thou ſhouldſt make me ſo happy under ſuch circumſtances?"

After continuing ſome time in this happy frame, he took ſome refreſhment, and fell into a comfortable ſleep. About

one

one o'clock he began to groan very much. He did not open his eyes nor ſpeak, but appeared to be in a great agony. It ſeemed now the enemy was making his laſt onſet, and that while he was aſleep. I was greatly diſtreſſed and prayed to the Lord, that if it were his bleſſed will my dear husband might not die without ſpeaking again of his loving-kindneſs, or, if not permitted to ſpeak, he might lift up his hands in token of victory. In the morning about ſeven o'clock, while I was ſitting by him, he opened his eyes, and with a ſmile ſaid, "I bleſs God I am very happy this morning." I ſaid, "I am very glad to hear it." He then aſked me, if there was not rain in the night, I ſaid, "No." He ſaid, "I thought or dreamed that the enemy was going to pour a flood upon us." I ſaid, "Indeed my dear he did." He ſmiled again and ſaid, "Then the Captain of my ſalvation has wrought out a deliverance for me before I knew well about it." Very ſoon after, he began to be very drowſy, and continued ſo all that day and the next. Wedneſday, about one o'clock, while one of the Leaders was praying, he lifted up both his hands, and endeavoured to raiſe himſelf up, ſaying, "A ſignal! a ſignal!" and in a few minutes after he fell quietly aſleep in the Lord. I believe that was the ſignal I had aſked of the Lord in token of his victory. He was carried down to the Chapel-Houſe, and the next day was interred under the new addition of the chapel.

The people greatly lamented their loſs; for he was as a Father unto them. Indeed they generally gave him that title both there and in St. Kitt's. For he cared both for their temporal and ſpiritual welfare: he ſympathized with them in all their diſtreſſes, and relieved them as far as his ability would allow. He has left me to lament the loſs, I may ſay, of one of the beſt of huſbands. He was affectionate and indulgent, and, I believe, never thought he could do too much for me, in order to make me happy. But my loſs is his infinite gain. May I follow him as he followed Chriſt. He had many fears when he was firſt left alone in Tortola, leſt he ſhould not be profitable to the people. But the Lord was better to him than his fears. He had the affections of the people, and the happineſs of ſeeing the chapel, after it was enlarged, too little for the Sunday morning congregation. Many have cauſe to bleſs God on his account; yea many, I truſt, will be found as ſtars in his crown of rejoicing. My dear ſiſter is one of the firſt ſeals to his miniſtry; and it is now more than fourteen years ſince the Lord made him the happy inſtrument both of her conviction and converſion. She is ſtill in the way to Zion, with her face thitherwards. More could I name, but let it ſuffice. I am afraid I have ſwelled my letter too much already; but I hope you will excuſe every defect. I remain, dear Sir, Your much obliged Servant,

MARY EVANS.

# DIVINITY.

*To the Editor of the Methodiſt Magazine;*

Rev. Sir,

I NOW ſend you, agreeably to your deſire expreſſed in your laſt number, the Charge which I offered to your acceptance, by the Rev. Mr. Harmer. It was delivered at the Ordination of Mr. Heginbothom at Sudbury, Suffolk, in the meeting where Mr. Ray has preached with good acceptance many years.

Mr. H. was a fellow pupil and a claſs-fellow with me in the Academy at Daventry, where he was diſtinguiſhed by ſuch talents as encouraged the expectation of great eminence in the church of Chriſt. His natural abilities were uncommon, and his proficiency in literature was ſuperior to that of moſt of his fellow-ſtudents. But his chief excellence was, that he early imbibed the knowledge of Chriſt, manifeſted the power of the goſpel on his heart, and came forth richly qualified for diſplaying its glorious truths, and filled with zeal for promoting the ſalvation of ſouls. He began to preach with great acceptance at the age of 18, and was ſettled, at 20, with the congregation at Sudbury, where his labours were highly acceptable and uſeful. He was, indeed, a burning and a ſhining light, and many both in the town and neighbourhood, *for a ſeaſon*, rejoiced in his light. But, ah! how ſhort that ſeaſon was! At the age of 24, this bright luminary was extinguiſhed. He had borne the yoke in his youth. He met with ſevere trials from an unhappy diviſion which took place in the congregation, in conſequence of political parties being formed at a general election.

It was to this circumſtance that Mr. Harmer referred in that part of his charge which relates to the *enduring afflictions*. He did, indeed, endure them in a manner becoming a chriſtian, though he could not help feeling them as a man, and probably they preyed upon his ſpirits ſo as to injure his health. But his zealous exertions in his miniſterial ſervices, at ſo early a period, were ſuppoſed to be beyond his bodily ſtrength, which had been diminiſhed by an uncommonly rapid growth, and brought on a conſumption, under which he languiſhed for many months, though without any abatement of his mental vigour and cheerfulneſs. And of ſo flattering a nature was that diſorder, (as it is often known to be) that he had no apprehenſion of his approaching diſſolution till within a few days of its taking place. However it did not find him unprepared or unwilling to obey the ſummons. He knew in whom he had believed, and he cheerfully committed his departing ſpirit into his hands who had redeemed it by his blood.

Mr. H. had a truly poetical genius, which appeared in ſeveral devout hymns which have been inſerted in various collections. He was buried in the ground belonging to the meeting-houſe, where is a plain ſtone with a ſhort inſcription drawn up by himſelf. He forbid any thing more to be ſaid of his character than this, (referring to the final reſurrection:)—

"What

"What his character was will be known at that day. Think, "Reader, what thy own will then be."

I am, Sir, reſpectfully your's,

HACKNEY, *March* 16, 1809. S. P.

*The Substance of—A* CHARGE *delivered at an* ORDINATION; *By the late Rev. and learned* THOMAS HARMER, *of Wattesfield, Suffolk, Nov.* 20, 1765.

WHAT emotions of ſoul, my dear Sir, muſt Saul have felt when, at the time of his being inveſted with a character of the greateſt concern to human life, in ſecular affairs, he was addreſſed by one of the Prophets of the Lord in ſuch words as theſe, "Stand thou ſtill awhile, that I may ſhew thee the Word of God." Give me leave, with ſolemnity and freedom, and at the ſame time with very tender affection, to addreſs you in much the ſame language, on this very important occaſion, of your being inveſted with an office of the greateſt moment to the *ſpiritual* intereſts of men.

The epiſtles to Timothy and Titus, you have, I queſtion not, often ſeriouſly peruſed. But it may be of ſome advantage to you, to reduce the numerous conſiderations that offer themſelves in ſuch reading, to a ſhort ſummary of the duties of the evangelic miniſtry, in order to fix them the more eaſily on the memory, and give them the greateſt energy with reſpect to the heart. Such a ſummary St. Paul has given us in a paſſage which might be recommended on any occaſion of this kind, but perhaps may be thought to be more than ordinarily ſuited to the circumſtances of the preſent time.

2 Tim. iv. 4, "Watch thou in all things; endure afflictions; do the work of an evangeliſt; make full proof of thy miniſtry." Theſe were the things which St. Paul, in the near approaches of death, and in a manner the moſt ſtriking, recommended to his dear pupil Timothy: for it was with a charge before God, and the Lord Jeſus Chriſt, who ſhould judge the quick and the dead at his appearing and his kingdom. And if they were the words of St. Paul, they are the words of God. And if they were the words of God to Timothy, they are the words of God to you. For if the things written aforetime in the books of the Old Teſtament were written for our admonition, on whom the ends of the world are come, much more are the inſtructions given by the apoſtles of Jeſus, to their immediate ſucceſſors, in epiſtles written purpoſely for the New Teſtament church, to be conſidered as the charge of God to his miniſters in every age, under that diſpenſation. I ſhall not take upon me any thing further than to beg your attention to the ſeveral duties preſcribed you in this ſummary of your work and of the cares of your office. "Stand you ſtill awhile," my dear Sir, and hear what I have to ſay to you on the

part of God, with reſpect to the duties of that office with which you have this day been ſolemnly inveſted.

I. Remember that you are to "watch in all things." Be attentive to what paſſes, and watch for the purpoſes of your miniſtry, with an eagerneſs and zeal like that of the men of the world, who are watching for ſecular advantages. The Lord Jeſus himſelf, by his apoſtle, commands you to watch in *all things;* and if ſo, he commands you, in the

1ſt. Place, to watch over yourſelf. The apoſtle certainly did not mean to omit this thought in his addreſs to Timothy, the watching over his heart and ways, ſince he was wont to make this a particular in his diſcourſes to the miniſters of Chriſt. So when he was taking his leave of the elders of the church of Epheſus, he ſaid, "Take heed unto yourſelves." So he ſaid to Timothy in the firſt of theſe two letters, "Take heed unto *thyſelf*, &c. for in ſo doing thou ſhalt both ſave *thyſelf* and them that hear thee." And you know with what holy caution and jealouſy he watched over his own ſoul. "Every man that ſtriveth for the maſtery is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible. I therefore run, not as uncertainly; ſo fight I, not as one that beateth the air; but I keep under my body and bring it into ſubjection, leſt that by any means when I have preached to others, I myſelf ſhould be a caſt away."

As private chriſtians oftentimes find it much more eaſy to wiſh for the ſalvation of others, and even to take ſome care and pains to promote religion in their ſouls, than to fulfil the precept of working out *their own ſalvation* with fear and trembling, ſo miniſters may find ſomething of the like temptation, and when they are keeping the vineyards of others, forget their *own*. But you, my dear brother, have, I hope, imbibed the ſpirit of St. Paul. You have, I truſt, moſt ſincerely and cordially given up yourſelf to Chriſt in the retirement of the cloſet, and having felt the terrors of the Lord, are deſirous to perſuade men, or having been melted by the grace of the goſpel, are ſolicitous, by preaching the unſearchable riches of Chriſt to lead others to eſteem him precious, who is greatly precious to your own ſoul. But as you know it is with reſpect to others, ſo you will find it in your own ſoul too, that all the ſtruggles of a chriſtian are not over in the firſt days of converſion. You will find a *body of ſin* remaining in you, and you will feel a danger of ſinking into coldneſs and formality in divine exerciſes. Watch then over yourſelf, and remember the advices of Paul to Timothy, "Flee, therefore, youthful luſts, but follow righteouſneſs, faith, charity, peace, with them that call on the Lord out of a pure heart." And again, "But thou, O man of God, flee theſe things," [the vices before mentioned] "and follow after righteouſneſs, godlineſs, faith, love, patience, meekneſs:

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fight the good fight of faith, lay hold on eternal life. I give thee charge, that thou keep this command without ſpot, unrebukable, until the appearing of our Lord Jeſus Chriſt."

2. Watch over this church of God committed to your care. This certainly muſt be part of your duty; for it is the diſtinguiſhing character of the miniſters of the Lord Jeſus. So the writer of the epiſtle to the Hebrews ſaith, "Obey them that have the rule over you, and ſubmit yourſelves, for they *watch for your ſouls* as they that muſt give account." They are conſtituted for that very purpoſe by the great Saviour and Phyſician of ſouls. "Take heed," ſaid Paul to the Epheſian elders, "*to all the flock*, over which the Holy Ghoſt hath made you overſeers." Permit me then to charge you, with ſolemnity, to watch over this church of God with the *univerſality* he recommends. Direct your public diſcourſes and your private converſes for the good of ALL: the poor as well as the rich, whoſe ſouls are equally precious in the eyes of the God of the ſpirits of all fleſh: the young as well as the aged. You will have to receive them in early life to baptiſm, but that muſt not be all your concern with relation to them, any more than it ought to be of their parents to preſent them. Watch over the firſt openings of religion in them; the firſt viſible impreſſions that are made on their tender minds, and do all you can effectually to lead them to Jeſus: thoſe of a leſs winning, as well as thoſe of a more amiable temper; for though it is not equally pleaſurable, as the firſt may want your cares more than the other, ſo the difficulty of diſcharging your office towards them, will make thoſe cares the more praiſe-worthy and more pleaſing to God.

Watch over all this church, and all this aſſembly too, that place themſelves under your miniſtry. Labour to be able to adopt the language of the apoſtle, "Whom we preach, warning *every man*, and teaching *every man*, in all wiſdom, that we may preſent every man perfect in Chriſt Jeſus, whereunto I alſo labour, ſtriving according to his working which worketh in me mightily." Permit me then, my dear Sir, in the moſt affectionate manner, and in the name of the Lord Jeſus, to commit to your charge, this whole aſſembly, as to one who muſt give an awful account of them hereafter.

3. Watch over the intereſts of our Lord Jeſus as extenſively as it may be ſuppoſed your influence can any ways reach. The aſſuming the character of *univerſal Paſtor*, was a moſt amazing piece of inſolence. And to break in, though in a much leſs degree, on the charges of others, is certainly ſuch a *love of pre-eminence* as the apoſtle who wrote the epiſtle to Gaius would by no means have approved: of this he complains in Diotrephes; and ſuch a conduct muſt be very contrary to the mind and will of Chriſt. A concern however for his churches in general, an attention

tention to their intereſts, and an endeavour to promote his honour in all places, as far as our influence extends, muſt be laudable in every miniſter, and highly requiſite:—not by claiming juriſdiction and authority over them, but by paternal advices, and the councils of humility and affection: not giving umbrage to our brethren, weakening their hands and ſinking their eſteem, but mingling our zeal with prudence, and unfeigned, brotherly love. If a civil patriot ought to ſtrive to promote the intereſt, not only of his own town, but of the whole kingdom, certainly a miniſter of Chriſt ſhould not only ſeek the proſperity of that ſociety to which he ſtands moſt nearly related, but of the whole kingdom of Chriſt. Not to mention the caſe of Paul, who ſays (1 Cor. xi.) that "the care of all the churches came upon him daily," I would remark, that he ſeems to recommend to us a concern for the intereſt of other churches beſides our own, in what he ſays of Epaphras, Col. iv. 12, 13, "Epaphras, who is one of you, ſaluteth you, always labouring fervently for you, in prayers, &c. for I bear him record, that he hath a great zeal for you, and them that are at Laodicea, and them in Hierapolis." In like manner Clemens, an apoſtolic father, whoſe epiſtle is expreſſed in the language of the pureſt antiquity, and who is ſuppoſed to be the perſon deſigned by Paul, Phil. iv. 5, moſt affectionately intereſted himſelf in the affairs of the church at Corinth, and in the name of the church where he miniſtered, "beſought them to purſue the things that made for peace, and to reverence their elders." Precious remain of antiquity this! and expreſſive of that kind affection towards other churches and other miniſters, that ſhould animate our breaſts. Watch then over the intereſt of Chriſt in general, and intereſt yourſelf particularly in the proſperity of it in this neighbourhood; acting, as well as ſpeaking with the temper of that great apoſtle when he ſaid, "Grace be with all them that love our Lord Jeſus Chriſt in ſincerity."

4. Watch over futurity: by that I mean, intereſt yourſelf, ſo far as your foreſight and your cares can reach, for the welfare of the church of Chriſt on earth after you ſhall be removed from it by death. Herein Paul has ſet you an example. This very charge to Timothy was given him by the Apoſtle, upon his apprehending that he was ſoon to be martyred, out of his great zeal for the welfare of the church of God, when he ſhould be in this world no more. And the ſame thing he recommended to Timothy, "The things thou haſt heard of me, among many witneſſes, the ſame commit thou to faithful men, who ſhall be able to teach others alſo:" words which, though they look to the earlier part of Timothy's life, muſt be ſuppoſed to refer alſo to thoſe that were to ſucceed him when he was to quit the world.

Thus watch thou in all things. How extenſive the care! How great the labour! But this is not all: it muſt be expected to

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draw after it *affliction*. The apoſtle, therefore, added, and I muſt give it in charge to you:

II. "Endure afflictions."—Afflictions from a perſecuting world, from ſeducers, from the unſteadineſs of profeſſors, from the want of ſucceſs in your miniſtry, from the faults and the errors of good men.

1. Endure afflictions from a perſecuting world. This aſſuredly could not be forgotten when Paul, at the time of writing this, was in priſon, and was expecting his confeſſorſhip would be ſpeedily turned into martyrdom. "I am now ready to be offered up," ſays he, in the words following, "and the time of my departure is at hand." In the beginning of this epiſtle, he directly calls Timothy to [be ready to] ſuffer *this* kind of affliction. "Be not thou, therefore, aſhamed of the teſtimony of our Lord, nor of me his priſoner, but be thou partaker of *the affliction of the goſpel*.

We live in a day of liberty, and in a country extremely zealous for liberty. Nor will you, I hope, (though I ſincerely wiſh you a long life of uſefulneſs) out-live theſe days of ſerenity, nor this highly favoured iſland ever ſee a revival of perſecution. None, however, can tell what events he may ſee before he dies. Should ſuch trying times ariſe, the Word of God calls you, my dear brother, to ſuffer; and may you be able to take up your croſs with joy, and follow the Lamb whitherſoever he leads you. But theſe are not all the afflictions the miniſters of Chriſt are expoſed to:* No, you are to endure afflictions,

2. From Seducers:—from thoſe that would pervert the goſpel of Chriſt, and lead the minds of men into error. Being diſturbed by them in the exerciſe of one's miniſtry, adds very much to the difficulty of the work. It gives great affliction to the faithful ſervants of God, when the minds of them that belong to their charge are unſettled by thoſe who conteſt and deny the truths of God, and whoſe word *eats like a canker*, and it becomes extremely difficult to heal theſe diſorders. St. Paul ſufficiently ſhews how extremely afflictive they are, in the account which he gives, in his valedictory diſcourſe to the elders aſſembled at Miletus of what he foreſaw coming upon the church, "I know this, that after my departure ſhall grievous wolves enter in among you, not ſparing the flock. Alſo of your ownſelves ſhall men ariſe, ſpeaking perverſe things to draw away diſciples after them. Therefore watch," &c. Timothy too was given to underſtand that he muſt expect to meet with the ſame trial, to which, indeed, he ſeems directly to refer in this paragraph. See v. 5. "The time will come when they will not endure ſound doctrine, but after their own luſts

* The worthy author might properly have mentioned here other kinds of perſecution to which faithful and zealous miniſters are expoſed, beſides thoſe inflicted by unjuſt and cruel laws; viz. the violent oppoſition of the wicked, the perſecution of tongues, &c, which are common in all ages, and which no laws can reſtrain.

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ſhall they heap up to themſelves teachers, having itching ears. And they ſhall turn away their ears from the truth, and ſhall be turned unto fables: but watch thou in all things, endure afflictions." And a little after, he ſaith, "Alexander the copperſmith did me much evil—of whom be thou aware alſo."

3. Endure afflictions from the unſteadineſs of profeſſors. They that believe ſhould be of one heart and ſoul. They that are joined together in ſacred fellowſhip, and all that belong to our aſſemblies ſhould labour, by all means, after concord and peace. The ſacred writers repreſent the advantages of unity and the obligations to it in the ſtrongeſt terms. "Finally brethren," (ſays Paul to the Corinthians) "farewell: be perfect, be of good comfort, be of *one mind*, live in peace, and the God of love and peace ſhall be with you. Yet there has ever been found among many profeſſors of the goſpel, a temper juſt the reverſe of this, which has occaſioned the miniſters of Chriſt a very piercing affliction. Paul, more than once, mentions theſe ſorrows of his ſoul in this very epiſtle to Timothy. "This thou knoweſt, that all they which are in Aſia be turned away from me, of which are Phygellus and Hermogenes." And again, in the laſt chapter, "At my firſt anſwer," (i. e. before the tribunal of the heathen judge, when brought to anſwer for himſelf, in circumſtances peculiarly trying) "no man ſtood with me, but all men forſook me: I pray God that it may not be laid to their charge."

Now when he calls Timothy to endure afflictions, and puts him in remembrance of his own doctrine, manner of life, patience, perſecutions, afflictions, &c. ſhall we imagine that he ſuppoſed Timothy would have nothing of this alienation, to conflict with which he himſelf had felt ſo bitter? No; it is, doubtleſs, included in this charge, "Endure affliction:" As if he had ſaid, "This, O Timothy, is painful to fleſh and blood; it is agonizing;* but endure it with patience, and ſay, in conformity to thy Lord in another caſe, *Father, if it be poſſible, let this cup paſs from me: however, not my will but thine be done.*"

God of peace! wipe away every tear of this kind from the eyes of thy young ſervant that ſtands before thee receiving thine orders, by calming every breaſt here, and diffuſing thy healing influence through all the aſſemblies around!

* The author is to be underſtood as alluding to the cruel oppoſition which his young friend had met with from ſome who had formerly belonged to his congregation, which it would have been indelicate expreſsly to have mentioned, and which was too well known to all preſent to need a more particular notice.

[*To be concluded in our next.*]

# THE TRUTH OF GOD DEFENDED.

## REVIEW.

### THE CHURCH OF ENGLAND ESTABLISHED ACCORDING TO THE DECREES OF THE APOSTLES.

*(Continued from page 247.)*

WITH the common run of modern eccleſiaſtical writers, our author contends, tooth and nail, for the threefold order of miniſterial offices. The ſacred inſtitution of *biſhop*, *prieſt*, and *deacon*, is as poſitively contended for, as Bonaparte would argue for the ſovereignty of Europe, "'Tis mine by right of conqueſt;" "'tis mine by Divine right, for God (ſaith he) will have it to be ſo;" "'tis mine by right of propriety, for it is the beſt thing in the world, and will make every European as downright happy as any thing." When reaſon runs rampant, it becomes quite unreaſonable. Have we never read the bright diſcuſſions of the invincible Dr. Peter King? Is there not extant one copy of the New Teſtament, in the original language? The writer before us admits, that "from the hiſtory of Timothy and Titus, we can derive our greateſt inſtruction," in this matter of *biſhop*, *prieſt*, and *deacon*. Now, what do we find in their hiſtory?—in the hiſtory, for inſtance, of Timothy's epiſcopacy? Why, that he was not the only biſhop in the one city of Epheſus, as Mr. R. would have him to be,—that all the elders (preſbyters) there, were biſhops as well as Timothy. See Acts xx. in the original, where the elders (preſbyters) of the church at Epheſus, who viſited St. Paul at Miletus, are, by St. Luke, denominated Biſhops, being the ſame order, (ver. 17, 28.)

After all, we do not object to biſhop, elder, and deacon. Let the *deacons* be what they were deſigned for in the church; and as to *epiſcopacy*, it has probably ſuperior advantages, eſpecially where diſcipline is to be faithfully preſerved among a chriſtian community. We diſlike the making epiſcopacy, as now exiſting, a limb of the pretended apoſtolic ſucceſſion, and thereby deriving and ſupporting its alleged authority. Thoſe biſhops of the Engliſh church, who, at the Reformation, were ſet apart by the impoſition of the hands of preſbyters only, were upbraided by the Romaniſts, as not having been conſecrated by biſhops; but they denied the neceſſity of ſuch a deſignation, and maintained, as well they might, the validity of their appointment.

After making our grateful acknowledgments to Mr. R. for the particular information he has been pleaſed to furniſh, reſpecting the ſubject of converſation between our Saviour and his diſciples,

during his abode on earth after his reſurrection, namely, the eſtabliſhment of the church, i. e. the church of England, according to this writer's way of thinking, which, whoever will, may admit on his authority, as ſupplementary to the records of the evangeliſts, we paſs on to that part of his Oration, which moſt challenges the attention of impartial, candid, chriſtian reviewers.

"It has become a ſort of faſhion, Sir," obſerves a learned, pious, and candid clergyman of the eſtabliſhment, in a late publication in defence of chriſtianity,* "among authors who wiſh to ſet all the world right in matters of religion, to affect a ſort of oſtentatious ignorance of the very ſubject upon which they profeſs to write. Thus, Sir, you ſhall read a long Caveat, the dullneſs of which is only relieved by its ill humour, againſt Calviniſts, and Enthuſiaſts, and Methodiſts; and find the author, either in the outſet or at the cloſe, declaring that he knows not wherein either of thoſe characters conſiſts; and what is more, taking credit to himſelf for making ſuch a declaration." This deponent is a faithful witneſs; nothing more true than this depoſition. In the honours of the above ſet of authors, Mr. R., without violating the rule of juſtice, may be permitted to participate in a large degree. Of all the caricatures given of Methodiſm, and many there have been, perhaps it will be difficult for a miſinformed, or uninformed, or illiberal pen, to portray a thing having fewer claims to a real repreſentation. Being not at all diſpoſed to demur againſt Mr. R.'s teſtimony, that "the miniſters of the Church of England are behind hand with none in liberality," we will tranſcribe, and paſs a few animadverſions on the prominent parts of a paragraph or two of his ſermon, from which the reader may eſtimate his delineating powers.

Page 15, 16. What is here aſſerted? Mr. Weſley began his miniſtry "with intentions the moſt pure;" he maintained "conformity to the church," and an "exemplary character." This is liberal. Mr. Weſley "took upon him to enlighten and reform the world." This is not liberal. Neither his profeſſion, nor his conduct, could be candidly conſtrued to that effect. He was thruſt out into the world, which, in many places, became thereby glorioufly enlightened and reformed. Had he not, at his ordination, ſolemnly engaged to God and man, to preach the word? When the churches were ſhut againſt him, becauſe he held forth the doctrines of the church of England, as laid down in the Articles, illuſtrated in the Liturgy, and largely explained, vindicated, and inculcated in the Homilies, what could he have done, with a good conſcience, in the condition he was placed in, not by his own will, but by the act of others? "Why, in ſooth, he might have been ſilent, or have moulded his divinity, and made it more palatable to the taſte of his times; he might have ſlept, as do others." What! and

* Rev. Mr. Owen's Addreſs to the Chairman of the Eaſt India Company.

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all with a quiet conſcience? "To be ſure! What was Mr. Weſley more than all the reſt of the clergy?"

"Many of his favourers and followers," ſays Mr. R. "were among the foundeſt members of our eſtabliſhment." This too is liberal. "Being thus aſſociated under a particular leader, it was no difficult matter to draw them a ſtep further, till ſomething like vanity ſuggeſted that they were *too ſpiritual* a body to be aſſociated in the forms of common prayer and devotion, with their leſs enlightened brethren." This, gentle reader, is the only ſmart ſentence in the ſermon; but it is more witty than wiſe, and ſtands at a ſurly diſtance from both liberality and rationality; unleſs the preacher be prepared to make good the conſiſtency of "the foundeſt members of the eſtabliſhment," being poſſeſſed of ſo much "vanity" and ſelf-righteouſneſs, as are here attributed to them. The reader will not fail to notice, that the morals and piety of the maſs of the eſtabliſhment, muſt, according to the repreſentation here made of the beſt among them, have been low, very low indeed, before this kingdom was benefitted by Mr. Weſley's miniſtry. Equally irreconcilable with their practice, is the poſitive aſſertion concerning the Methodiſt body refuſing to aſſociate in the forms of common prayer and devotion. The people called Methodiſts do not reject the Liturgy; they are attached to it; they admire it, as the eſſential part of the church ſervice. They thank God for this teſtimony to the truth, which continues to maintain the purity of the tenets of Proteſtantiſm, againſt the attacks made on them, in a majority of the churches, by the paganiſm and popery of their pulpits. Only that, peradventure, Mr. R. wiſhed not to relinquiſh his claim on the diſtinguiſhed honours of thoſe writers heretofore mentioned, who arrogate to themſelves the credit of diſcuſſing ſubjects, and deſcribing characters, of which they glory to be thought ignorant,—only, for this, he might have learned that the Methodiſts, ſo called, do themſelves uſe the Liturgy, where they have ſervice in their chapels at the ſeaſon of parochial worſhip. This, however, in many places occurs not, the Methodiſts making it a point to have no ſervices at thoſe times, becauſe they will not interfere with the parochial worſhip, and becauſe they themſelves attend at the church, where they are glad to join "their leſs enlightened brethren, in the forms of common prayer and devotion."

If, in addition to the form of common prayer and the purpoſes of devotion, the parochial inſtructors are pleaſed gratuitouſly to beſtow blaſphemous inſults on the glorious doctrines of the goſpel, and, in this inſtance, worſe than their employer, to "bring railing accuſations," founded on miſrepreſentation, againſt thoſe who went to worſhip God, and not to be calumniated, no marvel if ſome avail themſelves of their rights, as free-agents, as Engliſhmen, and as chriſtians. Accountable to God for the talents he

has given them, some will deem it their duty, to maintain their natural, civil, moral, and christian privileges. And, in truth, is not every good and perfect gift, coming from the Father of lights, to be employed for our benefit, and to his glory? To every gift of heaven, in nature, in providence, and in grace, is attached no trifling responsibility.

Might not a little sagacity perceive, that those lamentable causes, originating in the pulpit, issuing from the press, and constituting the invidious theme of every clerical meeting, whether for sacred or secular purposes, of which wise men cannot be "ignorant," and to which good men dare not be "indifferent," and many "other motives" arising from similar matters, make numbers of people to secede from the church? "Her holding or requiring any thing not consonant with the Scripture," is nothing to the purpose; but those things which neither the church holds, nor the Bible, nor the law of the land, nor common civility, are among the direful occasions of secession. What gross things do we hear maintained most bitterly and imperiously in direct contradiction to the Articles, Liturgy, and Homilies, as well as in defiance of common charity, insulting good manners, and outraging every principle of christianity! Were this conduct attributable to an individual curate only, who wished to court favour with the squire, because as how his honour says, "he hates the *Methodisses* from his heart, there being no merriment in all the country since they got up," we might be disposed to exercise the pity we have sometimes felt on such an occasion. But when the pulpit is prostituted to the contemptible office of a *Pasquino* of detraction, by a respectable Rector, who, it may be, was never known to flatter king or beggar, (Vide page 18) and having no purpose under heaven in view, but the glory of his Maker and the good of his fellow-men, very wonderment, excited by so unaccountable a thing, may be presumed to drive some out of the church. When the clergymen of a whole archdeaconry agree to talk, all at once, at this strange rate, as they may be said to do when their orator publishes at their request, *Will they not say, Ye are mad?* We opine, therefore, that a Visitation Sermon, may probably be a great cause of chasing many from the church. Who, having any remains of sense or conscience, would scramble for a pew in St. Mary's, for instance, at the next Visitation Sermon? Indeed, so prevalent is the custom at most archidiaconal meetings, to hash up the sermonic viands with those hot provocatives, that we might as well expect to meet a Salimagundi without pepper amongst its components, as a Visitation Sermon without a proper spice of abuse, poured with no unsparing hand upon Methodism.

But what will our readers think of the succeeding statement? We conjure them, to impute it solely to the writer's want of information, and to the total impossibility of his obtaining it in the diocese

dioceſe of St. David's. The miſrepreſentation is glaring, but we deſire it may not be deemed wilful, or the congregation had not held themſelves reſponſible. Treating of Mr. Weſley, this Sermon ſtates, "Since his time, his followers upon his own principles, have been much upon the decline, they have ſunk into indifference, have embraced ſtrange doctrines, or have enliſted under the banners of other ſectariſts." We would reſt the character of our critique upon this ſtatement of Mr. R.'s. If he be accurate in either of theſe particulars, let us be judged worthy of the place to which we vote him: Coventry, if you pleaſe. The followers of Mr. Weſley "upon his own principles much on the decline!" Ah, no! they are not *miniſhed, nor brought low;* they tenaciouſly adhere to his principles, knowing from whom they received them: they are not more indifferent, but, we hope, zealous as ever for the good thing they have learned; they have not embraced ſtrange doctrines, holding not ſo much as one they did not believe from the beginning; they are not under any banner but their own, which, *in the name of the Lord, was ſet up* in theſe nations; they are more united than ever, if poſſible, as they ſee thoſe *increaſe who riſe up againſt them, and who render them evil for their good.* We ſimply put a negative upon theſe aſſertions, which excite in us more ſuſceptibility for wonder at their appearance, than any perſuaſion of the need of bringing forth proofs of their erroneouſneſs.

[*To be concluded in our next.*]

## THE WORD OF GOD ILLUSTRATED.

NUMBERS XXIII. 21, *He hath not beheld iniquity in Jacob, neither hath he ſeen perverſeneſs in Iſrael.*

[FROM DR. WILLIAMS.]

FROM theſe words, ſome have inferred that God ſees no ſin in believers, whatever ſin they commit; and that he does not charge them with any ſin. But to this it muſt be anſwered,

1. That there is not the leaſt foundation in this paſſage or any where elſe in Scripture for any ſuch inference. That very eminent Divine, Mr. Gataker, aſſures us, the paſſage ſhould be rendered: 'He hath not beheld wrong againſt Jacob, nor hath he ſeen grievance againſt Iſrael:' i. e. God beheld not with approbation the wrongs and injuries done by others againſt Iſrael. And he ſhews at large, by ſeveral ſolid reaſons, that the ſenſe which the Antinomians put upon it cannot be the proper ſenſe of it, as it is contrary to the main tenor of the hiſtory, and the truth of God's word; which ſhews that God often complained of their ſins, often threatened to avenge them; yea, did actually avenge them

them by deſtroying them in the wilderneſs. And Balaam himſelf, who ſpake theſe words to Balak, did not underſtand them ſo, as appears from the advice he gave to Balak, to draw them into ſin, that thereby God might be provoked and withdraw his protection from them.

2. That God does not ſee ſin in believers is contrary to God's omniſcience. 'Thou knoweſt my down ſitting and mine upriſing, and underſtandeſt my thoughts afar off, and art acquainted with all my ways,' Pſalm cxxxix. 2, 3. 'The eyes of the Lord are in every place, beholding the evil and the good,' Prov. xv. 3.

3. It is inconſiſtent with God's Providential diſpenſations to his people. When David, a juſtified believer, had ſinned againſt the Lord in the matter of Uriah, it is ſaid, 'The thing which David had done, diſpleaſed the Lord;' and, as the effect of that diſpleaſure, the Lord ſtruck the child that Uriah's wife bare unto David, and it died. 2 Sam. xi. 27, and xii. 15, 18. Among the Corinthians, ſome, that they might not be condemned with the world, were judged and chaſtened by the Lord, for their undue approaches to his table, and abuſe of his Supper.

4. But more poſitively, God does ſee and does charge believers with their wanderings from him: 'Why haſt thou deſpiſed the commandment of the Lord, to do this evil in his ſight?' What he did was an evil, it was in God's ſight, and it was charged by God upon David, 2 Sam. xii. 9. 'Thou haſt ſet our iniquities before thee,' ſaid Moſes, Pſ. xc. 8. All God's reproofs of his people for ſin, all his calls to reformation from ſin, are ſo many arguments to prove this; and all his anger, threatnings, and corrections, witneſs to it.

Thoſe are much miſtaken who imagine that God's hatred to ſin is taken away by the ſatisfaction of Chriſt. For his hatred to ſin is founded in his unchangeable nature. Nor was Chriſt's death deſigned for any ſuch purpoſe: although Chriſt hath made full atonement for ſin, yet God ſtill hates ſin, even in thoſe that have an intereſt in that atonement.

For, 1. That God is diſpleaſed with believers, and that for ſin, he often declares. Moſes ſays, 'The Lord was angry with me,' Deut. iv. 21, and, 'The Lord was very angry with Aaron,' 19, 20. Jeſus Chriſt was often diſpleaſed with his diſciples. God's anger is frequently ſaid to be provoked by his people, and kindled againſt them. Do not even good men ſometimes grieve the Holy Spirit of God? Eph. iv. 30. And what does the church mean, when ſhe ſays, 'I will bear the indignation of the Lord, becauſe I have ſinned againſt him?' Mic. vii. 9.

2. God does, by many afflictions, manifeſt his diſpleaſure againſt his people for their offences. Heb. xii. 11. Was it not for lukewarmneſs that the Lord rebuked and chaſtened thoſe Laodiceans whom

whom he loved? Rev. iii. 19. And how ſtriking is that paſſage from the mouth of God: 'You only have I known of all the families of the earth, therefore I will puniſh you for all your iniquities,' Amos iii. 2.

But, ſay ſome, "The groſſeſt ſins which believers can commit, cannot do them the leaſt harm."

Anſwer, 1. Sin does the greateſt harm to every one that is guilty of it. It is called a hurt in Jer. viii. 11. It is a wound, or we need no healing; it is a defilement, or we need no waſhing; it is a crime, or we need no pardon; it is a going aſtray, or we need no returning; it is a weakneſs, or we need no ſtrengthening after it. Is that no harm, which is a blemiſh to our nature, the diſeaſe of our ſouls, and the diſorder of our ſtate? If there is no harm in ſin, why ſhould we pray againſt it? Why does God warn us againſt it? Why does grace ſo oppoſe it? Why does the Holy Spirit ſo ſtrive againſt it? Why do we praiſe God for preventing it? Why has God commanded magiſtrates and parents to puniſh it, and miniſters to reprove for it? If it is ſo innocent in his people, why does Chriſt ſo often complain of it in them? Can that have little harm in it, which diſhonours God, reproaches the name of Chriſt, grieves the Spirit, pleaſes the devil, offends the righteous, and hardens the wicked?

2. Great hurt befalls God's people for committing ſin. Does not God for ſin often hide his face, and the Spirit withdraw his influences? Is not the conſcience often ſeared, the heart leſs capable of impreſſions by the word of God, and the ſoul ſtraitened in duty and impaired in vigour, by ſin? Who have not found by ſin what they muſt call *hurt;* as pains, or diſeaſes, or loſſes, or injury to their worldly circumſtances? Are wars, fires, plagues, peſtilence, and famine, removal of ordinances, &c. no hurt at all? What can be ſaid for it? I do not know where God has promiſed, that ſin ſhall do us any good. But it is poſſible ſome may have been induced to embrace this error by miſunderſtanding that paſſage in Rom. viii. 28; as if the ſcope of that text were to aſſert the advantages of ſin to juſtified perſons: whereas the Apoſtle ſpeaks there of ſufferings and afflictions being ſanctified to the people of God. The ſubject matter (ſays Paræus) reſtrains the univerſal expreſſion. When he ſays, *all things*, he principally means, *all* the afflictions of them that love God, of which he treats in the context: and he may alſo mean, *all* providential events; as Eſtius ſays, all proſperous and adverſe events without us. But nothing at all is ſpoken concerning ſin in this text.

# THE WORKS OF GOD DISPLAYED.

## OF IRON.

*(Concluded from page 203.)*

BEFORE we conclude the Article on Iron, we think it proper to add to what we have advanced before, the following obſervations: 1. The beſt caſt iron, or raw iron, as much freed from heterogenous matter as the uſual proceſs of ſmelting can effect, is not at all malleable, and ſo hard as perfectly to withſtand the file. In general, the impure caſt iron, ſuch as runs from the ore, is melted down a ſecond time in another furnace, intermixed with charcoal. A ſtrong blaſt of air being impelled on the ſurface of the metal, its fuſion is remarkably promoted, the iron thickens into a maſs called *a loop*, which is conveyed under a large hammer, raiſed by the motion of a water wheel. The iron is there beaten into a thick, ſquare form, is then heated again until almoſt ready to melt, and is forged: by a few repetitions of this proceſs, it becomes completely malleable, and is, at length, formed into bars for ſale.

2. Caſt iron has, of late, been brought into the malleable ſtate by paſſing it through rollers inſtead of forging it. Indeed, this ſeems to be a real improvement in the proceſs, as well in point of diſpatch, as in its not requiring that ſkill and dexterity which forgemen only acquire by long practice. If the purpoſes of commerce ſhould require more iron to be made, it will be eaſy to fabricate and erect rolling-machines, though it might be impracticable to procure expert forgemen in a ſhort time. This method was diſcovered by Henry Cort of Goſport, who obtained an excluſive privilege granted by the king's patent. By this proceſs the raw or caſt iron is freed from the impurities which are not diſcharged in the common methods of rendering this metal malleable; for iron is in itſelf a ſimple homogenous metal; and all iron muſt become equally good, if it be purified from the heterogenous and unmetallic particles that are any ways mixed with it.

3. Steel is iron in an intermediate ſtate, between *caſt iron* and *malleable iron*, which is ſoft and tough. The iron run from ſome German ores is found to be a good ſteel when forged only to a certain point. But the beſt ſteel is uſually made by cementation from the beſt forged iron, with matters chiefly of the inflammable kind. Two parts of pounded charcoal and one of wood aſhes is eſteemed a good cement. The charcoal duſt may be made of bones, horns, leather, and hairs of animals, or of any of theſe ingredients, after they are burned in a cloſe veſſel till they are black: theſe being pulverized and mixed with wood aſhes, muſt be well mixed together. The iron ſhould be of pure metal, not over thick, and quite free from heterogenous matters: their flexibility both when hot and when cold is a very good ſign thereof.

4. Steel is farther purified for making the niceſt kinds of inſtruments, ſuch as lancets, penknives, razors, and various pieces for the

beſt

beſt kind of watches, time-keepers, or chronometers, and aſtronomical regulators. This purification of ſteel conſiſts in melting it again with a ſtrong but regular fire in a crucible, the better to free it from the heterogeneous parts, and little flaws that may be contained in it. It is then called *caſt ſteel* when fuſed into bars; which name, however, does not imply that the pieces, for inſtance the caſt ſteel razors, have been really caſt in their preſent ſhape: for they muſt be forged from the bar after it is caſt. The caſt ſteel will not bear more than a red heat; otherwiſe it runs away, like ſand under the hammer, if the heat is puſhed to the welding degree. Dr. Watſon ſays, that this manufacture of caſt ſteel was introduced at Sheffield only about forty years ago, by one Waller. But before this diſcovery made by Waller in England, this kind of ſteel was made already in Germany, as Watſon aſſerts; and from thence ſome ſmall quantities were brought to England at a conſiderable price. Since that time, this branch of buſineſs is carried on advantageouſly at Sheffield; for the manufactures there, furniſh a great abundance of broken tools and old bits of ſteel, at a penny a pound, which, after fuſion and purification, ſell for ten or twelve times as much.

5. It is a valuable property of iron, after it is reduced into the ſtate of ſteel, that though it is ſufficiently ſoft when hot, or when gradually cooled, to be formed, without difficulty, into various tools and utenſils; yet it may be afterwards rendered more or leſs hard, even to an extreme degree, by ſimply plunging it, when red hot, into cold water. This is called *tempering*. The hardneſs produced is greater in proportion as the ſteel is hotter and the water colder. Hence ariſes the ſuperiority of this metal for making mechanic inſtruments or tools by which all other metals, and even itſelf, are filed, drilled, and cut. The various degrees of hardneſs given to iron, depend on the quantity of ignition it poſſeſſes at the moment of being tempered, which is manifeſted by the ſucceſſion of colours, exhibited on the ſurface of the metal, in the progreſs of its receiving the increaſing heat. They are the *yellowiſh white*, *yellow*, *gold colour*, *purple*, *violet*, and *deep blue*; after which, the complete ignition takes place. They proceed from a kind of ſcorification on the ſurface of the heated metal.

6. A bar of clean white ſteel may be made to aſſume all the above colours at once, by placing one end in the fire, and keeping the other end out, which is ſuppoſed of a proper length to remain cold. Theſe colours ſerve as ſigns to direct the artiſt in tempering this metal. For though ignited ſteel ſuddenly quenched in very cold water, proves exceſſively hard and brittle, yet it may be reduced to the required degree of temper by heating it till it exhibits a known colour.

7. Iron is often manufactured ſo as to be 150 times, and even above 630 times more valuable than gold. On weighing ſome common watch pendulum-ſprings, at Mr. Tho. Wright's, Watch-maker to the king, ſuch as are ſold at half a crown by the London artiſts for common work, ten of them weighed but one ſingle grain. Hence one

one pound, avoirdupoiſe, (equal to 7000 grains) contains ten times as many of theſe ſprings; which, at half a crown a piece, amount to £8750 ſterling.

## THE PROVIDENCE OF GOD ASSERTED.

TO THE EDITOR.

MANY years ago a fact came to my knowledge, which I have intended preſerving by ſending an account of it to your Magazine, but do not recollect that I have yet ſent it. You will pardon, if what I now write be a repetition.

About thirty years ago, Mr. Floyd who had been educated in the medical and ſurgical line, and was then an Itinerant Preacher, was ſtationed in Briſtol. Breakfaſting one morning at Miſs Chapman's, he related to us the following ſtory of a pious young man in the North of Ireland, which happened whilſt Mr. Floyd was in thoſe parts. The young man was afflicted with epileptic fits, and found no relief from the means uſed. One night he dreamt that a perſon bade him go to a bridge, about a mile from his dwelling, gather ſome herbs which he would find growing at the ſide, pound them, and take a table-ſpoonful of the juice faſting for nine or ten mornings, and it would remove his fits. This dream was repeated more than once, and made ſuch an impreſſion on his mind, that he believed it to be ſent of God. Therefore, he aroſe and went, found the herbs, uſed them as he was directed, and was cured. The herb was that which we call *Pellitory of the Wall*, and grows abundantly in dry places in and near old walls. Mr. Floyd added, that he had mentioned this to a friend at Briſtol whoſe daughter was afflicted with violent fits, of an hyſteric kind, and ſhe had been benefited by the uſe of the herb. At that time I had, in part, the care of a young perſon who had epileptic fits, and I immediately tried the remedy, which was happily ſucceſsful; nor did the fits return. If you think, Sir, this account worth preſerving, and that it is not already known, you may depend on its authenticity, as far as I have related it.

*Montpellier-Row, Blackheath,* I am, Sir,
Oct. 15, 1808. Reſpectfully and gratefully your's,
E. M. B.

Dear Sir,

THE following remarkable interpoſition of Divine Providence, is recorded in The Hiſtory of Dr. Poole's Travels through France and Holland, in the year 1741. I ſend it for inſertion in your Magazine, if you think it worthy a place therein.

JERSEY, Dec. 2, 1808. W. T.

IT happened ſome time ſince, that a perſon was accuſed of a capital crime, which being ſworn to by two witneſſes, he was condemned and ordered for execution. After this, one of the Judges found

found an unuſual uneaſineſs in his mind, which was perceived by his wife when he came to dinner: upon which ſhe aſked him what troubled him: he, at firſt, endeavoured to paſs it off, and wave the anſwer, eſpecially as they had company with them at table. But his uneaſineſs, ſtill increaſing, more viſibly appeared in his countenance, notwithſtanding his endeavours to conceal it. Upon which, his wife put the ſame queſtion to him again, and earneſtly deſired him to ſignify what was the cauſe of his concern. He then told her that though his mind was troubled, yet he could not account for it; but that they had ordered a man for execution in the afternoon, which gave him much uneaſineſs, and yet he could not tell why. Upon which he was aſked what evidence they had againſt the man whereby to condemn him. He anſwered that there were two witneſſes that ſwore to the fact againſt him, that they ſaw him commit it at ſuch an hour of the night by moon-light. His wife, after a little reflection, replied that ſhe apprehended he was not troubled without ſome reaſon, for if ſhe was not much miſtaken, there was no moon-light that night; and if ſo, ſaid ſhe, then you have condemned a man to death without cauſe. They immediately had recourſe to the Almanack, when it was accordingly found, that there was no moon-light that night. The gentleman haſtened with all ſpeed to ſtop the execution, by calling together the Bench of Judges, and informing them that they had condemned an innocent man to death by falſe witneſſes. The Judges being ſatisfied of this, diſcharged the poor man, and apprehending his two accuſers, ordered them for execution in his ſtead. Thus was the innocent ſaved by the interpoſition of Divine Providence, whilſt his enemies were brought to ſuffer the puniſhment deſigned for him.

TO THE EDITOR.

THE following awful viſitation is copied from the Morning Advertiſer, for July 19, 1808. If you think it worthy of a place in your Magazine, it is at your ſervice.

I am affectionately your's,

W. VIPOND.

"A FEW days ſince, the following awful event occurred in York-Street, Weſtminſter:—A gentleman, who held a commiſſion in the army, having, upwards of two years ago, ſucceeded to a genteel independence on the death of a relation; forthwith deſerted his wife and three young children, and aſſociated himſelf with a woman of an infamous character. In a few months he contrived, by riotous living, to exhauſt the laſt ſhilling of his ſubſtance; whereupon they took up their lodgings in an obſcure houſe, in the above mentioned ſtreet, ſolely depending upon his half-pay as a lieutenant. The conſequence of his deſerting his wife was, that ſhe and her infants were ſoon reduced to the moſt extreme indigence, nor could ſhe ever diſcover the place of his illicit retreat, till a mere accident led her to

the ſpot at the period alluded to. The interview was ſuch as might be naturally expected, full of juſt reproof on the part of his wife for his baſe and inhuman conduct; when, dreadful to relate, while he was uttering the moſt horrid and blaſphemous expreſſions, he was ſeized with violent convulſions, which, in leſs than two hours, put a period to his diſgraceful exiſtence."

## THE GRACE OF GOD MANIFESTED,

### IN A MEMOIR OF MR. JOHN HOGBEN.

*To the Editor.*

Dear Sir,

I HAVE drawn up the following ſhort Memoir, from a principle of reſpect to a departed *friend* and *brother*; and with a deſire to diſplay the riches of redeeming grace, and the *holy* efficacy of goſpel principles. If you think it calculated to be uſeful to your readers, it is at your ſervice. I remain, Dear Sir,

CANTERBURY, Affectionately your's,

*May* 20, 1807. W. VIPOND.

MR. JOHN HOGBEN, was born at Whitehill, in the pariſh of Oſpring, in the county of Kent, of reſpectable parents, members of the Church of England. His pious mother, was remarkably careful in inſtructing him, as well as her other children, in every part of his duty both to God and man. She took the *earlieſt* opportunity of impreſſing his mind with proper ideas of his Maker, Preſerver, and Redeemer: and of endeavouring to excite him to a reverential awe of that great Being at all times, and a conſtant regard to him in every action of his life: at the ſame time labouring to lead him to a juſt acquaintance with, and a conſcientious regard to the various duties he owed to all mankind, whether his ſuperiors, equals, or inferiors.

Theſe grand objects were, evidently, very near the heart of this godly mother. She, therefore, enforced by her conſtant example, what ſhe taught her children. She accuſtomed them to approach the throne of Jehovah conſtantly with her, and thus habituated them to devotional exerciſes from their infancy. I cannot avoid remarking here, the ſuperior excellency of this plan to that which is generally purſued even by religious characters. Parents, in general, teach their children ſome form of prayer, which they require them to repeat morning and evening; (though ſome neglect even this) while, in many inſtances, no care is taken to excite a ſpirit of devotion; and frequently the children underſtand nothing of the words they ſo conſtantly repeat. To me it appears that this method is calculated to make children *mere formal hypocrites*, to pray as parrots may do, and not as ſinful and dependant creatures. I am fully determined never to teach my children to uſe words in prayer which they cannot underſtand; they are apt enough to learn to mock God, without being

being taught to do it: and I am fully satisfied that if we constantly accustom our children to bow before the Lord with us, in a serious manner, in our family and private devotions, they will more readily acquire a spirit of devotion, than by being forced regularly to repeat a certain form which they cannot understand. And as soon as we discover that their minds are concerned about eternal things, we may assist them to express their feelings and desires by giving them a short form of prayer suited to their state and attainments, instructing them to vary therefrom as they may find it necessary. Thus they will be gradually taught to address God in their own language, according to their various wants. But this plan requires more care and attention than parents, in general, are disposed to exercise, even towards their own offspring!

Children who have the advantage of a religious education, are generally the subjects of good impressions while they are very young. This was the case with Mr. Hogben, and particularly when he was about eleven or twelve years of age; at that time he had some awful discoveries of his fallen and guilty state, and was much impressed with an awful dread of the Deity. A degree of seriousness and circumspection was the consequence of this, which continued for some years, though not without interruptions.

During that *most* dangerous period of human life, *youth*, Mr. H. spent several years as a servant in different gentlemen's families: and suffered greatly thereby in his morals. This is but too commonly the case: such situations are generally nurseries for all kinds of vice; and pious parents cannot be too cautious with regard to placing their children in such dangerous circumstances. Here Mr. H. lost the fear of God, and that regard to his will which had been implanted in his infant mind, and became prepared for open rebellion against his Maker. Sin, has a powerful tendency to blind the mind, and deprive it of all moral feeling; hence one deliberate act of disobedience, always prepares the way for, and precipitates us into another, until we may be brought to sin without any remorse, and even smile at the turpitude of our crimes! This, at length, became the awful situation of my departed friend! Being situated in Canterbury, he became acquainted with certain persons who had imbibed the destructive principles of the wretched Thomas Pain; and, his mind was but too much disposed to embrace this desperate system, as a remedy for those fears which his early principles inspired, and which still followed him at times. His principles operated according to their unholy nature, and produced an abundant crop of unholy dispositions and unrighteous actions: all restraint being cast off, he drank in iniquity "as the ox drinketh in water," and "wrought uncleanness with greediness."

But even in this awful situation, he sometimes felt the influence of those truths which he had received in his infancy! So deep and abiding are early impressions! At times he could not render himself quite easy, nor avoid dreading the consequences of his principles and practices. This induced him to leave Canterbury, in order to escape from his infidel companions, whom he could but consider, in his reflective

fleetive moments, as his moſt dangerous enemies. He removed to Sheerneſs; and though it does not appear his views of Divine truth were really changed, yet his conduct was far more ſober and regular than before; owing, perhaps, in a great meaſure, to the company he kept; which was, in ſome degree, *moral*, though not at all *religious*.

Mr. H. now entered into the honourable ſtate of matrimony; and became a ſober, ſteady man, in his general character; attending to the ſocial and relative duties of his ſtation. But ſtill he lived *literally* "without God in world;" *totally* neglecting all kinds of Divine worſhip, neither approaching God in a devotional way in private, in his family, nor in public; appearing altogether unconcerned about his precious ſoul, and an eternal ſtate: living as if he were only deſigned for the preſent world, and having no connexion with any other!

In this ſtate of ſtupid inſenſibility he continued, till ſymptoms of an approaching conſumption alarmed him. Theſe ſalutary fears were greatly increaſed by the kindly faithful conduct of a medical gentleman, to whom he applied in conſequence of his frequent ſpitting of blood. This benevolent man would not cruelly join hands with Satan to deceive his patient, by inſpiring him with falſe hopes in order to keep him eaſy. He wiſely judged it better that his friend ſhould endure the pains of repentance for a ſhort time in the preſent ſtate, than go into eternity with all his guilt upon his ſoul, and ſo endure the intolerable pains of hell for ever: he, therefore, told him plainly that there was no hope, and exhorted him to prepare for another world.

Mr. H. now became extremely unhappy. He found that his principles afforded him no comfort, becauſe they inſpired no hope. In health he could ſmile at death and eternity, but in his affliction, theſe were ſubjects unſpeakably awful! He now earneſtly ſet about a reformation of his life, endeavouring to "ceaſe to do evil, and to learn to do well;" but ſtill he found his diſtreſs increaſe upon him, for the more he ſtrove againſt ſin, ſo much the more he felt its inward power over him, and diſcovered the malignity of its nature. The recollection of his paſt conduct, filled him with indeſcribable horror and confuſion. He conſidered himſelf the vileſt of the vile, and concluded it impoſſible that ſuch a wretch ſhould ever find mercy! The fear of death was intolerable! He dreaded falling aſleep, leſt he ſhould bleed to death, and awake in hell! To live was almoſt unbearable in his circumſtances, and to die, was beyond deſcription horrible! So true it is, that "it is an evil and a bitter thing to depart from the Lord."

Mr. H. now thought of attempting to pray; but, alas! he had neglected this exerciſe ſo long, that he thought it in vain to hope that God would hear him: beſides, he had almoſt loſt every idea of the nature of prayer! So full of darkneſs and confuſion was his mind, that he could only think of the Lord's prayer and the ten commandments! And though he had a good natural underſtanding, and had received a good tradeſman's education, yet his long continued oppoſition to the light of truth had ſo blinded his mind, that he uſed the latter,

latter, as well as the former, in his addreſſes to God, though they have nothing of the nature of prayer in them! He was now left for a time to *feel* his ſelf-acquired darkneſs and miſery: 'his backſlidings did indeed correct him,' and the iniquity of his heels compaſſed him about; and while he ſuffered the terrors of the Lord, his ſoul was almoſt diſtracted! But God, who is rich in mercy, and whoſe love as far exceeds our conceptions as the heavens are higher than the earth, looked upon this poor, wretched prodigal in compaſſion, and ſeeing him groping in the dark, feeling after God, if haply he might find him, determined no longer to hide his face from him.

Mr. H. took a journey to London, partly to obtain advice for his health, and partly to find comfort to his ſoul: in the firſt he failed; but not in the laſt. A friend put into his hand a little book, which diſcovered to him the way of ſalvation by faith in Jeſus Chriſt. As he read, light broke in upon his mind, and when he came to thoſe words, "Tho' he ſlay me, yet will I truſt in him," he found his mind affected in a very powerful manner; he found power to truſt in Chriſt, and immediately felt the happy effects follow: a degree of peace, love, and joy, ſucceeded to the deep and dreadful darkneſs and diſtreſs under which he had ſo long laboured. He then returned home light and glad, and reſolved to cleave to the Lord with purpoſe of heart. For ſome time his mind was in ſome meaſure embaraſſed by the arguments of ſome Calviniſts, who (like too many of the believers in that ſyſtem) laboured abundantly more to make him a Calviniſt, than they had ever done before to make him a Chriſtian! But from all this perplexity he was delivered by hearing Mr. Benjamin Rhodes preach a ſermon on the ſubject of juſtification. Under this ſermon, his mind was eſtabliſhed in the truth, and the Lord ſo ſealed the truth upon his heart, that all doubt and fear, touching his acceptance with God, was excluded, and he rejoiced with unſpeakable joy. Liberty was now proclaimed in his captive ſoul, his broken heart was healed, he received the oil of joy for mourning, and the garment of praiſe for the ſpirit of heavineſs. Being tranſlated out of the kingdom of darkneſs into the kindom of God's beloved Son, he conſidered it his duty, and felt it a privilege to have his name enrolled among the followers of Chriſt Jeſus: and believing the Methodiſt ſyſtem to be ſcriptural, and calculated to promote genuine piety, he became a member of that Society in Sheerneſs; and continued a firm friend to the cauſe of Methodiſm to the day of his death.

After his converſion to God, the calmneſs and ſerenity of his mind contributed greatly to ſtop the progreſs of his diſorder; and though the alarming ſymptoms continued more or leſs, yet his life was prolonged more than five years after he was brought into the way of peace. During the whole of this period, his conduct, and all the tempers of his mind, manifeſted the reality and depth of the change which had taken place in him. His character was not only free from the blemiſhes which are commonly found among the profeſſors of the preſent day, but was ſuch as we may ſafely hold up to others for their imitation. His integrity was invulnerable! Guile was not

found in his lips, nor countenanced in any part of his conduct. His love to God, his people, and his cauſe; was not only unfeigned, but fervent and conſtant: not a tranſient blaze, but a ſteady, ardent flame; manifeſting itſelf in all the different circumſtances of his life, and in every character which he ſuſtained. To ſay all in one word: he was a ſteady, lively, devoted chriſtian; 'loving much, becauſe he had much forgiven,' and 'ſhowing forth the praiſes of him who had called him out of darkneſs into his marvellous light.'

At length the increaſe of his diſorder rendered him unable to attend to his buſineſs; and the bleſſing of God having attended his endeavours, (particularly after his converſion) ſo as to place him and his family in eaſy circumſtances; he determined to retire from the buſtle of the world into the country, where he might uſe every proper means for the recovery of his health, if God ſhould pleaſe, and if not, might turn his whole attention to the things of another world. The Providence of God directed him to a comfortable ſituation, a few miles from Faverſham in the county of Kent. Here he found himſelf placed in the midſt of ſeveral villages, where hardly any thing of the *form*, and leſs ſtill of the *power* of godlineſs was to be found. He felt, on this occaſion, all that tender concern for the ſouls of his neighbours, which characterizes the followers of the benevolent Jeſus. He, therefore, ſpeedily got his houſe licenſed, and invited us to preach in it; which we did with gladneſs of heart. The Lord acknowledged his own word, in the converſion of ſeveral perſons: a good congregation is collected, and a very promiſing ſociety formed: and there is a proſpect of much real good being done. This was the delight of Mr. Hogben's ſoul; he watched over his little flock with the anxiety of a good ſhepherd, and rejoiced in their proſperity. Many in thoſe villages bleſs God, that ever Mr. H. was brought among them.

In this ſituation, various means were uſed to ſtop the progreſs of the diſorder; but in vain: God had determined to call his ſervant home. Mr. H. calmly waited the approach of the laſt enemy, and even bade him welcome! His amiable wife, and dear children, lay near his heart; he had all the tender feelings of the huſband and the father; but divine grace prevented thoſe feelings from rendering him unhappy; they only urged him to a more particular improvement of his fleeting moments, in taking every ſtep, and making every arrangement in his power, for the comfort of thoſe he was about to leave. All theſe arrangements were made with the utmoſt compoſure of mind. Though he was going to explore an unknown path, he was void of fear, having the moſt unſhaken confidence in his guide.

The grand enemy of ſouls made ſeveral attempts to ſhake his confidence, during the latter part of his affliction. His very great weakneſs, prevented him from enjoying devotional exerciſes as formerly: this Satan improved into a temptation, which, for a ſhort time, occaſioned our dear friend conſiderable pain of mind; till being led to ſee, that he was then called to be *paſſive* rather than *active*, to *ſuffer* rather than to *do* the will of God, the ſnare was broken, and his ſoul reſted ſweetly in the love and faithfulneſs of God. His words,

and

and even his looks, were all expreſſive of the heaven he felt within! He teſtified to all who viſited him, the power and comfort of religion, and failed not to uſe his tongue, till death impoſed ſilence upon it, in warning, exhorting, and encouraging thoſe who ſurrounded his dying bed from time to time. I truſt, there are many who will remember with gratitude and joy to all eternity, the gracious words that dropped from his lips. At length, the "ſilver cord was looſed," and the happy ſoul took its flight to the regions of unclouded day, April 7, 1807.

Thus lived, and thus died Mr. John Hogben: who, though he lived but little more than thirty years in the world, had a *deep* acquaintance with the bitterneſs of ſin, and a *rich* experience of the power of divine grace; and afforded the world, and the church, another proof of the vaſt importance, and unſpeakable advantages of a lively faith in the crucified Saviour.

At his particular deſire, I endeavoured to improve his death for the benefit of the living, by preaching to a great number of deeply attentive hearers, from Heb. ii. 14, 15. He lived beloved, and died lamented!

*To the Editor.*

Dear Sir,

IN every ſituation of human life, the efficacy of divine grace may be, and often is, diſplayed. And while we juſtly admire its glories as manifeſted in thoſe characters who are elevated above the common rank by the All-Diſpoſing hand of Providence, it is no leſs our duty, nor will it be found leſs profitable, to contemplate the effects thereof in domeſtic characters, and thoſe who tread the common walks of life. Religion is intended by its benevolent Author, to be, at once, the balm and ornament of human life: and it is ſo to all who enjoy its influence. In perſons of great eminence, it ſometimes appears as tho' it were elevated above the reach of thoſe who fill a humble ſtation; hence they are diſcouraged from purſuing it: but when it is ſeen influencing, ſupporting, and adorning thoſe who move in a lower ſphere, every perſon, however mean his ſtation, muſt feel himſelf encouraged to ſeek after it, or fall under the condemnation of his own conſcience for his neglect. If you think the following ſhort account of a humble chriſtian, calculated to excite and encourage any of your numerous readers to follow after holineſs, you will, of courſe, give it a place in your invaluable Repoſitory; if otherwiſe, you are at full liberty to lay it aſide, and in either caſe,

I remain, your affectionate Brother,
W. VIPOND.

MARGATE,
May 6, 1807.

MRS. DOUGHTY, the ſubject of this Memoir, was happily brought to the enjoyment of the power of religion before ſhe attained her twentieth year. The circumſtances which led to this important event, were as follows:—While ſhe was ſervant to a family in Margate,

gate, her master observed, one evening, that she was preparing to go to the Play-house; for which he censured her with some degree of severity: however, she was determined not to be disappointed of her pleasure, and went: but while there, her master's reproof so frequently darted into her mind, as entirely to deprive her of all enjoyment. In fact, she felt herself so truly miserable, that she resolved, if God would spare her life, to quit that sink of vanity and iniquity, and never be found there again. This resolution she steadily adhered to all the days of her life.

She then went to hear the Methodist Preachers in Margate, and her mind being softened and prepared, as mentioned above, the word of the Lord sunk deep into her soul; she was bathed in tears a great part of the time she was in the chapel, and returned home under great depression of spirit, arising from a conviction that she was under the displeasure of God, and out of the way of peace. She was now accused of being righteous overmuch, and severely reproached for attending the Methodist chapel: however, she was enabled to bear every thing of that kind with firmness; and still continued to exercise that indisputable privilege of every rational being, of attending that place of worship where she found most real benefit to her soul. And, after a short time, her friends, finding her determined, and seeing that she was changed for the better, forbore to oppose.

Her mind was gradually opened to discover and embrace the truth of the gospel, which she found to be the power of God to her salvation. She obtained the knowledge of her acceptance with God, through faith in Jesus Christ, and a lively hope of eternal glory. Love to God, and to all mankind, now became the prevailing disposition of her mind, and from it her conduct flowed.

The reality of her conversion was manifested by her subsequent conduct; she "walked in all the ordinances and commandments of the Lord blameless." Having set her hand to the plow, she did not look back, but kept the prize of her high calling in view. It appears that she never entirely lost her confidence in God her Saviour, though it was not always equally strong.

A short time after her conversion she entered into the marriage state, and soon after, with her husband, joined the Methodist Society in Margate; of which she continued a member till the day of her death; about the space of fifteen years. During this part of her life, she was the subject of many painful trials. Of family crosses she had a large share; her house was almost continually the seat of affliction, and herself the victim of weakness and disease. It is in such circumstances as these, that the real character is always apparent. It is a small matter to preserve decency and propriety of conduct, when there are no particular difficulties to encounter, and every thing moves smoothly on; but to adorn the gospel of Christ, by a regular conformity to all its precepts, when a person is surrounded by trials and afflictions of various kinds, requires no small degree of vital godliness. Many boast of their strength, who have never yet been called to a severe trial; these persons are amongst the most likely to fall.

fall. Our ſtrength is manifeſted by the difficulties we can overcome, and the burdens we can bear.

It was in theſe trying circumſtances that our departed friend became acquainted with the mighty power of divine grace, and ſo fully diſplayed its energy to others. In the moſt trying ſeaſons, ſhe maintained a conſiſtency of conduct that endeared her to all her religious friends, and made religion itſelf amiable in the eyes of thoſe who were acquainted with her. Many perſons who were ſtrangers to religion, were conſtrained to give a decided teſtimony in favour of her.

Her natural temper was ſo ſweetened by the benign influence of grace, that, inſtead of manifeſting that peeviſh and fretful temper, which is the too common characteriſtic of thoſe who are the ſubjects of ſo long continued pain, ſhe was remarkable for the mildneſs and ſweetneſs of her ſpirit. Living in the enjoyment of peace in her own ſoul, ſhe appreciated its advantages, and hence endeavoured moſt earneſtly and zealouſly to preſerve and promote it amongſt all her friends and neighbours.

Her love to the ordinances of the goſpel was fully manifeſted in all the different circumſtances of her life. When an opportunity could be found, ſhe was ſure to embrace it; frequently riſing earlier in the morning, and improving her time with unuſual care, in order that ſhe might wait upon God in the evening without neglecting any of her family concerns. The pain ſhe felt in attending the houſe of God, never prevented her from being there, if, by the aſſiſtance of her friends, ſhe could but reach the delightful ſpot. This diſpoſition continued unimpaired to the laſt.

Yet I muſt not omit to mention, that her prudence was as evident as her love to the means of grace. She well knew that one duty muſt never be ſo attended to as to ſhut out another, and that ſhe owed certain duties to her family, as well as to herſelf and the church of God. She avoided, therefore, with the utmoſt care, the cenſurable conduct of thoſe, who ſeem to conſider the attending external ordinances, as almoſt the whole of religion; neglecting the equally plain and important duties of their relative ſituations in life. Perſons of this deſcription, bring a large portion of reproach upon religion itſelf, by their improper zeal for one part of it only, at the expence of neglecting, in ſome degree, all the reſt; and it is obſervable, that theſe perſons are ſeldom eminently pious, or rich in inward experience; their religion conſiſts more in preſent impreſſions, and a zeal for externals, than in an entire devotion of body and ſoul to God. Mrs. Doughty found and preſerved the happy mean; ſhe was "diligent in buſineſs, fervent in Spirit, ſerving the Lord," at home and abroad, in her family, as well as in the houſe of the Lord.

Her tenderneſs and compaſſion to the afflicted and diſtreſſed exceeded what could reaſonably be expected from one whoſe means were ſo circumſcribed, and whoſe opportunities of relieving their diſtreſſes were comparatively few. To relieve the diſtreſſed, bind up the wounds of the afflicted, and dry the tear of ſorrow from the human eye, was her delight, and conſtant endeavour to the utmoſt extent of her ability. Very few, indeed, in her circumſtances, could be compared with her in this reſpect. She tenderly ſympathized with

all who suffered pain, and, if possible, was ready to bear a part with them. And it is worthy of remark, that, as she was, in this respect, merciful, so she found the like mercy from others, in her affliction.

The affliction which terminated her mortal career, was long, and peculiarly trying. A bilious disorder had long been undermining her constitution, and symptoms of a dropsy were frequently discoverable. To these was added, during the last year of her life, a scrofulous affection, by which she was deprived of the use of one hand some months before her decease: and for almost three months, prior to her departure hence, she was reduced to a state of childish weakness by the loss of the use of all her limbs! In this situation, frequently racked with excruciating pain, and utterly unable to attend to the many calls of domestic duty, she felt the need of a constant supply of strength from above; and she not only *felt* the need of it, but *enjoyed* it, in such a degree as to be preserved from murmuring at her lot, or manifesting any signs of impatience. It may truly be said, that while as a *wife*, and a *mother*, she *felt*, yet, as a *christian*, she *triumphed* over her feelings, and was enabled to resign those dear parts of herself into the gracious hands of her heavenly Father!

She marked the approach of the last enemy with a calm courage, and unshaken fortitude. Far from regarding him as an object of terror, she longed for his arrival to execute his commission! I had several opportunities of visiting her in her last affliction, and am constrained to unite my testimony with that of many others, in saying, that I have seldom witnessed so great a degree of calm resignation, holy hope, christian fortitude, and divine peace, as I saw in her. The divine presence smoothed her passage to the tomb, and made even that painful path pleasant! It was truly pleasant to attend upon her, she was so easy to be pleased, so content with her situation, and so remarkably grateful for every kind office done for her, that some of her friends have been quite overcome by her expressions of gratitude, and constrained to endeavour to stop the effusions of her grateful heart!

The final stroke was rather unexpected, but this occasioned no pain of mind to her, she was ready; and gave the strongest proofs of it to all around. Her dying breath was spent in expressing her anxious concern for the souls of those she was about to leave, and in exhorting and warning them to take care to follow her to a better world. Thus died our much respected sister Mrs. Doughty, April 23, 1807, in the 35th year of her age, leaving a husband and four children to lament their loss. May they all follow her, as she followed Christ!

I had the liberty of addressing a great number of people at her grave, and endeavoured to improve her departure still further on the following evening in the chapel, by preaching to a very attentive audience, from 2 Cor. v. 1.

It is a pleasing circumstance, that there has not been a single instance of a member of the Margate society dying, since the society was formed, without leaving a satisfactory evidence of their dying in the faith of Christ; and many persons who, from their peculiar circumstances, have not been members, but only constant hearers at

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our chapel in Margate, have died in peace alſo. I have witneſſed the death of a conſiderable number of our members in different parts of this circuit, and have no doubt but they are all ſafely landed upon the eternal ſhore. Let thoſe who are on their way take courage, and preſs forward with all their might, and rejoin their departed friends in their father's houſe above. Amen.

W. Y.

## MISCELLANEOUS.

TO THE EDITOR OF THE METHODIST MAGAZINE.

AMONG the many humane inſtitutions which have been brought forward within theſe fifty years, there is one deſcription of the human race ſtrangely forgotten, I mean poor priſoners, particularly felons. That great philanthropiſt, Mr. Howard, had the humanity to look into their caſe, and procured ſome regulations in their favour. But he is gone, and it does not appear that any man of fortune or influence will ſtep into his place. This is to be lamented. The preſervation of the lives, and the reformation of our fellow men, are matters of great importance; and yet, who lays them to heart? It is a matter of very ſerious lamentation, to think how many human lives are taken away every year, and what numbers of perſons are ſent to Botany-bay; and how little pains are taken, either to ſave the lives of ſuch criminals or reform them. When ſuſpected or accuſed of crimes, they are committed to priſon, and there wait for the time of their trial. And in priſon they learn divers arts of iniquity which they were deficient in before, and are thereby hardened in their ſins.

As for death, in the preſent age of infidelity, if it has not loſt its ſting, it has loſt its terror, being ſuppoſed to be *an eternal ſleep*. And their wicked lives have been ſo wretched, that death appears to them to be a final eſcape from all miſery. For as they have heard nothing of thoſe who have gone the ſame road before, they take it for granted that all that is ſaid about everlaſting miſery or happineſs, is mere fiction, or pious fraud. And as for baniſhment, they have heard ſo much of the fertility of the country to which they are to be ſent, that they judge it to be another Canaan, "a land flowing with milk and honey;" ſo that they conſider it a real amendment of their caſe to be ſent thither. One great deſign in any kind of public puniſhment, is public warning and reformation: but, at preſent, the end is not anſwered: lives are loſt, and families are thrown upon different pariſhes, and little more attention is paid to the ſubject.

The following account of the priſoners in Pennſylvania, taken from a living writer of great veracity, cannot, I think, be too much attended to. I therefore ſend it for inſertion in your widely extended Miſcellany, hoping that through ſuch a medium, it may meet the eye of ſome perſon of weight and influence, who may feel for that degraded part of the human race, and take up the matter both ſeriouſly and

and effectually, ſo as to be inſtrumental in preſerving the lives and liberties, and effecting the reformation of many thouſands in England alſo, as it appears is done in America. Certainly human nature is not originally more corrupt here than it is there; and were meaſures taken in this country, ſimilar to thoſe which are adopted on the other ſide the Atlantic, they might poſſibly be the means of ſaving many poor ſinners from the error of their ways, and thereby rendering them more comfortable, and even uſeful members of ſociety on earth, and of preſerving their ſouls from death eternal.

WAKEFIELD, *Sept.* 29, 1808. THO. TAYLOR.

HAD the Quakers been the legiſlators of the world, they had long ago interwoven the principles of their diſcipline into their penal codes, and death had long ago been aboliſhed as a puniſhment for crimes. As far as they have had any power with legiſlatures, they have procured an attention to theſe principles. George Fox remonſtrated with the Judges in his time, on the ſubject of capital puniſhments. But the Quakers having been few in number, compared with the reſt of their countrymen, and having had no ſeats in the legiſlature, and no predominant intereſt with the members of it, they have been unable to effect any change in England on this ſubject. In Pennſylvania however, where they were the original Coloniſts, they have had influence with their own government, and they have contributed to ſet up a model of juriſprudence, worthy of the imitation of the world.

William Penn, on his arrival in America, formed a code of laws chiefly on Quaker principles, in which, however, death was inſcribed as a puniſhment, but it was confined to murder. Queen Anne ſet this code aſide, and ſubſtituted the ſtatute and common law of the mother country. It was, however, reſumed in time, and acted upon for ſome years; when it was ſet aſide by the mother country again. From this time it continued dormant till the ſeparation of England from America. But no ſooner had this event taken place, which rendered the American ſtates their own legiſlators, than the Pennſylvanian Quakers began to aim at reforming the penal laws. In this they were joined by worthy individuals of other denominations. And theſe, acting in union, procured from the legiſlature of Pennſylvania in the year 1786, a reform of the criminal code. This reform, however, was not carried, in the opinion of the Quakers to a ſufficient length. Accordingly they took the lead again, and exerted themſelves afreſh upon this ſubject. Many of them formed themſelves into a ſociety for alleviating the miſeries of public priſons. Other perſons co-operated with them in this undertaking alſo. At length, after great perſeverance, they prevailed upon the ſame legiſlature in the year 1790, to try an ameliorated ſyſtem. This trial anſwered ſo well, that the ſame legiſlature again, in the year 1794, eſtabliſhed an act in which ſeveral Quaker principles were incorporated, and by which only the crime of premeditated murder, was puniſhable with death.

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As there is now but one capital offence in Pennſylvania, puniſhments for other offences are made up of fine, impriſonment, and labour: and theſe are awarded ſeparately or conjointly, according to the magnitude of the crime.

When criminals have been convicted, and ſent to the great gaol of Philadelphia to undergo their puniſhment, it is expected of them that they ſhould maintain themſelves out of their daily labour; that they ſhould pay for their board and waſhing, and alſo for the uſe of their different implements of labour; and that they ſhould defray the expences of this commitment, and of their proſecution, and their trials. An account, therefore, is regularly kept againſt them; and if, at the expiration of the term of their puniſhment, there ſhould be a ſurplus of money in their favour, ariſing out of the produce of their work, it is given to them on their diſcharge. An agreement is uſually made about the price of priſon labour, between the inſpector of the gaol and the employers of the criminals.

As reformation is now the great object of Pennſylvania, where offences have been committed, it is of the firſt importance, that the gaoler and the different inſpectors ſhould be perſons of moral character. Good example, religious advice, and humane treatment, on the part of theſe, will have a tendency to produce attention, reſpect, and love, on the part of the priſoners, and to influence their moral conduct. Hence it is a rule never to be departed from, that none are to be choſen as ſucceſſors to theſe different officers, but ſuch as ſhall be found, on enquiry, to have been exemplary in their lives.

As reformation again is now the great object, no corporal puniſhment is allowed in the priſon; no keeper can ſtrike a criminal; nor can any criminal be put into irons. All ſuch puniſhments are conſidered as doing harm. They tend to extirpate a ſenſe of ſhame. They tend to degrade a man, and make him conſider himſelf as degraded in his own eyes; whereas it is the deſign of this change in the penal ſyſtem that he ſhould be conſtantly looking up to the reſtoration of his dignity as a man, and to the recovery of his moral character.

With a view to reformation again, the following ſyſtem is adopted.* No intercourſe is allowed between the males and the females, nor any between the untried and the convicted priſoners. While they are engaged in their labour, they are allowed to talk only upon the ſubject which immediately relates to their work. All unneceſſary converſation is forbidden. Profane ſwearing is never overlooked. A ſtrict watch is kept, that no ſpirituous liquors be introduced. Care is taken that all the priſoners have the benefit of religious inſtruction. The priſon is accordingly open, at ſtated times to the paſtors of the different denominations of the place. And as the mind of man may be worked upon by rewards a

* As cleanlineſs is connected with health, and health with morals, the priſoners are obliged to waſh and clean themſelves every morning before they work, and to bathe in the ſummer ſeaſon, in a large reſervoir of water, which is provided in the court yard of the priſon for this purpoſe.

well

well as punishments, a hope is held out to the prisoners, that the time of their confinement may be shortened by good behaviour. For the inspectors, if they have reason to believe that a solid reformation has taken place in any individual, have a power of interceding for his enlargement, and the executive government of granting it, if they think it proper.

In cases where the prisoners are refractory, they are usually put into solitary confinements, and deprived of the opportunity of working. During this time, the expences of their board and washing are going on; so that they are glad to get into employment again, that they may liquidate the debt which, since the suspension of their labour, has been accruing to the gaol.

In consequence of these regulations, they who visit the criminals in Philadelphia, in the hours of their labour, have more an idea of a large manufactory than of a prison. They see nail-makers, sawyers, carpenters, joiners, weavers, and others, all busily employed. They see regularity and order among them. And as no chains are to be seen in the prison, they seem to forget their situation as criminals, and to look upon them as the free and honest labourers of a community, following their respective trades.

In consequence of these regulations, great advantages have arisen both to the criminals and to the state. The state has experienced a diminution of crimes to the amount of one half, since the change of the penal system; and the criminals have been restored, in a great proportion, from the gaol to the community, as reformed persons; for few have been known to stay the whole term of their confinement. But no person could have had any of his time remitted him, except he had been considered both by the inspectors, and the executive government, as deserving it. The circumstance of permission to leave the prison before the time expressed in the sentence, is of great importance to the prisoners; for it operates as a certificate for them of their amendment, to the world at large. Hence no stigma is attached to them for having been the inhabitants of a prison. It may be observed also, that some of the most orderly and industrious, and such as have worked at the most profitable trades, have had sums of money to take on their discharge, by which they have been able to maintain themselves honestly till they could get into employ.

Such is the state, and such the manner of the execution of the penal laws of Pennsylvania as founded upon Quaker principles. So happy have the effects of this new system already been, that it is supposed it will be adopted by the other American States. May the example be universally followed! May it be universally received as a truth, that true policy is inseparable from virtue, that in proportion as principles become lovely on account of their morality, they will become beneficial, when acted upon, both to individuals and to states; or that legislators cannot raise a constitution upon so fair and firm a foundation as upon the gospel of Jesus Christ!

[*Extracted from the Rev. T. Clarkson's Portraiture of Quakerism.*]

## OBITUARY.

NOVEMBER 23, 1806, died Elizabeth Readſhaw, of Coal-Gate, near Hexham, in the 90th year of her age. At an early period of life ſhe was convinced of the neceſſity of a Divine change being wrought in her ſoul. Not long after, under the miniſtry of the Methodiſt Preachers, ſhe was brought to enjoy the knowledge of ſalvation by the remiſſion of ſins; experiencing the truth of St. Paul's words, Rom. v. 1, "Being juſtified by faith, we have peace with God through our Lord Jeſus Chriſt." She was one of the firſt Methodiſts in that part of our Lord's vineyard. For many years ſhe enjoyed much of the Divine preſence, a ſtrong faith in her Redeemer, and was a zealous promoter of Chriſtianity. In the beginning of her Chriſtian pilgrimage the goſpel met with much oppoſition from nominal Chriſtians. This called her frequently to defend that truth which ſhe found to be the power of God to her own ſalvation. She warned the rebellious faithfully, and exhorted them to flee from the wrath of God which was ready to burſt upon them. As ſhe now ſaw it her duty to admoniſh the wicked, ſhe alſo laid hold on every opportunity of encouraging the humble ſeekers of genuine religion. She, as it were, took them by the hand and affectionately pointed them to the Lamb of God, in whom alone the loſt can find ſalvation.

Her heart was ſo much enlarged for her own family that ſhe believed the Lord would ſave all her children. For this ſhe prayed, and we truſt her prayers will be heard and anſwered. One of them has paſſed the gates of death, and is lodged in Abraham's boſom. The reſt have their faces toward Zion. From a long life ſpent in piety we expect a happy death. Such a death was Elizabeth Readſhaw bleſſed with. Six weeks before her departure ſhe was afflicted with a palſy, which confined her to her bed. During this period ſhe had confidence in the Lord. Her faith was unſhaken, and her proſpects clear. She frequently ſaid, "The Lord is my ſhepherd." Being aſked one day by her daughter, "Do you think you are going to join your friends above?" She anſwered, "What are all my friends to Jeſus Chriſt my Redeemer? He'll not live in heaven, and leave me out." In this happy ſtate of mind ſhe entered the joy of her Lord.

The ſubject of the above ſhort Memoir was wife to the late Thomas Readſhaw, one of our old Local Preachers, who died July 2, 1788, truly happy in the Lord. His death was ſudden, but his Redeemer found him ready.

About the year 1750, he joined the Methodiſt Society, and ſoon after, became acquainted with the truth as it is in Jeſus. Having obtained mercy, and ſeeing the wretched ſtate of thouſands, wandering as ſheep without a ſhepherd, on the dark mountains, the love of Chriſt conſtrained him to cry aloud, and ſpare not. His talent for preaching was rather popular. He was much

much eſteemed in the city of Durham, Newcaſtle, Wearedale, and other places that he occaſionally viſited. Succeſs followed his labours, and many, by his miniſtry, were brought to the knowledge of the truth as it is in Jeſus, and found the goſpel which he preached to be the power of God to their ſalvation.

GEORGE DOUGLASS.

FEBRUARY 1, 1808, died Mrs. Timmins, of Dudley. She was awakened to a ſenſe of her loſt eſtate, under a ſermon of Mr. Thomas Taylor, preached in a ſtreet near the Town Hall, in the year 1777. One circumſtance which induced her to hear the word, was the loſs of a favourite child; and the trouble which ſhe felt upon that occaſion diſpoſed her to receive the truth with gladneſs. The miniſtry of Mr. Taylor appears to have been made a general bleſſing at that time, as many, that year, were added to the little ſociety, amongſt whom were Mr. and Mrs. Timmins.—Some turned back to folly; but they perſevered in the ways of the Lord.

Mrs. Timmins was brought into the liberty of the children of God, and obtained a ſenſe of pardon and peace, at a time when ſhe was on her way to worſhip God with her friends, at the old meeting. After this, ſhe enjoyed much comfort in religion, ſhe never made a high profeſſion; but always ſpoke of what ſhe experienced with very great caution and modeſty. Few perſons have given greater proofs of a ſincere attachment both to the preachers of the goſpel, and the cauſe of God, than Mrs. Timmins. When Methodiſm was ſo low in Dudley, that the faithful meſſengers of God found ſome difficulty in obtaining any ſupport, ſhe generouſly ſtepped forward, and both her heart and houſe were open for them; nor did ſhe grow weary in well doing, but to the day of her death gave full proof of a ſteady attachment to the goſpel and its miniſters. Add to this, that her whole conduct, for thirty years, was that of a real Chriſtian. She never, upon any occaſion, brought any reproach upon the cauſe which ſhe eſpouſed; but in all things adorned the doctrine of God her Saviour. And ſuch was her love to the means of grace that nothing but abſolute neceſſity could at any time keep her from them. When ſhe was much afflicted, her huſband would ſometimes endeavour to diſſuade her from attending, but ſhe generally replied, "Don't hinder me: for the time may come when I cannot go." And yet many times when ſhe went ſhe was obliged to ſtop upon the road, and upon the ſteps of the gallery, to take breath, being almoſt exhauſted.

Her example and converſation were made uſeful to many.

A Mr. Jones, late of Darlaſton, a relation of her's, was brought to God by her inſtrumentality; and a reſpectable private member of the Dudley ſociety informed me that ſhe owed to her, under God, the firſt religious impreſſions ſhe ever felt. Several others are ready to acknowledge how often they were directed in difficulties, and encouraged in trials by her friendly counſel.

She was a daughter of affliction. Her complaint was an Aſthma, which had been of near thirty years ſtanding; but ſhe bore it with uncommon patience. Her huſband informed me, that during

all those years, he never heard her either murmur or complain. The Holy Scriptures are an invaluable treasure, with which the pious are always supported; and Mrs. Timmins loved them more than all other books, particularly the New Testament, which she read more or less almost every hour of the day. She often said, "A man may read other books and soon have done with them; but the Bible, which is the Book of books, has a spring of life in it."

The Wednesday she took her bed, Mr. Timmins, by her consent, attended evening service in our chapel: when he returned, she said, "I have been praying while you have been at the meeting, that you might have a good time."

Being at one time much oppressed with pain, she said to her husband, "What must I do?" He replied, "Be patient." Then she repeated these lines,

"To patient faith the prize is sure,
And all that to the end endure—"

Here her voice failing, Mr. T. added, "The cross shall wear the crown." Then she spoke with a loud voice, "And none else, none else."

She had a painful conflict with the *enemy* a few nights before her death; but she prayed, "The Lord rebuke thee, Satan! Lord, go thou before me, and guard me." About an hour after, she prayed that she might hear the voice of her beloved Joshua, and referring to the words of our Lord to Thomas, she said, "Unbelieving Thomas, reach hither thy hand, &c." and then added, "The bar of unbelief is broken!" A friend said, "Be of good courage, Jesus will come:" "Yes, (said she) and will not tarry. Come quickly, come quickly, Lord Jesus!" Her prayer, day and night was, "Good Lord, receive me: come, Lord, and take me to thyself!" Whatever *temporal* things were named, she made *spiritual* remarks upon them, frequently quoting texts of Scripture, and verses of hymns suitable to the subject in hand. One night she spoke upon the things of God, for an hour and an half, in a clear connected way, and with unusual strength, producing chapter and verse for most things she uttered. At one time, calling a friend to her, she said, "I'm going, I'm going; but don't you tell Aaron, (her husband). He is too desirous of my life." Mr. Timmins at one time thinking she was dying, said, "If you are happy, lift up your hand as a token." Instantly she lifted up her right arm, and by a great exertion, cried out, "God is love!" Then she lifted up both her arms, and repeated, "God is love—God is love." He then asked, "Do you *trust* in Jesus?" She replied, "I do: none can save but Christ."

Her death was peculiarly calm and peaceful. She left the world with out either sigh or groan, or any appearance of pain; and we trust, she now rests with her conquering Saviour, and with all his redeemed in Zion.

J. EDMONDSON.

## RELIGIOUS INTELLIGENCE.

### BRITISH BIBLE SOCIETY.

ON Wednesday the 3d of May 1809, *The British and Foreign Bible Society* held their fifth Annual Meeting at the London Tavern, Cheapside, which was most numerously and respectably attended. The Right Hon. Lord Teignmouth, the President, read the Report of Proceedings during

the laſt year. His Lordſhip then delivered a brief Addreſs, which, by its ſimplicity, energy, and piety, produced a ſenſation throughout the whole Aſſembly, which no deſcription can repreſent. The Biſhop of Durham, in moving the Thanks to the Preſident, expreſſed in very emphatical and impreſſive language the ſatisfaction it gave him to be connected with the Society, and to witneſs the happy effects with which its exertions had been attended; and Mr. Wilberforce in ſeconding this motion, as well as afterwards in moving the Thanks to the Secretaries, delivered his ſentiments to the ſame effect with his uſual eloquence and feeling. After reading Extracts of Correſpondence from different parts of the world, each of the Secretaries (viz. the Rev. Mr. Owen, of Fulham, Mr. Hughes, of Batterſea, and Mr. Steinkopff, of the Savoy,) addreſſed the Meeting; as did ſeveral Gentlemen from Ireland, Wales, and Reading. The Archbiſhop of Caſhel and the Biſhop of Saliſbury expreſſed, through the Preſident, their regret at being prevented by urgent buſineſs from giving their uſual attendance. No language can convey an adequate idea of the union, cordiality, and devout gratification which diſtinguiſhed this intereſting Anniverſary.

When it is conſidered that this Society has appropriated already £3000. to Tranſlations of the Scripture in Bengal;—that it has given birth to Inſtitutions ſimilar to its own in Germany, Pruſſia, Sweden, Pennſylvania, and Nova Scotia, abroad; to five in different parts of Ireland, and to ſeveral in England;—that it has printed, or aided the printing or tranſlating of the Scriptures, either in whole or in part, in not leſs than 27 Languages;—that it "has been the inſtrument (as the Report very impreſſively ſtated) of communicating the words of Eternal Life to Cottages and Priſons, to Kindred and Aliens, to the Poor and the Afflicted, in our own and foreign Countries;" and that in its adminiſtration and ſupport, Chriſtians of all denominations, who make the Scriptures the ſtandard of their faith, moſt zealouſly and harmoniouſly co-operate;—it will ſcarcely be thought extravagant to affirm, that no Inſtitution of a religious nature ever accompliſhed ſo much within the ſame period of time; or promiſed, under the divine bleſſing, to produce ſo rapid, peaceable, and effectual a diffuſion of the Chriſtian faith over the habitable world.

Subſcriptions and Donations to the Society are received by the Collector, Mr. Smith, 19, Little Moorfields; Mr. Seeley, Bookſeller to the Society, 169, Fleet-Street; the Treaſurer, at Down, Thornton, and Co.'s; the Secretaries; and moſt of the principal Bankers in the United Kingdom.

## MISSIONARY INTELLIGENCE.

### WEST INDIES.

Extract of a Letter from Mr. John Dace, Miſſionary, to Mr. R. Johnſon.

*Baſſeterre, St. Kitt's,*
Dec. 6, 1808.

My dear Brother,

I HAVE great cauſe to be thankful to God for his kindneſs toward me in this country. My health has hitherto been wonderfully preſerved: in which I evidently ſee the hand of God. For, as Brother John Taylor has returned home, and Brother Woolley has been ſo frequently ſick, the care and labour of the whole Circuit have ſometimes lain en-

tirely on me, except the little assistance which one of the Leaders has kindly afforded me. But glory be to God, as my day so my strength has been. And when I reflect on the conducting hand of the Lord, I am filled with wonder, love, and praise. O may I ever live to his glory!

Messrs. Gilgrass and Hodgson have lately arrived here, and I expect Brother Turner very soon. Brother Hodgson has been very sick in Tortola, but he is now a little recovered, although still weak and poorly. I am now waiting the arrival of the Packet, when I intend, please God, to embark for that island. I understand it is now a very sickly time there, and that many have died lately. But knowing that health and affliction, life and death, are in the hands of the Lord, I repose my confidence in him, trusting that he will keep me as in the hollow of his hand, and that "all things shall work together for my good," as I know that I love him. That the Lord may bless and prosper both your labours in Britain, and ours in the West Indies, is the earnest prayer of your affectionate Brother in Christ,

JOHN DACE.

## NOVA SCOTIA.

Extract of a Letter from Mr. James Knowlan, Missionary to Mr. R. Johnson.

*Halifax*, Jan. 12, 1809.

Dear Sir,

KNOWING it will give you and the brethren great pleasure to hear of my safe arrival, I delay not to inform you of it. We sailed from Portsmouth, October 10, (ship Caledonia) and had a very rough and tedious passage of 51 days to St. John's. The wind was from the Northward and Westward nearly the whole time, so that we feared we should be obliged to stand off for the West Indies. Indeed our situation, for three or four weeks, was rather alarming. The sea being very heavy, and the wind blowing hard, one night washed off part of the sheathing from the ship's larboard bow, which caused her to make a good deal of water, so that the pumps were kept going every two hours at first, and afterwards every hour the rest of the passage; but thanks be to God we met with no further accident that was particularly distressing.

When I landed at St. John's, I went immediately to see Mr. Bennett, who is stationed there, and was kindly received by him. The people are building a new Chapel there, and it is nearly completed. I continued there three days, and then took my passage for a place called Horton, in Nova Scotia, where we have a small Society and Chapel, but where there is preaching but very seldom, only once in eight weeks at most. I preached there thrice, and then went on to a place called Windsor, on my way to Halifax, where I also preached, and then proceeded forward to Halifax, where I was well received by the brethren, and Mr. Black.

I have preached here the four last sabbaths, Mr. Black having taken the opportunity this afforded him of visiting Cumberland. He is to return in about a week, when I must take that Circuit. They have not had a preacher for some time, except for three months last summer, when Mr. Black paid them a visit, and left Mr. James Mann to supply his place in Halifax. I hope my short stay here will be for the people's good and God's glory. The congregations have

increaſed, and the people appear to be ſtirred up to greater diligence, and, I truſt, I feel in myſelf an increaſing diſpoſition to ſpend and be ſpent for God.

I thank God my health is pretty good, and I hope, with a little care, it will continue. The winter is counted mild ſo far; but I learn the Cumberland Circuit is very cold, and that there is much travelling. I hope, however, that I ſhall be able to ſtand it. Pleaſe to remember me to all the brethren, and when I have any thing of importance to communicate I ſhall not fail to write.

I am, &c.

JAMES KNOWLAN.

P. S. A few days before I landed at St. John's, there had been two deſerters executed, who were attended by Mr. Bennett, and died very happy. I ſuppoſe he will ſend you the particulars.

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*Of the Propagation of* CHRISTIANITY *in* INDIA.——*From Dr.* Buchanan's *Sermon, entitled* THE STAR IN THE EAST.

TO ſay that Chriſtianity has been propagated in the Eaſt, *as* other religions have been propagated, is to ſay nothing. It is little to ſay that thouſands have adopted the *name*, and that it pervades populous provinces. For three centuries paſt, the Romiſh Church has diffuſed the *name* of Chriſtianity throughout the Eaſt; and this ſucceſs demonſtrates how practicable it is to "propagate our religion" (in the common ſenſe of that expreſſion) throughout all nations of the world. Providence ſeems to have ordained this previous labour of the Romiſh Church, to facilitate the preaching of the true Goſpel at the appointed time; for Chriſtianity is found, even in its worſt form, to poſſeſs a moral and civilizing efficiency.

But it is in the Eaſt, as it is in the Weſt—all are not Chriſtians who are called Chriſtians. "He is not a Chriſtian which is one outwardly; neither is that baptiſm which is outward in the fleſh." The fact was, the Romiſh Church preached Chriſtianity in the Eaſt, *without the Bible.*

Let us now enquire what has been the conſequence of ſending the Bible to the Eaſt. It is nearly one hundred years ſince the Bible was ſent to the Hindoos; but not by our country. This honour was given to the Proteſtant Churches of Denmark and Germany. It was ſent to a certain nation in the South of India; for there are many nations in Hindoſtan. What then was the effect of giving them the Bible? It was the ſame as that which followed the giving the Bible to us, while we lay in almoſt Hindoo darkneſs, buried in the ignorance and ſuperſtition of the Church of Rome. It gave light and knowledge; God bleſſed his own word to the converſion of the heart, and men began to worſhip him in ſincerity and truth.

That province in India which was bleſſed with the Bible, hath ſince "ſeen a great light." During nearly the whole of the laſt century, multitudes of Hindoos (both heathens and Roman Catholics) became members of the Proteſtant Church, one generation after another; and amongſt them there has ever been found, according to the records of the Miſſion *, ſuch a proportion of ſerious piety, as you might expect to find, when the Goſpel is preached with faithfulneſs and zeal. During the whole of the laſt century, Providence favoured them with a ſucceſſion of holy and learned men, educated at the Univerſities of Germany; among whom was the venerable SWARTZ, called the Apoſtle of the Eaſt; and others not much inferior to him, men whoſe names are ſcarcely known in this country, but who are as famous among the Hindoos, as Wickliffe and Luther are amongſt us. The miniſtry of theſe good men was bleſſed in many provinces in the South of India, and the bounds of their churches are extending unto this day. The language of the country is called the *Tamul*; and the firſt tranſlation of the Bible, in that language, was made, as we ſaid, about a hundred years ago. Like Wickliffe's Bible with us, it became the father of many verſions, and, after a ſucceſſion of improved editions, it is now conſidered by the Brahmins themſelves (like Luther's Bible in German) as the claſſical ſtandard of the Tamul tongue.

A jubilee has lately been celebrated in India, in honour of the Goſpel. In the month of July 1806, a jubilee was obſerved by theſe Hindoo churches, in commemoration of the arrival of the two firſt Proteſtant Miſſionaries on the 9th of July 1706. The year 1806, being the *hundredth* year (or the ſecond fiftieth) ſince the Goſpel firſt viſited their land, was to them "the year of jubilee." The happy occaſion had been long antici-

* These Records are published in upwards of 30 volumes thick 12o.

pated, and was marked with demonſtrations of joy and gladneſs. The people, as we were informed, walked in proceſſion to their churches, carrying palms in their hands, and ſinging the 98th Pſalm; and, after offering up praiſes and thankſgivings to the Moſt High, they heard a ſermon ſuitable to the day. The ſermon at the jubilee of Tritchinopoly was preached by their aged miniſter, the Rev. Mr. Pohle, from theſe words: —"Go ye, therefore, and teach all nations; baptizing them in the name of "the Father, and of the Son, and of the "Holy Ghoſt." * Theſe were the effects of ſending the Bible to the Eaſt. Men were "brought to a knowledge of "the truth;" and at the end of a hundred years, the natives kept the jubilee of the *Bible*.

Such was the Light in the ſouth of India. And now a Light hath ſprung up in the north. Our own country hath begun, though late, to diſpenſe "the word of Life." And although the time has been ſhort, the ſucceſs has been great. In the North, in the Weſt, and in Ceylon, tranſlations of the Scriptures are going on in almoſt all the languages of Oriental India.

We ought not to regret that this work is carried on by Chriſtians of different denominations; for if they teach the religion of the Bible, their labour will be bleſſed. We have no contentions in India, like thoſe in Britain, between Proteſtants of different names. There they are all friends. The ſtrife there is between light and darkneſs; between the true God and an idol. "The religion of the Bible," or, "the religion "of Chriſt," is the name by which a Chriſtian would deſcribe his creed. For when the idolator once abjures his own caſt for the Goſpel, he conſiders the differences of Proteſtants (if he ever hear of them) as being very inſignificant. Indeed he cannot well underſtand them. In the great revolution that takes place in his mind (if his converſion be real) he cannot contemplate theſe minute objects. We ought not then, I ſay, to regret that different claſſes of Chriſtians are employed in the work. For the caſe is an exact parallel of that recorded in the Goſpel, (Mark ix. 38.) "And "John anſwering ſaid, Maſter, we ſaw "one caſting out devils in thy name, "and he followeth not *us*; and we for"bad him, becauſe he followeth not *us*. "But Jeſus ſaid, FORBID HIM NOT."

(To be continued.)

* See Accounts of the "Society for promoting Chriſtian Knowledge," juſt publiſhed.

## AN ENQUIRY AFTER HAPPINESS.

O, HAPPINESS, the way reveal
Wherein thou mayeſt be found;
The want of thee we hourly feel,
While troubles throng around.
Days, months, and ſeaſons, roll away
In unavailing pain;
Full oft in ſearch of thee we ſtray;
But all our toil is vain.
At diſtance charming forms we ſee,
T' embrace them quick we fly:
But, ah! the alluring ſhadows flee,
And leave no trace of joy.
O, deign, in pity, to declare
Where thou delight'ſt to dwell:
Speak, and preſerve us from deſpair,
The way to peace, O, tell!
Shall we purſue the thronged road
To ſenſual pleaſure's fane:
Is that Contentment's calm abode,
Is that thy bleſt domain?
Or ſhall we with Ambition tower,
And emulate the ſkies;
With ardour climb the heights of pow'r,
And humbler ſcenes deſpiſe?
Shall we the ſons of Av'rice join;
Who truſt in riches ſtor'd;
And every gainful art combine,
T' acquire a plenteous hoard?
Or ſhall we tow'rd the ſhrine of Fame
Our conſtant efforts bend:
And there, to gain an honour'd name,
With ceaſeleſs prayers attend?
Or ſay, has Learning pow'r to bleſs
With laſting peace below?
Or Faſhion, to elude diſtreſs,
And ſhield the heart from woe?
Or ſhall we like the hermit chooſe
In ſolitude to dwell:
And every ſocial joy refuſe,
To ſeek thee in the cell?
Do they who ever change the ſcene,
From place to place who rove,
To ſee whatever can be ſeen,
Thy ſweet enjoyments prove?
May we expect in ſocial Joy,
Or Love's exſtatic glow,
To find Content, without alloy
Of dulneſs, care, or woe?
Or may we hope by ſtoic pride,
And philoſophic lore,
The ſenſe of ſorrow to avoid,
The ſource of joy to' explore?

### THE ANSWER.

METHINKS I hear a voice reply,
"All theſe deluſive are and vain;
The joys they promiſe, fade and die;
The hopes they flatter, end in pain.

Flee ſenſual pleaſure's tempting ſane ;
Diſeaſes lurk in ambuſh there ;
Her joys ſo 'luring quickly wane,
And change to anguiſh and deſpair.
Ambition's lofty dwelling fly ;
Rude threatening tempeſts ſhake around,
Unnumber'd dangers hover nigh,
And jealous foes diſpute the ground.
Well muſt he plan, and boldly dare,
Who aims the dizzy height to gain :
They who ſucceed are gnaw'd by care,
And oft by Faction's dagger ſlain.
Alike avoid the luſt of gain ;
No peace its ſordid victims know,
Their unremitted cares are vain,
Their wants with their poſſeſſions grow.
Riches more dear than life or health,
The miſer ev'n in ſleep employ ;
Sometimes he graſps ideal wealth,
And wakes in extacies of joy :
He wakes, and, ah ! 'tis all a dream,
The bright illuſion's fled away,
'Tis vaniſh'd, as the fleeting gleam
That glances on a winter's day :
Or elſe his care-craz'd fancy teems
With loſs by robb'ry, fire or fraud ;
He labours even in his dreams,
And bends beneath a conſtant load.
Nor waſte in the purſuit of Fame
Thy toil, thy talents, and thy life ;
Her ſmile a hoſt of rivals claim,
With ſlander leagu'd, and ſkill'd in ſtrife.
Caprice too oft directs her praiſe,
And Chance, the tranſient wreath beſtows ;
Soon its impoſing bloom decays ;
But, O ! the thorns ſurvive the roſe:
Learning has power, but not to give
Her ſtudious votaries laſting peace:
And Faſhion's ſlaves can never live
A life of calm, perennial bliſs.
Nor ſeek me in ſequeſter'd ſhade,
Or hermitage, or lonely dell ;
Man for ſociety was made ;
Not for the deſart nor the cell.
Nor hope by travel to explore
The regions of ſupreme delight ;
To bleſs the man exceeds my power,
Who ſeeks me in continual flight.
Friendſhip and Love ('tis true) beſtow
Tender and ſweet, but tranſient joys ;
While theſe affections warmly glow,
Oft Death their blooming ſweets deſtroys :
Beſides, if he the ſtroke delay,
Fortune can croſs the aims of Love,
Oft does the generous flame decay,
And deareſt friends unfaithful prove.
Nor does the haughty ſtoic feel
Content, nor ſweet unruffl'd joy ;
Tho' armed with maxims as with ſteel,
Still Sorrow's darts his mind annoy.
Theſe things could never, to this hour,
Repel the fierce attacks of pain ;
Nor Lydian wealth, nor Sovereign power
Can guard the heart from Sorrow's train.
Religion only, meek, ſerene,
Can guide the troubled ſoul to peace ;
She points beyond the preſent ſcene,
To regions of eternal bliſs.
But perfect bliſs thou canſt not know,
While fleſh and frailty chain thy ſoul ;
Still muſt thou feel affliction's blow,
And floods of trouble round thee roll.
Is aught that decks the vale of tears,
Worth painful toil, or anxious care ?
His head, pale Diſappointment rears,
And blaſts each proſpect with deſpair.
Yet ſtill Religion can allay
The ſharpeſt pang that tears thy heart;
With healing balm, and cheerful ray,
She bids Deſpair's dark brood depart.
She only can wild paſſion tame,
She beſt can wretchedneſs conſole,
Can quench Ambition's reſtleſs flame,
And ſenſual appetite controul.
She can the feeble mind inſpire,
With courage more than heroes feel ;
Patience to paſs to heaven through fire,
Or die in anguiſh on the wheel.
She wakes to ſenſe the unfeeling heart,
She lays in duſt the creſt of Pride ;
And ſhe can confidence impart,
When tyrants frown and worlds deride.
Her word implicitly obey,
If thou deſire unfading bliſs ;
To my abode ſhe ſhews the way,
And gives, as earneſt, preſent peace.

## *THE RESOLVE.*

Thanks to the friendly power, that deigns
My devious ſteps to guide,
From Error's faſcinating ſcenes,
Where Death and Hell reſide.
Henceforth Religion's call I'll hear,
Her heavenly voice obey :
May ſhe my penſive moments cheer,
My rebel paſſions ſway !
May ſhe her balm divine impart,
And heal the wounds of ſin;
Stamp Jeſu's image on my heart,
And plant his peace within !
May ſhe my fallen powers reſtore,
My ſoul for heaven prepare ;
And when I here exiſt no more,
Let me enjoy thee there!

Hanley, Oct. 24, 1808. Isaac Keeling.

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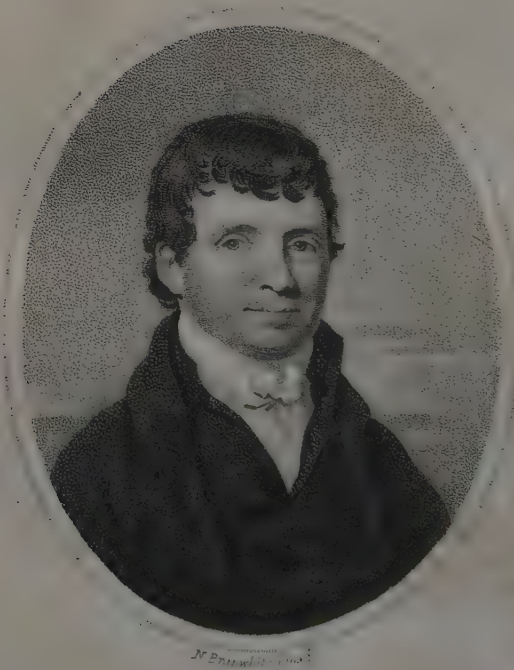
*Conference-Office, JOHN JONES, Agent.*



THE LATE Mr THOMAS OWENS.

*Preacher of the Gospel.*

# THE METHODIST MAGAZINE,

## FOR AUGUST, 1809.

## BIOGRAPHY.

### MEMOIRS OF THE MARTYR POLYCARP,

WHO WAS BISHOP OF SMYRNA IN THE SECOND CENTURY.

POLYCARP was one of the *Apoſtolic* Fathers, or one of thoſe early Chriſtians, who had been taught the religion of Chriſt by the Apoſtles themſelves. He was appointed the Biſhop of Smyrna, by St. John; and it has been ſuppoſed by ſome ancient, as well as modern writers, that he was the *Angel* of the church of Smyrna, to whom Jeſus Chriſt directed the Epiſtle in the Revelation of St. John, chap. ii. "I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blaſphemy of them which ſay they are Jews, and are not, but are the ſynagogue of Satan. Fear none of thoſe things which thou ſhalt ſuffer: behold the devil ſhall caſt ſome of you into priſon, that ye may be tried; and ye ſhall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." The probability that Polycarp was the overſeer, and chief miniſter among the perſecuted and poor Chriſtians at Smyrna,* at the time when St. John had this Revelation, will induce us to think very highly of the ſpiritual ſtate both of the preacher and people. Bleſſed is the man to whom Jeſus Chriſt ſays, "thou art rich." He muſt be indeed rich in faith, and an heir of eternal glory.

Polycarp was born in the firſt century, and had converſed with many Chriſtians who had ſeen the Lord Jeſus, while he was upon earth; and we are told, that he uſed to repeat to others with great delight, the gracious words of the Saviour, which had been re-

* Smyrna is in Aſia Minor, and is at preſent a place of conſiderable trade. When Dr. Chandler viſited it, he tells us that he could not find Polycarp's ſepulchre, which is mentioned by Dr. Pococke.

cited to him, by thoſe who had heard them from the Saviour himſelf, and had been eye-witneſſes of the miracles which Jeſus wrought. Irenæus, who was biſhop of Lyons, and died early in the third century, informs us that when he himſelf was a child, he was with Polycarp in Lower Aſia; and, "I remember," ſays he, "the place where Polycarp ſat and taught, his going out, and coming in, his manner of life, and the form of his perſon. I recollect the diſcourſes which he made to the people, and the familiar converſe which he ſaid he had with Saint John, and others who had ſeen the Lord, and how he repeated the ſayings which he had heard from them concerning Jeſus, and his miracles, and his doctrines. Polycarp received theſe things from perſons who with their own eyes had beheld the 'Word of Life,' and he related them as he had received them, and they perfectly agreed with the Scriptures. Theſe things, by the mercy of God beſtowed upon me," continues Irenæus, "I then heard and recorded, not on paper, but on my heart, and by the grace of God I continually think on them." * We are not ſurpriſed that what the aged Polycarp ſaid, ſhould make a deep impreſſion on the mind of young Irenæus. The venerable and holy man, full of Chriſtian love, like Saint John, who had been his teacher, would relate with deep ſenſibility, and ardent love, the things which his maſter, John, had told him of Jeſus. That bleſſed diſciple, our readers will remember, leaned on Jeſus's boſom, and no doubt had moſt glorious things to tell to others concerning the Saviour.

From Irenæus we learn, that there were perſons living in his time who had heard Polycarp relate, that Saint John, the diſciple of Jeſus, going into the *Bath* at Epheſus, and ſeeing Cerinthus in it, leaped out of it immediately, and cried, let us haſte away, leſt the Bath fall, for Cerinthus, the enemy of the Truth, is in it. Irenæus alſo relates, that when Marcion, a man who rejected the whole of the Old Teſtament, and a great part of the New, called to Polycarp in the ſtreet, and ſaid, Polycarp, own us; Polycarp replied, I do own thee to be the firſt-born of Satan. † Hence we ſee that the Apoſtles, and their immediate ſucceſſors, were careful to avoid all fellowſhip with perſons who were enemies of the faith and obedience of the Goſpel, although they might be called Chriſtians.

It may not be improper to make an obſervation here, on the character of the Roman emperor, Antoninus Philoſophus, Marcus Antoninus, or Marcus Aurelius ‡ Antoninus, for he is known by all theſe names. Notwithſtanding all the eulogiums which have been

* Irenæus, in his Epiſt. to Florinus.—Euſebius, l. v. c. 20.

† Euſebius, l. iv. c. 15.

‡ Like good Aurelius let him reign, or bleed
Like Socrates, that man is great indeed.
*Pope's Eſſay on Man.*

But

been given of this emperor, and the many moral ſentiments which may be found in his book of Meditations, the unoffending Chriſtians were perſecuted unto death by his orders; and becauſe they would not ſacrifice to idols, he aſſerts that when they were martyred, they died from mere ignorant obſtinacy.* In his reign, Juſtin Martyr was put to death, and in his reign Polycarp alſo ſealed the truth with his blood. Mr. Gibbon, in one part of his Hiſtory of the decline and fall of the Roman empire, when ſpeaking of this emperor, tells us of the "unſuſpecting goodneſs of his heart;" but in a ſubſequent pompous ebullition of infidelity, he ſays, that "during the whole courſe of his reign he deſpiſed the Chriſtians as a philoſopher, and puniſhed them as a ſovereign."

This emperor was, however, under ſome obligations to the Chriſtians, and ought to have treated them in a very different manner, as will appear from the following account of the deliverance of his army, in anſwer to the prayers of the Chriſtian ſoldiers who were in it. Marcus Antoninus and his army, when in Germany, were ſurrounded by the enemy, and were in danger of death from the want of water, when the Chriſtian ſoldiers who were in the army, kneeled down upon the ground, and began to make ſupplications to God; which no doubt was a ſtrange ſight to their adverſaries; and report ſays, that there ſoon followed a terrible lightening, which put their adverſaries to flight; and a great ſhower of rain fell upon Antoninus's army, when all the men in it were ready to periſh with thirſt. This account is mentioned both by Tertullian and Euſebius; and we do not doubt the truth of it. Tertullian, in his Apology for the Chriſtians, ſays, "You need only conſult the letters of Marcus Aurelius, in which that emperor bears teſtimony that the Chriſtian ſoldiers obtained rain by their prayers, for the aſſuaging the thirſt of his army in Germany."

Our readers will remember, that miracles had not ceaſed when this extraordinary anſwer to prayer was given. Moſheim ſays, it is certain that the Roman army, encloſed by the enemy, and reduced to the moſt deſperate condition by thirſt, in a parched deſert, was revived by a ſudden and unexpected rain; and he adds, it is beyond doubt, that a conſiderable number of Chriſtians ſerved at this time in the Roman army, and it is extremely probable, that in ſuch circumſtances of calamity they implored the merciful interpoſition of their God and Saviour.

Of the writings attributed to Polycarp, we will only mention the Epiſtle to the Philippians. That Polycarp wrote an Epiſtle to the Philippians we have no doubt, as it is mentioned with high

But Pope is no authority on ſuch ſubjects. His good Aurelius was a murderer of the Chriſtians; and Socrates was ſo far an idolater as, in his very laſt moments, to deſire that a cock might be offered to *Eſculapius*. Socrates died of a doſe of hemlock; Seneca died by bleeding.

* Meditations, book xi. ſect. 3.

praiſe

praiſe by Euſebius; and Irenæus informs us, that thoſe who care for their ſalvation may learn from it the faith and truth which Polycarp preached. Lib. iii. c. 3. Adv. Hæres. Jerom ſays, that it was read in his time *Aſiæ conventu*, in the public aſſemblies of the Aſian church; but ſtill we doubt whether the genuine Epiſtle has come down to us. From the ſuppoſed Epiſtle of Polycarp to the Philippians, as publiſhed by Biſhop Uſher, we will make a few extracts.

"Polycarp, and the Preſbyters who are with him, to the Church of God which is at Philippi: mercy and peace from God Almighty, and Jeſus Chriſt our Saviour, be multiplied.

"I rejoice with you greatly in our Lord Jeſus Chriſt, that ye entertained the patterns of love, as became you, and that ye helped forward thoſe who were bound in chains; and that the root of your faith remains, and bringeth forth fruit unto our Lord Jeſus Chriſt, who offered up himſelf even unto death for our ſins: whom God raiſed up; in whom, though ye ſee him not, ye believe; and believing, ye rejoice with joy unſpeakable and full of glory; knowing that by grace ye are ſaved, not by works, but by the will of God through Jeſus Chriſt."

Then after an exhortation to ſerve God in truth, to lay aſide empty and vain ſpeaking, and not to return evil for evil, &c. the writer of the Epiſtle ſpeaks of Saint Paul, and recommends to the Philippians to read the Epiſtle which Saint Paul wrote to them, in order that they might be built up in the faith. "He that is furniſhed with love ſtands at a great diſtance from all ſin. But the love of money is the beginning of all evil. Knowing therefore that we brought nothing into the world, and that we ſhall carry nothing out, let us arm ourſelves with the armour of righteouſneſs, and in the firſt place be inſtructed ourſelves to walk in the commandments of the Lord." He then ſpeaks of the duties of huſbands, wives, widows, &c. principally in the language of the New Teſtament.

He afterwards adds, "Let us conſtantly adhere to Jeſus Chriſt, who is our hope, and the pledge of our righteouſneſs, who bare our ſins in his own body on the tree, who did no ſin, neither was guile found in his mouth; but endured all things, that we might live through him." Then follows an exhortation to patience, from the example of Ignatius and others. Of a perſon of the name of *Valens*, who had been ordained a preſbyter, it is ſaid, "I am greatly troubled for him and his wife. God give them true repentance."

In concluſion it is ſaid, "Pray for kings and magiſtrates, and even for them that hate and perſecute you, and for the enemies of the croſs. The Epiſtles of Ignatius we have ſent to you, as you deſire. Inform us what you know of Ignatius and his companions.

Theſe things have I written to you by Creſcens. Be ye ſafe in the Lord Jeſus Chriſt. Grace be with you all. *Amen.*"

We have ſelected ſome of the beſt parts of the Epiſtle, as our readers will find from the tranſlation of it in Dr. Cave's Lives, and Biſhop Wake's Epiſtles of the Apoſtolic Fathers. What we have tranſcribed is unqueſtionably good; but in ſome parts of the Epiſtle, ſubtracting the Scripture texts, we have not found the divine energy and unction which might be expected in an Epiſtle of an *Apoſtolic* Father, who died for the ſake of the Lord Jeſus.

We are ſorry that ancient hiſtory does not furniſh us with more particulars of the life of Polycarp. Of his death, however, we have an enlarged account, in an Epiſtle which was written by the Church at Smyrna, after his martyrdom, to the Church of Philomelium, a city of Lycaonia, and which Epiſtle, we believe, is generally admitted to be genuine. From this Epiſtle we ſhall furniſh our readers with extracts, referring them to Dr. Cave and Biſhop Wake, for the tranſlations of it, from Biſhop Uſher.

"The Church of God which ſojourns at Smyrna, to that which ſojourns at Philomelium, &c.: may the mercy, peace, and love of God the Father, and of the Lord Jeſus Chriſt, be multiplied! We have written to you, brethren, as well concerning the other martyrs, as particularly the bleſſed Polycarp, in whom was exhibited a martyrdom perfectly evangelical; for he did not precipitately give himſelf up to death, but waited till he was apprehended, as our Lord himſelf did, that we might imitate him."

The Epiſtle ſtates, that the martyrs meekly endured, while cut with whips until their fleſh was laid open even to their veins and arteries; and, ſupported by the grace of Chriſt, they deſpiſed the torments of this world; and the fire of ſavage tormentors was cold to thoſe who conſtantly ſought to avoid that fire which is eternal. "With *the eyes of their heart* they had reſpect to the good things reſerved for thoſe who endure; things 'which eye hath not ſeen, nor ear heard, nor hath it entered into the heart of man to conceive.'"

And now the whole multitude cried out, "*Deſtroy the Atheiſts;* (the Chriſtians, whom they called Atheiſts) *let Polycarp be ſought for.* A perſon of the name of Quintus, lately come from Phrygia, his native country, on ſight of the wild beaſts was ſeized with fear and trembling, although he had perſuaded ſome perſons to preſent themſelves before the tribunal, of their own accord. Him the proconſul, by ſoothing ſpeeches, induced to ſwear and to ſacrifice. On this account," ſay the writers of this Epiſtle, "we do not approve of thoſe who offer themſelves to martyrdom; for we have not ſo learned Chriſt."

Polycarp, when he heard what was paſſing, was quite unmoved, and deſired to remain in the city; but, on the entreaties of his friends, he retired to a village at a ſmall diſtance, and ſpent his

time in praying night and day for himself and for the churches of God. Three days before he was seized by the public officers, he had a vision while he was praying in the night. "He saw his pillow consumed by fire, and, turning to the company, he said prophetically, *I must be burnt alive.*" When the officers approached to take him, he retired to another village; but one of his servants was compelled by torture to give information of the place of his retreat. The officers then went in pursuit of him, taking the servant as their guide, and arriving in the evening, they found him lying in an upper room at the end of the house, whence he might have made his escape; but he would not, saying, *The will of the Lord be done.* He came down and conversed with the officers, and ordered meat and drink to be set before them, and begged them to allow him one hour to pray without molestation, to which they agreed. "He prayed standing, full of the grace of God, so that he could not be silent for two hours; and the hearers were astonished, and many of the officers repented that they were come to seize so excellent a man."

When he had ceased praying, they set him on an ass, and led him to the city, and he went on cheerfully under the conduct of his guards to the Stadium. * As he entered on the Stadium, a voice from heaven said to him, "Be strong, Polycarp, and act valiantly." No person indeed saw him that spake, "but many of us Christians," say the writers of this Epistle, "heard the voice." As the *miraculous* interpositions of divine power, in support of the religion of Jesus, had not yet ceased, there is not, in our opinion, any thing incredible in this account. There is sufficient reason to believe, from ecclesiastical history, that miracles continued to the end of the second century. Thus far we may go at least, without being deemed too credulous by sensible Christian men.

When it was understood that Polycarp was apprehended, there was a great shout among the people. The proconsul asked him if he was Polycarp, to which he replied, he was. The proconsul then advised him to have compassion on himself, at his great age, and to swear by the fortune of Cæsar; to repent, and to say, *Take away the Atheists*, (meaning the Christians.) Swear, said the proconsul; reproach Christ, and I will release thee. Polycarp nobly replied, EIGHTY AND SIX YEARS HAVE I SERVED CHRIST, AND HE HATH NEVER DECEIVED ME, AND HOW CAN I BLASPHEME HIM WHO IS MY KING AND MY SAVIOUR! Swear by the fortune of Cæsar, said the proconsul again. I am a Christian, said Polycarp. I have wild beasts, said the proconsul, and I will expose you to them, unless you repent. Let them be brought forth, said Polycarp. Since you despise the wild beasts, I will tame your spirit by fire,

* The *Stadium* was the place where the games and shews were exhibited. The Asiatic cities used the Stadium for the diversions of the Roman Amphitheatre.

said

ſaid the Proconſul, if you do not change your mind. You threaten me with fire, anſwered Polycarp, which burns for a moment, but you are ignorant of the puniſhment of eternal fire which is reſerved for the ungodly. But why do you delay? Do what you pleaſe.

*(To be concluded in our next.)*

## DIVINITY.

*The Subſtance of—A CHARGE delivered at an ORDINATION; By the late Rev and learned THOMAS HARMER, of Wattesfield, Suffolk, Nov. 20, 1765.*

*(Concluded from page 280.)*

ANOTHER "affliction" which you are called to "endure" is that which ariſes, 4. From frequent diſappointment as to the ſucceſs of your miniſtry: In times of the moſt perfect union and peace which can be expected in earthly aſſemblies; when a congregation, with the greateſt univerſality, ſhall not only treat a miniſter well, but ſhall expreſs the greateſt veneration for him, he may be galled with this bitter anguiſh. Yes, Sir, you may poſſibly often ſee impreſſions of religion on the hearts of the *ſick*: you may viſit them, in ſuch caſes, with peculiar aſſiduity, with the utmoſt tenderneſs, and labour earneſtly to fix their ſouls for God, by pouring light into their minds, and making them feel how precious is the balm of religious conſolation. You may form pleaſing hopes that when they emerge out of danger and ariſe from their beds of ſickneſs, they will make joyful additions to the Church under your care, and be future comforts to yourſelf. You wait with longing expectation for the event.—And what is the event? Perhaps, as to many, as ſoon as their health is re-eſtabliſhed, they are as unſanctified as ever: perhaps worſe than before. How bitter is the diſappointment to a benevolent mind, that eagerly wiſhes to ſee ſinners plucked as brands out of the burning!

You may find, perhaps, impreſſions of religion frequently made upon others in perfect *health*. You ſee them ſtung with a ſenſe of their ſinfulneſs and guilt. Well; if the others diſappointed you, theſe at leaſt, you are willing to hope, ſhall be the ſeals of your miniſtry, and be a crown of rejoicing to you in the day of the Lord Jeſus. However, after a while, the ſtruggle is over, and ſin prevails. What a ſource of affliction is ſuch a diſappointment!

You turn your longing eyes towards the *young*. There, we may reaſonably hope impreſſions will be more laſting: many of the converts of Chriſt having been called in their youth. There you ſee the bloſſoms of hope opening to your view. Your heart may exult when you find any diſpoſed to "remember their Creator

in the days of their youth." It will give you exquisite pleasure to see them attentive to the word preached; diligent in reading the Scriptures, and the writings of the faithful ministers of Jesus: ready to associate with those of nearly the same age, for devout converse and prayer. Pleasing prospect:—But here too, your hope may not unfrequently be blasted, your joy turned into mourning, and the language of praise into the voice of them that weep.

Perhaps you may be ready, sometimes, to sit down in overwhelming affliction, and say—"Surely the great Head of the Church has not blessed me with talents requisite to fulfil the work of the ministry; or he is pleased to lay me aside as a vessel in which he has no pleasure;" and you may be tempted to abandon your office, or at least, to relax your assiduity in it. Souls akin to St. Paul's, full of zeal for the honour of the Lord Jesus, and whose heart's desire and prayer to God for perishing mortals, is, "that they may be saved," will enter into sorrows of this kind very severely, and feel the anguish of these disappointments very bitter. However, do you Sir, *endure affliction* of this kind as well the others. Give not up the struggle: be not weary in well-doing, nor in anywise remit your watchfulness. Though this, and that soul you have been longing for, praying for, hoping for, "be not gathered, your work is with the Lord," and you are patiently to endure in fulfilling it. And though you meet with disappointments,—painful disappointments, in your views, unknown, unthought of persons may arise, the converts of Christ under your ministry; and numbers may appear to have owed their first religious impressions to your sermons, or your private discourses, of which you may receive no notice at all till the day of the revelation of all things. To minister with success is pleasing, infinitely pleasing: but successful or unsuccessful, be you found in the way of God, and in doing the duty of that station in his Church in which he has placed you.

5. Endure the afflictions that arise from the errors in judgment, and the faults in practice, of good men with whom you may be concerned. Those that are truly good are not [all] perfectly sanctified. Sometimes the false steps, the sad miscarriages of those that have the root of the matter in them, will give you pain. Sometimes the errors of judgment into which they fall, may occasion you no small anxiety. Along with mistakes is oftentimes joined great zeal and impetuosity, which leads them unhappily to trouble the Churches of Christ, and to reflect with severity on his ministers, because they cannot adopt the opinions which *they* have imbibed; and frequently will they put wrong constructions on their words, from jealousy and prejudice, so as greatly to grieve and harrass the faithful servants of the Lord.—Pity these weaknesses of humanity. We cannot all see with the same

ſame eyes. At the ſame time, my dear brother, labour to maintain a gracious fortitude. Be *ſteady* as well as meek: *patient* as well as tender. Abandon nothing which appears to you, on the cloſeſt and moſt ſerious examination of the New Teſtament, to be a truth of God, becauſe ſome ſerious perſons are of a contrary opinion, and mingle great zeal with their notions. A youthful mind is ſometimes apt to be moved by this conſideration. But remember, implicit homage is due to Jeſus alone, ſpeaking in the Scriptures of truth. On the other hand, when you find what ſtrange and diſtorted notions of things ſome ſerious people entertain and labour to propagate, whereby they greatly add to the fatigues of your miniſtry, you may poſſibly find yourſelf in danger of being betrayed into unbecoming anger. But ſtrive to maſter it in its firſt emotions. Remember the advice and charge of St. Paul to his dear pupil; "The ſervant of the Lord muſt not ſtrive, but be gentle to ALL men: apt to teach; patient: in meekneſs inſtructing thoſe that oppoſe themſelves." If they ſhould be exceſſively warm, be you as remarkably calm. Should they be bitter in their reflections, do you treat them with gentleneſs and reſpect. Inſult them not when they ſeem bewildered and confounded, and forced into inconſiſtencies, but thankfully acknowledge the Father of Lights, who has poured his illuminations into your ſoul. How pleaſant is it thus to excel, not only in juſtneſs of ſentiment, but in an evangelical temper alſo!—The next advice is,

III. "Do the work of an evangeliſt!" The word "evangeliſt" may ſignify, as it is here generally underſtood, [one of] a particular claſs of miniſters in the Church of Chriſt. It is apparently ſo uſed, Eph. iv. 11, "And he gave ſome apoſtles, and ſome prophets, and ſome *evangeliſts*, and ſome paſtors, and teachers, &c." It is apprehended that the evangeliſts here mentioned were employed by the apoſtles in ſetting in order the things which were left undone by them in the ſeveral Churches which they planted, and in other extraordinary concerns; and conſequently, that they were not fixed and ſettled miniſters, charged with the care of any particular Church; but, like the apoſtles, fulfilled their miniſtry more at large. Timothy is ſuppoſed to have been honoured with this office.—But the word may ſignify a preacher of the goſpel in general; there being, (as you are ſenſible) as near a connexion between the original words tranſlated *goſpel* and *evangeliſt*, as there is between *goſpel* and *goſpeller*. So that taking the word evangeliſt in this ſenſe, we may underſtand the apoſtle as if he had ſaid to Timothy, "Preach the goſpel." And in this ſenſe, the exhortation may be applied to you. Fulfil the duties of that office with which it has pleaſed Chriſt to inveſt you in his Church, one of the principal of which is preaching the goſpel of Chriſt; and take heed, (as Paul ordered Timothy to charge other miniſters)

that

that you "teach no other doctrine." 1 Epiſtle i. 3. Let me charge you, in the name of the Lord Jeſus, to keep cloſe in your miniſtrations, to the Word of God. This book, Sir, ought to be continually before your eyes. Preach the GOSPEL.

Preach it, in the firſt place, in contradiſtinction from the harangues of philoſophy. In the ſecond place, preach the goſpel in oppoſition to the "great ſwelling words of vanity" and error, which ſome have adopted in its ſtead. In other words, preach the goſpel in all its elevation, and in all its ſimplicity.

1. Preach the goſpel in all its elevation and glory. To preach, as I am afraid ſome do, who conſider themſelves as chriſtian miniſters, is not to do the work of an evangeliſt: they are rather performing the functions of an heathen philoſopher. Aſſume with courage and zeal the dignity of your office, as a preacher of the goſpel of Jeſus, and inſiſt upon its glorious peculiarities. Let "Repentance towards God, and faith towards our Lord Jeſus Chriſt" run through all your diſcourſes. Let the expiatory virtue of the blood of Chriſt, and the neceſſity and energy of the ſanctifying influences of the Spirit, be ſtrongly marked in your ſermons. Direct the trembling ſinner to that method of juſtification which the goſpel reveals, from which all works of the ceremonial law, and all moral works of merit too, are excluded, and direct them, who confeſs with humility their ſinfulneſs, and are brought to cry out, "Enter not into judgment, O Lord, for in thy ſight no fleſh can be juſtified," to "believe in him who juſtifieth the ungodly."—But ſhew them that true, ſaving faith, is of that kind "which worketh by love;" and ſhun not to declare, with equal zeal and equal warmth, that the faith which doth not ſo work is *dead* and vain: that ſuch is the doctrine of St. Paul (the great doctor of grace) as well as of St. James, and all the reſt. Unfold with preciſion and due amplitude, and in the moſt convincing manner you can, all the diſtinguiſhing principles of the revelation of God: in ſo doing, you will *do the work of an evangeliſt*, a preacher of the goſpel.

2. Preach it in its ſimplicity and purity. Preach the goſpel in its diſtinguiſhing points, but preach *only* that which is *really* the goſpel. Impoſe not on your auditors, and deliver not to them for the goſpel of Jeſus, things that are no part of it, however they may be dignified as "the deep things of God," or however charming they may be to ſome ears. Groſs errors have ſometimes been gilded with the moſt ſpecious pretences of being goſpel truths, and have been diſſeminated under the notion of ſomething extraordinarily evangelical. You may be called upon to lay aſide all addreſſes to ſinners, and be told there are no ſuch things as offers of grace. You may be preſſed in theſe and a number of other things, which it may be too invidious diſtinctly to point out, to adopt "another goſpel," and preach in a manner

quite different from those truly evangelical sermons, those divine models which you meet with in the Acts of the Apostles. But without entering into particulars, I charge you, as you will answer it at the judgment-seat of Christ, that you preach the *pure* gospel: Not "the words of man's wisdom" which have sometimes been called by that name, but the gospel as it lies in the New Testament, and as you are convinced it lies there. And if any man, yea "if an angel from heaven should preach any other," do not you imitate him to gain the applause of any. Remember the words of the apostle, and labour to be able, with a happy consciousness of soul, to say with him, "Do I now persuade men or God? or do I seek to please men?"

IV. "Make full proof of your ministry." The original word (as indeed our translators have intimated by the margin,) may be understood in two different senses. It may signify, *fulfil thy ministry*, or *give full proof* of thy being called of the Lord Jesus to this office. It may be difficult to ascertain which was the precise sense of the apostle; but it is by no means necessary, because *both* are obligatory upon the ministers of Christ.

1. They ought to labour to fulfil the work of their ministry in the most extensive and perfect manner. Thus Paul expressed his solicitude that Archippus might "fulfil the ministry which he had received of the Lord Jesus," Col. iv. 17. Certainly, then, we do not bring a young minister under an unnecessary obligation, when we charge him, in the name of the Lord, to attend with care to his ministry, and fulfil it in all its parts, in the most affectionate and most solemn manner. Permit me then, my dear Sir, to charge you in the name of Jesus, to "watch in all things; to do the work of a preacher of the gospel;" and if there is any thing else, that does not come under these articles, but belongeth to the gospel ministry, see that you fulfil it.—But as the word admits of the other sense before mentioned, let me further beseech and charge you,

2. To make full *proof* of your ministry, so as to give the fullest and most convincing evidence of your being called of the Lord Jesus to this office, in the succeeding exercises of it. How this is to be done, St. Paul has told us, 2 Cor. vi. 4. &c. "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left: By honour and dishonour, by evil report and good report: As deceivers and yet true," &c.—By these things fully approve thy ministry to the consciences of all men.

St. Paul was perfectly persuaded of the validity of his ministry; he could have no doubt about it. Timothy, without question, was in the same situation. There were some, however,

ever, that had been ready to conteſt the validity of Paul's apoſtleſhip, as is evident from that paſſage of his writings to the Corinthians, "Am I not an apoſtle? If I be not an apoſtle unto others, yet doubtleſs I am to you." As Timothy was diſpoſed to tread in the ſteps of Paul (who indeed charged him ſo to do) the like prepoſſeſſion might be ſuppoſed to lead them to diſown or queſtion the validity of Timothy's miſſion alſo. "Do you then," (as if he had ſaid) "by your paſtoral watchfulneſs and care; by your patience in ſuffering, and by the evangelicalneſs of your miniſtry, fully convince them of your having received your miniſtry from the Lord Jeſus, and by theſe methods force their conſciences, if poſſible, to an acknowledgment of it."

The ſame muſt be obligatory upon us, and upon you, Sir, who have this day been inveſted with the paſtoral office. The impreſſions of the Holy Ghoſt on your ſpirit, giving you very ſolemn apprehenſions of the value of the ſouls of men, and the bleſſedneſs of being an inſtrument in the hand of God, of ſaving them from everlaſting death, and in conſequence leading you to "deſire the office of a biſhop," muſt be *to yourſelf*, a very happy token of your being called of God. Certain offices of ordination make a profeſſion of this indiſpenſably neceſſary for holy orders, and the candidates are obliged to declare "they truſt they are moved by the Holy Ghoſt" to take that office upon them. How happy if, without being tied to ſuch unchanging forms, you, in reality, are conſcious of the thing intended by that expreſſion! But this is a ſecret to yourſelf. Where God in reality calls any to the work of the miniſtry, he qualifies them for it. Of your qualifications you have given evidence to others. And if the voice of the people be the voice of God, who has the hearts of all men in his hands, you have this additional proof of your being called to the work of the miniſtry. The ſolemn concurrence of the elders of other Churches, give all the completeneſs of ſatisfaction concerning your call that can with propriety be required. But your future conduct in the diſcharge of your office—your watching in all things—your firm and meek enduring affliction—your doing the work of an evangeliſt—your faithful preaching of the goſpel, rightly dividing the word of truth, will confirm and eſtabliſh the proof of your receiving this miniſtry from the Lord, in the moſt glorious manner this earth will admit of. To which I heartily wiſh, I pray, and I hope, as the conſummation of all, may be added at laſt, the approbation of the Lord Jesus himſelf, when he ſhall judge the quick and the dead, at the day of his appearing and of his kingdom.

N. B. *The perſon who tranſcribed this Charge from Mr. Harmer's own Manuſcript, heard it delivered, when it appeared to much greater advantage.*

THE

## THE TRUTH OF GOD DEFENDED.

## REVIEW.

THE CHURCH OF ENGLAND ESTABLISHED ACCORDING TO THE DECREES OF THE APOSTLES.

*(Concluded from page 285.)*

CORRESPONDENT with the preceding ſtatement, is another of our author's, only preſenting a blacker hue. It regards the principles and practice of thoſe whom he thus deſcribes; "They wander from place to place, even to the cloſe of a long life, without any reſting place for their faith, and being too wavering in their choice to leave the weight of either opinion or example on this important point to their children, it is but too probable, that they may think religion not worth the trouble of their enquiry, and ſink into reprobates or infidels." If he means to faſten this inſinuation on any claſs among the followers of Mr. Weſley, we deny the charge. We behold, with melancholy concern, that a total diſregard to religious principles, and a too flagrant conduct, the oppoſite of holy practice, with a ſad defect in the chriſtian education of their children, prevail to an alarming degree, among almoſt all who are not Methodiſts, or thoſe whom the world is pleaſed, to the honour of Methodiſm, to deſcribe as *Methodiſtic*. The ſame criminal indifference, both to opinions and practice, was but too apparent in many, who are now Methodiſts; and would have been their preſent caſe, if they had not, through the inſtrumentality of Methodiſm, been made partakers of divine grace, which has *made them to differ*. Where, we aſk, ſetting apart the people who walk in the light, or at leaſt, in the twilight of Methodiſm, will be found thoſe who concern themſelves much about religious opinions or practice? About either their own, or their children's ſalvation?

We are not afraid to make a cloſer appeal. If we except his reverend auditory, whom we will admit, for argument ſake, to have had among them the aggregate of the repreſentative wiſdom and godlineſs of the whole archdeaconry, we beg to aſk this queſtion, Could the preacher find among all the inhabitants of the place where he was preaching, though one of the moſt reſpectable towns in the kingdom, religious opinions better digeſted, and religious duties better practiſed, than by the members of the Methodiſt Society in Haverford-Weſt? Need we make the ſame appeal to Milford, Pembroke, Carmarthen, &c. We will venture a reference to the whole principality of Wales! Yet

farther: We will risk another observation. Is not the moral and pious distinction which characterizes the Methodists, the principal cause of their being so frequently and so foully calumniated? (John iii. 19. 1 Peter iv. 4.)

This preacher, a mighty unreasonable man, will yet find fault with those persons, upon other grounds than total indifference to opinions and practice; he complains of them, that they are overfond of Christianity. Awhile ago, they were too light and undetermined to think about principles or practice; now behold them, persons of an "austere complexion;" "instead of being fed with heathen morality, and the husks of religion, in the Churches, they must seek the clean grain, the vital food of the soul, where it may be found." Spirit of Horsley! Was it from the same pulpit whence these things proceeded, that the thunder of thy eloquence was launched against "dry, heathen morality?" Was it within those walls that thy gigantic powers scourged "the apes of Epictetus," who, again peeping forth from their lurking holes, dare insult the pre-eminent honors of the cross? What, then! Has the Lord of the gospel harvest no "clean grain" in his garner? And will they force us to feed on the chaff? Does the Church of Christ furnish no "vital food for the soul?" And must we be compelled to swallow deadly poison? *Therefore, saith the* LORD GOD, *Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed;* (Isaiah lxv. 13.) Those who know the glorious gospel of the grace of God, will be impressed by the consciousness of its worth; nor be cheated out of it, for "the husks which the swine eat," however cordially, or cruelly, the substitute may be presented to them.

Another thing there is, that ministers grief to this writer's mind; namely, "the right of exercising private judgment in affairs of religion." This is a sore evil, beheld by him under the sun of the Reformation. And would this declaimer, forsooth, who exclaims, "Away with the proud claim of exercising private judgment in affairs of religion,"—would he undertake to guide our judgment in these matters? *We pray thee, have us excused.* We will, for once, presume to prophesy. The wisdom which suggested so sublime a sentiment, held forth in such a bold strain of eloquence, was never meant by heaven to be desecrated to so humiliating an employment, as to guide souls to heaven, voluntarily hoodwinked. On this point, and on this point only, are we treated with what we reviewers have been sometimes complimented as being partial to,—a scrap of logic. This appears in the animated figure of *interrogation*, allowed, on all hands, to be suited to indignant greatness. "Yet, let me ask, What is there in religion which is left to private judgment, or, what is the same thing, to a man's own choice? Is the way of salvation left

to

to a man's own choice? No, there is but one way, through the mediation and atonement of Jesus Christ. Are the signs and means of grace left to a man's own choice? No, our Saviour appointed baptism, and the partaking of bread and wine. Are the duties of the Christian calling left to his own choice? Certainly not, for they are plainly and positively set forth in the sermon on the mount. Was the duty of preaching the gospel left to choice? No, for the apostles were specially appointed and solemnly charged to do so." Was ever an assembly of learned divines, so highly treated with logical discussion? Who could ever think of returning any other answers to those interrogatories, than the learned preacher furnished himself with? Yet, without running our heads against a solleciſm, we are rather disposed to maintain the right to exercise our private judgment in affairs of religion. According to our way of thinking, "a man's own choice," and "his private judgment," are two very distinct things. The former is the determined volition of the will: the latter is the exercise of the understanding on subjects of comparison. So much logic as to unravel the mystery of this proposition, Man has an understanding, he has likewise a will, and the functions of each are distinct from those of the other, should be required of any man before he is admitted to degrees in the arts. The way of salvation, through the mediation and atonement of Jesus Christ,—the means of grace,—the duties of religion,—and the preaching of the gospel,—were of God's sovereign appointment. Our "choice" had no influence on those parts of the heavenly œconomy; they were arranged before we had a being, and are positive institutions. But though absolutely constituted, we may employ our "private judgment" on them; nay, we must, at our peril; nor can we derive any benefit from them, but by, and as we make them the subject of our private and personal investigation, that is, by violating your canon. Does not our blessed Lord himself appeal to the human judgment, even the judgment of his enemies, *Yea, and why, even of yourselves judge ye not what is right?* (Luke xii. 57.) And you, Sir, would deprive his friends of the benefit he granted to his foes. You would put a padlock on our reason, to help us in the discharging of our "reasonable service." You would reduce us to mere machines, for the improvement of our virtues, which are only virtuous so far as they result from our moral agency, so far as we "exercise the right of private judgment in the affairs of religion." We add a familiar illustration of the difference between "choice," and "judgment." We had no "choice" in the subject of your sermon, yet we have a "judgment" of it, now that it is preached and printed. This specimen of Mr. R's reasoning capabilities, is given, we presume, to conciliate us to the advantages of yielding

up our judgment to thoſe new *illuminati*, who miſtake "a ditch" for a fool's paradiſe.

More "miſeries of life!" The exceſs of religious toleration," tortures our preacher's nerves. By the bye, "toleration," and "exceſs," are terms that do not well harmonize. Intolerance and exceſs, might meet with more preciſion. But we proceed. Alas the day! Can there be no means explored, for the erection of a Proteſtant Inquiſition? Surely, as all the Popiſh countries have at laſt given it up, it may, with no great impropriety, be eſpouſed by the faithful among us; eſpecially, now that the doctrines of the Reformation are ſo badly underſtood,—now that the privileges of our free Conſtitution are ſo little valued,—and ſtill more eſpecially, as the exiſtence of the nation cannot now be thought to be in imminent danger, nor requiring the unanimous and united exertions of all the people. Seriouſly! Take from us our liberty of conſcience, our chartered birth-right ſince the glorious Revolution of 1688, which alone is the bond of our national union, and, under God, we humbly hope, the pledge of our future national exiſtence, and when liberty of conſcience is gone, we know nothing left worth either paying for or fighting for!

That this ſame Inquiſition, on which our author ſeems to have ſet his heart, has not been reſorted to long before now, ariſes, he thinks, from "criminal indifference;" criminal, without benefit of clergy, "originating ſomewhere," with King, Lords, or Commons, with the Clergy of the upper or nether houſe, or with John Bull himſelf, or mayhap with John O'Noakes, or Peter Stiles. The author, ſeriouſly weighing theſe premiſes, declareth (if the Legiſlature, or John Bull, for whoſe information he has printed, will not beſtir themſelves,) that the Clergy, for this purpoſe ſhould be armed with "the preparation of the goſpel;" that is, to help them to run, if the apoſtle rightly deſcribes that part of the Chriſtian's panoply, to which Mr. R. alludes, (Epheſians vi. 15.) He propoſes employing thoſe ſandals "to protect the breaches in the walls of our Jeruſalem," i. e. admitting his mode of ſpeaking, to guard the labours of the Diſſenters. For this, we ſhould conceive, they ought to be obliged to him.

Our readers begin to fancy they have quite enough of this *matter*. We meant to make ſome remarks on the *manner*. But all we have to ſay, may be ſummed up in that Moſaic deſcription, recorded in the firſt chapter of Geneſis, and the ſecond verſe, to which we refer our readers.

N. B. We beg to inform Mr. Roch, that agreeably to his requeſt, our "candor does excuſe his verbal inaccuracies, in the ſcripture quotations in his ſheets," upon the ſcore of his being unavoidably hindered by other occupations, from acquiring the method of quoting the Scriptures accurately; and particularly,

as we may infer, becauſe a Bible was not to be met with in the pariſh. We conclude, with particularly recommending the ſcriptureleſs condition of Talbenny, to the compaſſion of the Britiſh and Foreign Bible Society; and, generally, the ſtate of that part of the kingdom, to the kind exertions of the Methodiſt Preachers. They have done much in the principality; but it is very evident, from the ſubject that has paſſed under our review, that no ſmall portion of groſs ignorance of the goſpel, and rancour againſt its truths, and its profeſſors, remain hitherto undiſpelled.

## REVIEW OF A DISCOURSE ON TROUBLE OF MIND, AND THE DISEASE OF MELANCHOLY, &c.

BY TIMOTHY ROGERS, M. A.

THE author of this Work, Mr. Timothy Rogers, was born about the year 1660, a little before his father, an eminent Miniſter of the Goſpel, was ejected from his living in Cumberland, for Nonconformity. Favoured with the excellent example and pious inſtructions of a parent, who ſuffered patiently for conſcience ſake, he gave early proofs of genuine piety. Living in days of heavy perſecution, he met with great difficulties in his education, which, however, he was enabled to ſurmount, by uncommon induſtry and perſeverance. At a proper age, he was ſent to one of the Univerſities of North Britain, where, after having reſided a few years, he took the degree of Maſter of Arts.

His firſt ſtated employment as a preacher, it is thought, was at an evening Lecture in Croſby-Square, Biſhopſgate-Street, which he carried on for ſeveral years, in conjunction with another pious Miniſter. In this place he acquired conſiderable reputation as a preacher.

Some time after the year 1682, he fell into a deep and ſettled melancholy, which continued for nearly two years. The ſtate of his mind, during this interval, he deſcribes as a land of darkneſs on which the ſun never ſeemed to ſhine. He was an utter ſtranger to comfort, and became a prey to the moſt diſtreſſing fears and anxieties. In ſhort, he was, for a time, in abſolute deſpair. But it pleaſed God, after this night of horror, to reſtore him to health and happineſs, ſo that he was enabled to reſume his miniſterial labours. Not long after his recovery, he was choſen colleague with Mr. John Shower, a man of an excellent character, whoſe congregation met in Jewin-Street, but after ſome years, removed to a larger Meeting-Houſe in the Old Jewry. In this place Mr. Rogers preached ſeveral years with great acceptance and ſucceſs; but his melancholy, which ſeems to have been a family complaint, returning, he reſigned his charge, and retired

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into the country. Change of place did not, however, diſpel the gloom which reſted on his mind; but it is gratifying to record, that amidſt his various and complicated trials, he was enabled to juſtify God in all his diſpenſations, and wait with patience for a releaſe from all his ſufferings. About the year 1729, when he was about ſeventy, he made his eſcape from the windy ſtorm and tempeſt.

The Diſcourſe before us was juſtly and highly eſteemed on its firſt appearance, in 1691; and ſtrongly recommended by ſeveral eminent Divines, one of which was the celebrated Mr. Joſeph Huſſey.

Exceedingly few among either Calviniſts or Arminians, are diſpoſed to adopt every *opinion* and *phraſe* of what are termed the Puritan Divines; yet, it is very pleaſing to find, that the truly pious of both theſe denominations read many of their works with veneration, pleaſure, and profit. The "Diſcourſe on Trouble of Mind," is Calviniſtic, but practical. Indeed the author had too much ſenſe and piety to lay out much of his time and ſtrength in maintaining the peculiarities of his ſyſtem. Like his pious and able cotemporaries in the miniſtry, though he believed that Chriſt died for none ſave the elect, yet he wrote and preached ordinarily, as if he believed, in the *proper*, *unqualified* ſenſe of the words, Ezekiel xxxiii. 11. that God has "no pleaſure in the death of the wicked."

How far he was from encouraging indolence in any, from a perſuaſion of their being elected, or from giving the leaſt countenance to the Antinomian dotage of thoſe who ſay, "Chriſt has done all for them," will appear from the following paſſage: "For a man to wiſh he had the favour of God, and not to uſe all the preſcribed means, is fooliſh and ineffectual; as if a traveller ſhould ſit in a lazy poſture, without any motion, in the road, and yet wiſh to be at his journey's end; as if a man ſhould wiſh to be learned, and yet never read nor ſtudy; as if a ſoldier ſhould with for victory, and yet never fight; or an huſbandman for a gainful crop, and yet neither plow nor ſow. It is not a careleſs wiſh for God's favour, that will ſerve the turn; you muſt pray conſtantly, and reſort to thoſe places of worſhip where he uſually manifeſts his preſence in his ordinances: and read his word with reverence, humility, and frequency; you muſt ſeek him with your whole heart. You will ſee hereafter, that it is worth the while to *take pains* in a matter of ſo great conſequence," (Pages 189---190.)

In ſuch a manly, ſcriptural ſtrain, as that of which we have now given a ſpecimen, did the Puritan Miniſters preach and write, ſave when they touched on the peculiarities of their creed. Then, indeed, they did not ſcruple to declare, that the eternal ruin of the non-elect, ſuppoſed to be a vaſt majority of mankind, was unavoidable;

unavoidable; and that not *one* of thoſe for whom Chriſt died, however often, and long, and grievouſly they might ſin, could *poſſibly periſh*. That theſe were avowed ſentiments of the Puritans in general, and now are thoſe of all who maintain the doctrine of Particular Redemption, is indiſputable. And yet how completely did the faithful, laborious, Puritan Miniſters, loſe ſight of thoſe ſentiments; when, with the love of Chriſt conſtraining them to ſeek the ſalvation of periſhing ſinners, they thus expoſtulated with them: "Are you content to have the pleaſures of ſin for a ſeaſon, though you loſe *your ſhare* in paradiſe? O what bitter reflections on ſo bad a *choice* will this cauſe hereafter! When you ſhall lift your eyes in miſery, and ſee the kingdom of God afar off, and ſay, I was once *offered* that kingdom, and thoſe joys, and *I would not* have them; I was *once* fair for ſalvation, but I ſlighted it; I *might* have had the favour of God, and I *would* not: O my curſed ſins, how you have deceived me!" So ſays good Mr. Rogers (page 180.)

The author's deſcription of Melancholy occurs in the firſt page of the preface. "Melancholy," he ſays, "ſeizes on the brain and ſpirits, and incapacitates them for thought and action; it confounds and diſturbs all their thoughts, and unavoidably fills them with anguiſh and vexation; of which there is no reſemblance unleſs it be that of a raging fever." This is manifeſtly a deſcription of melancholy, as a purely bodily diſeaſe, and at its greateſt height, when it never fails to border on inſanity. That great and long-continued trouble of mind, naturally tends to that deplorable ſtate deſcribed by our author, is certain: and hence, whatever promotes true happineſs is favourable to that ſtate of the blood and ſpirits which is moſt removed from the diſeaſe of melancholy. If, then, (which is unqueſtionably the caſe) true religion, the love of God and man, renders its poſſeſſors truly happy, it will, of courſe, do more towards curing, as well as preventing, the dreadful malady in queſtion, than all the medicines preſcribed by the moſt ſkilful phyſicians. It follows, that the promoters of religion are the beſt of benefactors, the trueſt friends of mankind; conſulting, at the ſame time, their intereſts for time and eternity.*

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* "I have often been an eye-witneſs," ſays the Rev. Mr. Cecil, in his Life of Mr. Newton, "to caſes where religion has been aſſigned as the proper *cauſe* of inſanity, when it has only been an *accidental* occaſion, in the caſe of one *already* affected. But I will detain the reader with mentioning only one. I was called to viſit a woman whoſe mind was diſordered, and on my obſerving that it was a caſe which required the aſſiſtance of a phyſician, rather than that of a clergyman, her huſband replied, 'Sir, we ſent to you, becauſe it is a religious caſe; her mind has been injured, by conſtantly reading her Bible.' I have known many inſtances, ſaid I, of perſons brought to their ſenſes by reading the Bible; but it is poſſible, that too intenſe an application to that, as well as to any other ſubject, may have diſordered your wife." "There is every proof of it," ſaid he; and was proceeding to multiply

The chapter, beginning page 289, contains a deſcription of what the author terms, the dreadful apprehenſions a ſoul has that is under deſertion. This deſcription is gloomy in the extreme; and properly belongs to backſliders come to themſelves, who feel moſt exquiſitely how ſad and bitter a thing it is to depart from the living God.

We are happy to find that the ſenſible and pious author attributes the cauſes of deſertion to men themſelves. "It is not," he ſays, "our religion that is the cauſe of our ſorrows; but our wanderings and deviations from it. If we were always obedient, we ſhould have an eternal day; our heavenly Father chaſtiſes us becauſe we are undutiful; and he does not delight to grieve the children of men." (page 305.)

To genuine Chriſtians labouring under trouble of mind on account of ſore inward trials, or outward afflictions, this Work affords many ſolid grounds of comfort drawn from the great and precious promiſes, and the wiſdom and goodneſs of the divine diſpenſations. We ſhall cloſe this article with the following very intereſting and ſcriptural paſſage. "All things ſhall work together for good to them that love God. Sickneſs and health, poverty and riches, anguiſh and fear, and horror, ſhall contribute to their ſalvation; and in the moſt fiery furnace, and the moſt painful troubles, they ſhall find the refreſhments of his grace. His providences work together; they are in concert, and are not to be taken apart, like a compoſition of divers ingredients; for there are ſome that, if taken alone, might kill the patient; but when they are joined with others, which by their contrary qualities temper their exceſs, they do marvellous things, being counterpoiſed."

*December* 28, 1808.

## THE WORD OF GOD ILLUSTRATED.

TO THE EDITOR OF THE METHODIST MAGAZINE.

SIR,

THERE being a ſpirit of religious enquiry abroad among the people, and your pages being calculated to make men *think*, as well as *act*, permit me to inform thoſe of your readers, who

tiply his proofs, till his brother interrupted him by thus addreſſing me.—'Sir, I have no longer patience to ſtand by and ſee you impoſed on. The truth of the matter is this; my brother has forſaken his wife, and been long connected with a looſe woman. He had the beſt of wives in her, and one who was ſtrongly attached to him: but ſhe has ſeen his heart and property given to another, and, in her ſolitude and diſtreſs, went to the Bible, as the only conſolation left her. Her health and ſpirits at length ſunk under her troubles; and there ſhe lies diſtracted, not from reading the Bible, but from the infidelity and cruelty of her huſband.' Does the reader wiſh to know what reply the huſband made to this. He made no reply at all, but left the room with confuſion of face."

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do not know it already, that the titles of the Pſalms are by no means uſeleſs, as ſome ſuppoſe them to be. It is evident that they were written when the Pſalms, before which they are prefixed, were compoſed; and conſequently tend to confirm the truth of their antiquity. In that of the 4th Pſalm it is ſaid, "To the Chief Muſician on *Neginoth*, a pſalm of David." The word Neginoth, is the name of a tune,* well known among the Jews. So alſo *Nehiloth*, in the 5th; *Neginoth* upon *Sheminith*, in the 6th; *Shaggaion* in the 7th; *Gittith Muthlaben*, &c. &c. were all well known tunes expreſſive of certain keys, times, and modulations of the voice. When David, or any of his pious friends, compoſed a pſalm for the ſervice of the ſanctuary, it was cuſtomary to addreſs it to the chief muſician, mentioning *Neginoth*, *Sheminith*, *Shaggaion*, *Gittith*, *Muthlaben*, or ſome other tune agreeable to which they wiſhed the pſalm to be ſung and ſet to muſic. When no tune was mentioned by the compoſer of the pſalm, the chief muſician was at liberty to ſet it to any tune, or key, he judged moſt proper.

Some of the pſalms, immediately following the 119th, are denominated ſongs of *degrees*. This means nothing more, than that the muſicians, as they approached the altar, ſhould ſtand and ſing at regular diſtances, certain portions of the pſalm. The 24th is a beautiful inſtance of this; as alſo of the muſicians being divided into bands, ſinging and anſwering one another alternately.

Not a few are ſurprized, that David, the man according to God's own heart, ſhould, as repreſented in ſome of the pſalms, pray for curſes on his enemies. David never prayed thus. The truth is, the original is a *propheſy, not a prayer*. The pious author does not, as repreſented, ſay, *Let* their wives be widows, and their children fatherleſs. He only *propheſies* that this will be the caſe.

Perhaps, Mr. Editor, ſome of your readers have not attended to this, that the twenty-two words, dividing the 119th pſalm into as many parts, are the names of the letters in the Hebrew alphabet, and that Bartholomew and Nathanael, in the New Teſtament, mean the ſame perſon. St. John calls him Nathanael; the other three Evangeliſts, Bartholomew; that is, *Bar*, the ſon, *Tholemais*, of Tholomew.

I am glad to find, Mr. Editor, that you are none of thoſe, who are fond of introducing new-fangled words into your pages;

* Many learned men have been of opinion, that *Neginoth* ſignifies ſtringed inſtruments, and *Nehiloth* wind inſtruments. But concerning the meaning of the titles given to ſome of the Pſalms, there is much uncertainty. See our Number for February, 1808, page 71.

though unfortunately, ſome of them have got into the tranſlation of the Bible. The word *Godlineſs*, for inſtance, which means the being like God, was originally, ſpelled, and pronounced, *Godlikeneſs*. But how far the poliſhers of our language, as they ſtile themſelves, have altered this word for the better, I leave you and the readers of your uſeful Miſcellany to judge. How far the word *Jehovah* * is a proper one I know not. It was firſt introduced into the tranſlation of the Bible, about the middle of the 16th century; and till towards that period we are informed that neither the ſpelling nor the pronunciation of the word Jehovah was ever heard of in *any* language. The ancient, as I believe is the caſe with the modern Jews, never either wrote, or pronounced the word; the idea ſuggeſted by it being expreſſed in their writings by a ſmall dot. If you think the above remarks worth the inſerting, you ſhall hear from me again. In the mean time, with reſpect and high eſteem, I am, Sir, your's truly,

*St. Martin's-Lane*, 137.
*March* 16, 1809. JAMES HALL.

## THE WORKS OF GOD DISPLAYED.

### OF QUICKSILVER.

HAVING endeavoured to give our readers ſome information concerning all the other perfect Metals, we muſt alſo add a few words concerning Quickſilver, or Mercury. This is ſo fuſible, that it cannot be reduced to a ſolid ſtate, but by the moſt intenſe degree of cold. It is found native, as in the mines of Idria, Friuli, Lower Auſtria, Deux Ponts, &c. flowing through beds of ſtone, and collecting in the clifts or cavities of the rocks. In theſe mines, however, Mr. Kirwan is of opinion that it is mixed with ſome other metal; as the globules into which it is divided, are not perfectly ſpherical. In Sweden and Germany it has been found united to ſilver in form of a hard and ſomewhat brittle amalgam. It has alſo been obſerved viſibly diffuſed through maſſes of clay, or ſtone, of a white, red, or blue colour, and very heavy, in Spain and Idria; and in Sicily in beds of chalk. Mines of Quickſilver, however, are very rare, inſomuch, that, according to the calculations of Hoffman, there is fifty times more Gold got every year out of the mines than Mercury and its ores. According to Newmann, the mines of Idria have produced at the rate of 231,778, pounds weight of Mercury

* This word, which is purely Hebrew, has been introduced by our tranſlators, into ſome parts of our Engliſh Bible, and has been adopted by many divines, when ſpeaking or writing on theological ſubjects, under an idea that we have no one Engliſh word which fully expreſſes the ſenſe of the original; which ſignifies the *ſelf-exiſtent* and *eternal being, who is, and was, and is to come.*

per annum; but thoſe of Almaden, in Spain, produce much more. The Chemiſts of Dijon, inform us, that their annual produce is 5 or 6000 quintals, or between 5 and 600,000 pounds weight. In the year 1717, there were upwards of 2,500,000 pounds of Quickſilver ſent from them to Mexico, for the amalgamation of the Gold and Silver ores of that country. At Guacanvelica, in Brazil, the annual produce of the mines, according to Bomare, amounts to 1,000000 of pounds, which are carried overland to Lima, thence to Arica, and laſtly to Potoſi, for the ſame purpoſe. Beſides theſe mines, there are others in Brazil, near Villa Rica, where ſuch a quantity of cinnabar and native running Mercury are found near the ſurface of the earth, that the black ſlaves often collect it in good quantities, and ſell it for a trifling price to the Apothecaries; but none of theſe mines have ever been worked or taken notice of by the owners. Gold naturally amalgamated with Mercury, is likewiſe met with in the neighbourhood of that place; and it is ſaid, that almoſt all the Gold mines of that country are worked out by ſimply waſhing them out with running water, after reducing into powder the hard ores, which are ſometimes imbedded in quartzoſe and rocky matrices. Maſcagni found fluid Quickſilver as well as native cinnabar and mineral ethiops, near the Lake of Travale, in the Duchy of Sienna: but the quantity was ſo ſmall as not to be worth the expence of working. On the other hand, the following mines afford profits to the owners, after clearing all expences, viz. thoſe at Kremnitz, in Hungary; at Horowitz, in Bohemia; Zorge, in Saxony; Wolfsteim, Stahlberg, and Moeſchfeld, in the Palatinate. Mercury is alſo brought from Japan, in the Eaſt Indies; but the greateſt part of what is ſold in Europe as Japan cinnabar, is ſaid to be manufactured in Holland.

*(To be Continued.)*

## THE PROVIDENCE OF GOD ASSERTED.

### TEMPTATION RESISTED; AND STRICT ATTENTION TO THE SABBATH REWARDED.

*If thou turn thy foot away from the ſabbath, from doing thy pleaſure on my holy day; and call the ſabbath a delight; the holy of the Lord, honourable; and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſure, nor ſpeaking thine own words: then ſhalt thou delight thyſelf in the Lord; and I will cauſe thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath ſpoken it.* Iſaiah lviii. 13, 14.

MR. T. S., upwards of twenty years ago, reſided at North W. in the county of N—k. At that time the principal inhabitants of N. W. had a ſtrong averſion to the power of godlineſs, and a perfect antipathy to the Methodiſts, with whom Mr. S. was in connexion. They therefore reſolved, if poſſible, to oblige him to

quit the town. Hence they determined, that, neither themſelves, nor their dependants ſhould purchaſe any of his commodities. This ſcheme ſucceeded for a time; for not having a call for his goods equal to his neceſſities, and ſcrupling to contract debts without a probability of diſcharging them; himſelf, his wife, and a fine boy, who was one year old, were without bread. This was on the morning of the ſabbath. Being in deep thought, and not without a feeling, which *bordered* upon anxiety, the good man was thus accoſted by a gentleman, who, it is thought, had ſome ſuſpicion of the ſtate of his circumſtances. "Mr. S. I want"—(mentioning an article, the diſpoſing of which might have relieved our friend from preſent embarraſſments,) "Sir," replied Mr. S. "I do no buſineſs to-day; but I will wait upon you at any hour to-morrow." "To-morrow," rejoined the purchaſer, "I want it *to-day*. Buſineſs with you muſt be an object at any time. You have now a cuſtomer. Why cannot you ſerve him? I ſhall be waited upon *now*, or not at all." "You muſt excuſe me, Sir," rejoined the ſtarving tradeſman, "*I* muſt keep the ſabbath-day *holy*." This offer was juſt refuſed, when his ears were aſſailed by the cries of his beloved and only child, wanting food, and, at the ſame inſtant, he obſerved the flowing tears of the mother, who, with the child upon her lap, enquired, "What ſhall we do? The boy cries for bread!" Mr. S. then was, and now is, a local preacher in the Methodiſt Connexion. On that day he had an appointment to preach at a neighbouring village. The hour for worſhip approached, and he haſtened to the place, where he found the people aſſembled to hear him adminiſter the word of life. After having fed the flock of God, his grateful friends preſſed him to receive ſome refreſhment, but his *full* heart not ſuffering him to *eat*, while his beloved wife and ſweet little boy were obliged to *faſt*, without communicating his circumſtances to any one, he returned to his perſecuting neighbourhood, and ſtarving family.—"Light is ſown for the righteous, and joy for the upright in heart." Thus far he had truſted in his God;—he was tried to the *uttermoſt*—and the hour of deliverance was at hand. When he arrived at his own houſe, a friend had viſited his family in his abſence, and, for the preſent, had furniſhed it with plentiful ſupplies. While I was receiving this account from my friend, his good wife, with many tears of joy and gratitude, confirmed the relation; and added, "Since *that* time, neither ourſelves nor our family have *ever* wanted bread!" The above-mentioned child is now a pious youth, and in a reſpectable ſituation. This faithful pair were favoured with two other ſons, and one daughter, whoſe filial affection, and early piety promiſe a recompence to the parents—comfort to each other—a bleſſing to the church—and an example to ſociety.

Let the temporizing profeſſors of religion, who plead the calls of their cuſtomers—the demands of their families—and the habits of their wicked neighbours for breaking the SABBATH OF JEHOVAH, by travelling, bargaining, ſettling their books, viewing their ſtock, crops, &c. let ſuch *mark*, *learn*, and *inwardly* digeſt the above circumſtance.

"I have

"I have been young, and I am now old, and I never saw the righteous forsaken, nor his seed begging bread." "*None* ever trusted in the Lord and were confounded."

I BEG leave to subjoin to the above, an example of a very different kind, of which I read an account near three years since, in the General Baptist Repository. If inserted in your Miscellany, perhaps it may prove a warning to some persons whom it may concern.

*Dursley, Feb.* 7, 1809. T. PINDER.

ABOUT two years ago, one Lord's-Day in the afternoon, a farmer taking a walk in his fields, in company with his wife, went to look at his lime-kiln, but not so as to occasion any danger. However, he imprudently climbed to the top, but stepping too near the middle he sunk in an instant into the midst of the *glowing* kiln, and was hurried into eternity! His unhappy wife was the only spectator of this dreadful scene. Unable to lend any assistance, she ran, with the most piercing cries, to a house, not far from the fatal spot, where a Baptist Minister was preaching. As soon as she could explain the cause of her distress, the preacher and his hearers hastened to the spot where the awful event had taken place. But it was too late: no remains of the poor man were to be found. His *soul* was gone to appear before its Maker, and its *body* was reduced to ashes!

## THE GRACE OF GOD MANIFESTED;

IN A MEMOIR OF MISS STEVENS.——BY HER FATHER.

*To the Editor of the Methodist Magazine;*

Dear Sir,

I CONCEIVE it to be one of the highest gratifications of a parent, to see his labours crowned, and his hopes realized, in the early and exemplary piety of his child; and no small honour to be called to present such an offering to God, however reluctant nature may be to "comply with the harsh demand." I have reason not only to be reconciled to the dispensation of a divine unerring Providence, but to adore the Lord for housing one of my most valued plants, which appeared too delicate to endure the violence of storms.—In hope that a simple memorial of the Conduct and Experience of my beloved Child may, by exciting the emulation of the dear youths who peruse your valuable Miscellany, diffuse through their respective families the pleasure, which, in life and death, made her our "crown of rejoicing," and will ever make her memory sweet to us "as ointment poured forth:" I submit to your notice the following recollections. If they meet your approbation, the insertion of them will gratify many of your readers in these parts, and oblige,

Your Affectionate Brother,

*Kingswood, near Bristol.* WILLIAM STEVENS.

"Full

"Full many a flower is born to bluſh unſeen,
And waſte its ſweetneſs on the deſert air."

THE records of living and dying Experience which form ſo edifying a portion of the Methodiſt Magazine, are ſeldom records of ſhining and popular talent; nor is it on account of ſuch qualities, that the attention of the religious public is called to the ſubject of this Memoir. My invaluable daughter was beſt known and moſt eſteemed *at home*, where we had daily opportunities of diſcovering, in her conduct, new traits of ſolid, intrinſic worth.

Before ſhe ſaw the light, her mother had, on repeated occaſions, (particularly at the meetings held at five in the morning, in the Engliſh Chapel, in Jerſey) ſolemnly dedicated her to God. I have no doubt that this offering was acceptable. The gracious influences by which the conduct of her ſhort life was governed, I have always conſidered with gratitude as tokens of the divine approbation of thoſe acts of devotion.

Proofs of a gracious influence began early to manifeſt themſelves. One remarkable trait in her character was, an *exact attention to truth*. In her fifth year, having once detected her in a falſehood, I took her in private, and reaſoned with her on the awful conſequences of being guilty of ſuch wickedneſs; and after praying with her, confined her to her room for ſeveral hours, to reflect on her conduct. This, by the bleſſing of God, proved ſucceſsful, that, to the beſt of my recollection, ſhe was never detected in an untruth from that time to the hour of her death.

Her mother's method was to inſtruct each of her children apart in private and rivet the word of advice by earneſt prayer. This treatment had the deſired effect on our daughter; as it pleaſed God thereby to awaken her ſoul to a ſenſe of its danger while unconverted.

At Ripon, in Yorkſhire, where we were at that time ſtationed, a pleaſing revival took place among the children; ſeveral of whom, and my girl among the reſt, were formed into a Claſs. By means of their meetings, her convictions were matured, not only into a repentance, whoſe genuineneſs was proved by its fruits, but into a clear and ſcriptural converſion.

This happy event occurred as ſhe paſſed along the ſtreet one evening on an errand. The Lord revealed his pardoning love in her heart, ſo that ſhe came in rejoicing in "the knowledge of ſalvation by the remiſſion of her ſins." She was then between 10 and 11 years of age; and the bleſſing ſhe at that time received, through infinite mercy, I believe ſhe never loſt.

As genuine piety is always accompanied with a diſpoſition for *induſtry*, this ſoon became a diſtinguiſhing principle of her conduct. Frequently when I have gone to call her up early in the morning, I have ſurprized her buſily employed in learning her leſſon, or forwarding her taſk of needlework. As ſhe grew up, ſhe appeared to thirſt for knowledge, and to be exceedingly deſirous of becoming acquainted with every uſeful employment ſuited to her ſtation. And

this

this general ardour for information was accompanied with patient perfeverance in every undertaking that appeared to promife real advantage. Our itinerant calling prevented our giving her fuch an education as we wifhed; but the confciouſnefs fhe had of her own defects confiderably compenſated this deficiency, by ſtimulating her to augmented application in private. Her unabating aſſiduity was indeed more than her delicate conſtitution could ſupport, and tended, I fear, materially to injure her health.

I have long learned that "faith without works is dead," and that where real faith exiſts, however young or old be the poſſeſſor, it will diſcover itſelf, in attempts at leaſt, to do good to the ſouls and bodies of men. The ſubject of theſe lines was frequently a companion of the late ſiſters Budgett and Roberts (both now with herſelf partakers of the joy of their Lord), and other viſiters of our Benevolent Society,* in their ſhort excurſions to the cottages of afflictions in our neighbourhood. I feel a high gratification in reflecting on the *joy*, *ſympathy*, and *affection* ſhe has teſtified, when ſhe has returned bemired and weary, through the Kingſwood lanes, and in the depth of winter from this pleaſing employment. Any little ſervice ſhe could render the poor appeared to afford inexpreſſible pleaſure; and the thoughts of meeting her departed friends in glory, conſiderably heightened her felicity on her death bed.

For ſometime before her illneſs, ſhe had been in the habit of occaſionally meeting the girls of the Benevolent School; and her ſimple endeavours were attended with conſiderable ſucceſs, as ſeveral of the children profeſſed to enjoy a ſenſe of divine mercy.

The cauſe of God indeed lay very near her heart. I have witneſſed the deep concern ſhe has felt, when reports have been circulated, of profeſſors walking diſorderly, eſpecially members of her mother's claſſes. And when ſhe obſerved her ſiſters to appear inattentive to duty, ſhe would, by earneſt and repeated intreaties, *urge them to freſh exertions.*

Her regard for the *public cauſe* of religion, was evinced in the ſatisfaction ſhe felt when any opportunity offered of aiding collections for the erection of Chapels. On one of thoſe occaſions I remember her contributing all the money, I believe, ſhe was miſtreſs of; the fruits of her own induſtry. With a countenance in uniſon with the ſentiments, ſhe expreſſed the pleaſure ſhe felt in being acceſſary to the erection of "a place to worſhip her dear Lord in."

After theſe few notices of ſuch parts of her character as were more open to general obſervation, I may be allowed, through the remainder of my ſhort narrative, to dwell on the circumſtances of

* This very needful Inſtitution for the relief of diſtreſſed perſons of all denominations, for the ſpace of two miles in every direction from Kingſwood School; has, from ſmall beginnings in the year 1804; riſen to an unexpected degree of efficacy and reſpectability. Its principal ſupport, additionally to the liberal contributions and active exertions of members of our own Society, has flowed from the generous patronage of the people called Quakers. The laſt year's expenditure was 300l. a ſum, however, far from adequate to all the demands of a poor and populous diſtrict of twelve ſquare miles, whoſe inhabitants, being chiefly colliers, are expoſed to ſo many caſualties.

her

her private piety, and her affecting, edifying exit: circumſtances with which only her intimate friends can be ſuppoſed to be acquainted; circumſtances too, which a parent moſt delights to reflect upon, not merely as a parent, but becauſe, after all, they are the more concluſive teſtimonials of a cloſe intimacy with the Saviour.

Often have her mother and myſelf been edified by finding her on her knees in her chamber or ſome retired ſituation, pouring out her ſoul before God. As an apology for the delight ſhe took in being frequently engaged in theſe ſecret addreſſes to her heavenly Father, ſhe would ſometimes quote thoſe lines of Cowper:

> "Reſtraining prayer, we ceaſe to fight:
> Prayer makes the Chriſtian's armour bright.
> And Satan trembles when he ſees
> The weakeſt ſaint upon his knees."

At theſe ſeaſons the Lord frequently favoured her with gracious viſits, which ſhe appears to have been in the habit of recording on paper. A fragment of this deſcription, which accidentally came to her mother's notice, contained a glowing effuſion of a heart deeply impreſſed with elevating and amiable views of Jehovah her Creator and Redeemer.

Her ſingular diffidence contributed, in the idea of ſuch as were but imperfectly acquainted with her, to impreſs on her uniformly modeſt deportment a character of ſhyneſs. When in the preſence of young men ſhe was more ſtrictly reſerved; and it appeared, that in imitation of the conduct of Job, ſhe alſo had "made a covenant with her eyes."

Her modeſty, as well as her œconomical and charitable diſpoſition, were apparent in her dreſs; which, in my opinion, was characterized by Chriſtian ſimplicity and a neatneſs becoming her ſtation. To have indulged in finery or ſuperfluous expence in this article, ſhe would have conſidered as a robbery committed on the neceſſitous objects ſhe might otherwiſe relieve, and for whoſe ſake ſhe was particularly careful of what ſhe had to ſave what ſhe could.

She was the affectionate and beloved companion of her mother; before whom, more particularly, ſhe thought aloud. The active concern ſhe took in all the affairs of the family, proved how ſenſibly ſhe was intereſted in its happineſs; to promote which, her never-failing cheerful obedience, generous ſympathy, and unwearied induſtry, not a little contributed.

Her conſtitution was naturally delicate, and for ſeveral months previous to her confinement her health appeared declining. During the winter of 1806, ſhe took a ſevere cold, which, in ſpite of judicious medical treatment, gradually ſuperinduced alarming conſequences. An attack of an inflammatory fever about four months previous to her death, brought her near the grave, and, when recovering from this ſtroke, ſhe was thrown back by a violent attack of the thruſh, which, with ſome hidden cauſes, baffled the ſkill of one of the moſt eſteemed

eſteemed gentlemen of the medical profeſſion in Briſtol; whoſe attention I ſhall ever remember with gratitude.

The time of her departure was now drawing near, and her thirſt for Chriſtian holineſs proportionably increaſed.

The proficiency ſhe made during the ſix months of her illneſs, in the ſchool of the "Man of Sorrows," was atteſted by the fact, that amidſt her extreme ſufferings from pain, weakneſs, and want of reſt, not one murmuring expreſſion was heard to fall from her lips. On the contrary it appeared, that her breaſt was armed "with lamb-like meekneſs." When tried by exceſſive retchings, ſhe often repeated, "Well, I ſhall never have that to ſuffer again." She frequently expreſſed her feelings in appropriate quotations from Kempis and Watts's Lyric Poems, from which, during her health, ſhe uſed to ſelect favourite portions, and commit them to memory as ſhe ſat at her needle. I particularly recollect the ſweetneſs with which ſhe would repeat the following paſſage, as ſhe ſat up, ſupported by her mother.

. . . . "The paſt temptations
No more ſhall vex us; every grief we feel
Shortens the deſtin'd number; every pulſe
Beats a ſharp moment of the pain away
And the laſt ſtroke will come: by ſwift degrees
Time ſweeps us off, and we ſhall ſoon arrive
At life's ſweet period: O celeſtial point
That ends this mortal ſtory!"

Beſides theſe reviving reflections on the near and glorious termination of her period of ſuffering, ſhe derived another ſource of ſupport from the recollection of God's goodneſs to her. "How many mercies," ſhe would frequently ſay in the midſt of her pains, "have I to be thankful for!" The mercy for which, above the reſt, ſhe appeared particularly thankful, was the having, as ſhe gratefully expreſſed it, "parents who feared the Lord, and had trained *her* in his fear."

Our houſe being near the road, her repoſe was much interrupted by the noiſe of carriages: but, having a kind invitation from an eſteemed friend * at Stapleton, which my dear daughter was particularly deſirous of complying with; hoping the air might be beneficial, and willing to try every means, I conſented.

Her agreeable retreat, and the unabating attention of her beloved friends, who night and day laboured to make her ſituation comfortable, greatly contributed to ſmooth her paſſage to the grave. The remove at firſt greatly revived her ſpirits, and for two days ſhe appeared to grow better. But, alas! the diſorder was too far advanced to be ſo eaſily turned: ſhe relapſed, and from that time declined more rapidly than before. Her kind attendants obſerved the change with pain. She with repeated admonitions, as her feeble ſtate permitted, pleaſantly directed their thoughts to the "Lamb of God." To one ſhe ſaid, "Sally, do you know your ſins forgiven? You have a weak body; you may die before me, and we may be buried in one grave." A young lady from Guernſey being preſent, who

* Miſs Randoll, now Mrs. Wood. Her School for Young Ladies is now removed from Stapleton to Eaſton-Houſe, near Briſtol.

had some experience of the grace of God, she added, fixing her eyes on her:

"How happy are they
Who their Saviour obey,
And have laid up their treasure above!"

To her mother, who had been the most laborious of her attendants, she said,

"To patient faith the prize is sure,
And all that to the end endure
The cross shall wear the crown!"

Speaking of heaven, she broke forth in raptures,

"Rivers of life divine I see,
And trees of paradise."

For the last two or three days it was evident that she ripened apace for the sickle of the reaping angels. Her countenance announced unutterable enjoyment of God. At intervals she would break out: "The Lord is mine! a very present help in trouble. O! my Jesus! my dear Jesus!" with a variety of holy breathings, which discovered that the nearly bursting fibres of her heart were still all in tune for praise.

Early in the morning of Wednesday, July 1, 1807, I was suddenly called in to be a witness of her translation to a more glorious existence. I thought every breath would be her last; and fixing my eyes upon her, was secretly breathing from my heart to God, that He would favour us with another satisfactory testimony of her fitness for an "abundant" and triumphant entry into his eternal kingdom. To our inexpressible consolation, she suddenly received extraordinary strength, and uttered with a pathos I did not conceive possible for one in her expiring state: "I have not followed cunningly devised fables.—I feel the Lord very precious indeed:—I love him with all my heart,—Yes! with all my heart, with all my soul, with all my mind, and with all my strength.—I know not where to find language strong enough to express how dearly I love Him! Glory! glory! glory be to God!

Through all eternity to Thee
A grateful song I'll raise;
But, Oh! eternity's too short
To utter all thy praise.

Presently after this gladdening testimony, she became insensible to all around her. For three or four hours her breath grew almost imperceptibly shorter, till at last, without a sigh, her virgin soul entered into the joy of her Lord.

Such was the triumphant exit of my precious daughter, at the age of sixteen years and a half. If her life was short and secluded; if her powers and opportunities of doing good were limited; if she could only *live* the Christianity which others are privileged to *preach*: yet may this simple memorial of her consistent, unostentatious piety, and of her glorious translation, as in a chariot of fire, to heaven, produce the effect I pray for, on some who may be as young and as secluded as she was. May they feel the necessity of divine grace, the sweetness of pardon, the delightful communion of the Spirit, and his sanctifying power. May they learn to walk humbly with their God, and find the truth of his declaration, "Them that honour me, I will honour."

On

On the following Sunday, her remains were taken into our Chapel at this place, where Mr. Pritchard delivered an affecting and useful discourse on the occasion, to a numerous weeping assembly, from those solemn words, so appropriate to all, but more particularly perhaps to youth: "Be ye also ready."—For an Elegy on Miss Stevens, see p. 355, of this Number.

## ACCOUNT OF THE LIFE AND DEATH OF SARAH PEARCE.

*To the Editor.*

THE following short, and interesting Account of the Life and Death of a Character eminently pious, was some years since transmitted to London for insertion in the Methodist Magazine; but having never been published, her pious husband concludes it has been lost. This consideration has induced him to write it again. If you think it deserving a place in your valuable Miscellany, by its early insertion, you will gratify the lovers of truth in that neighbourhood, particularly her afflicted partner, who, above all others, is capable of estimating her worth.

Your's affectionately,

*Dartmouth, Feb.* 2, 1809. RICHARD MOODY.

SARAH PEARCE, the subject of this Memoir, was born March 8, 1766, in the parish of Midsummer-Norton, County of Somerset. Her father was a Cooper by trade, a native of Bradford, in Wiltshire; who, upon the death of his uncle, came to the aforesaid village, and entered on the business he had left him: here he contracted an acquaintance with Ann Snook, of the same place, to whom he was soon after married.

My dear wife was their only child. When fifteen years old, she engaged as a servant with Mrs. Smith, of Midsummer-Norton. Her mistress observing her docility, put into her hands Dr. Watts's Children's Hymns, and gave her some small presents as an inducement to read them: by this simple mean God was pleased to illuminate her understanding, and discover to her, the fallen, guilty, and helpless state of her soul. This immediately produced the spirit of bondage to fear, and excited her to apply to the Lord for mercy. She now begun to use the means of grace; and especially never omitted hearing the word preached, and attending the prayer-meetings, when she had an opportunity. She joined the Methodist Society soon after, to which she felt an inviolable attachment, that continued till she finished her earthly course.

August 16, 1783, a large fiery meteor was seen passing through the air, which greatly alarmed her. From this period her convictions increased, and sometimes she was overwhelmed with distress, but was yet supported by a feeble hope. She continued to seek the Lord, till he graciously heard her prayer, removed her guilty fears, and brought her soul into glorious liberty. The spirit of bondage was now superseded by the Spirit of Adoption, crying in her heart, "Abba, Father," and the love of God was shed abroad in her heart, in the sweet enjoyment of which she had an anticipation of immortal felicity.

Previous to our union in marriage she was seized with a violent fever, which, to all appearance, was likely to terminate in death. The abundant consolation she enjoyed, and her desire to depart and be with Christ, appeared to me presumptive proofs that her dissolution was near: but it pleased the Father of Mercies to restore her, and we were shortly after united in the bonds of matrimony.

Many were the afflictions and exercises we were called to pass through, in all of which, she manifested such an unshaken confidence in God, resignation to his will, and tranquillity of mind, as to me appeared indubitable evidences of the reign of Christ in her heart. Once I was so bruised and wounded by falling down a pit that my life was almost despaired of. This was a severe trial to her. Yet she was enabled to bear it with patience, and calmly to say, "It is the Lord, let Him do what seemeth Him best!" Through mercy I was restored to the sweet enjoyment of health and strength, and soon after we went to live in the parish of Camerton, near Bath. About this time, Mr. Valton came and preached at Dunkerton, a small village about four miles from Bath, where he formed a small society, and appointed me their leader.

Shortly after this, Mr. Valton preached at another village, called Paulton, and after preaching held a love-feast. My dear departed wife was there, and found it a pentecostal season. She drew living waters from the wells of salvation, and experienced a large measure of the Spirit's purifying influences in her soul. Her heart being filled with divine love, she declared what God had done for her; and such an unction attended her words as gave evident proof (to all present) that she enjoyed in her soul what her lips had expressed. Being now made free from sin, she had her fruit unto holiness, and could read her title clear to mansions in the skies: her constant language was,

"No pride in my unruffled mind,
But faith and heaven-born peace be there!"

She continued in this comfortable state for a season, but afterwards, through temptation, gave way to fear, and lost that peculiar blessing she had received. She, however, maintained in her heart an ardent desire for the same, and could not be satisfied till her peace again flowed like a river.

The Monday before her death, having been much exercised in her mind on account of her children, she said to her husband, "I have given them up;" and the two following days she was remarkably happy.

Thursday, (the day she died,) she was quite transported with an unusual display of the loving presence of God. She said, "They that trust in the Lord shall never be confounded. I have trusted in Him and am not confounded." After her delivery she said to her husband, "The Lord has wrought out a great deliverance for me, and the greater the deliverance the greater love and gratitude are due." She then repeated those well-known lines,

"Good when he gives, supremely good,
Not less when he denies;
Even crosses from his sov'reign hand,
Are blessings in disguise."

Being

Being a little recovered from a fainting fit, ſhe ſaid to thoſe preſent, "Bleſs the Lord, for He is good: praiſe the Lord. Death ſeemed to have laid his cold hand on me, and I thought I was going, but I am better. If I had gone I ſhould have been with my Jeſus. I love him. I love Him, becauſe He firſt loved me. What—my Jeſus leave me? No: He loves me too well: He has been with me every moment." A friend deſiring her not to diſtreſs herſelf by too much exertion, ſhe replied, "No: I do not diſtreſs myſelf: I bleſs the Lord, my ſoul is happy, and I will praiſe him." She earneſtly exhorted all preſent to be diligent and zealous in the cauſe and ſervice of God, urging an attention to the great duty of prayer, particularly family prayer.

Perceiving that ſhe was a little recovered, I went immediately to a village about five miles diſtant, for my mother: but before I returned ſhe had finiſhed her courſe, and was entered into reſt.

I can only add, I have loſt a pious, loving wife, my children an affectionate mother, the Church militant, a uſeful member; but the Church triumphant has gained a redeemed ſpirit.—O may my life—death—and laſt end be like her's!

## MISCELLANEOUS.

TO THE EDITOR.

DEAR SIR,

I AM perſuaded you will oblige great numbers of your readers, if you will inſert, in your inſtructive Miſcellany, Biſhop Burnett's Letter to King Charles IId. which appeared in the *Chriſtian Obſerver*, for December laſt. I am, your's affectionately,

*Sheffield, Jan.* 30, 1809. WILLIAM MYLES.

WE were obliged to Mr. M. for the hint, and are ſorry we could not make it convenient to lay that Letter before our readers ſooner. It is as follows:

29 January, 1679-80.

"May it pleaſe your Majeſty,

"I HAVE not preſumed to trouble your Majeſty for ſome months, not having any thing worthy your time to offer: and now I chooſe rather this way, ſince the infinite duty I owe you puts me under reſtraints in diſcourſe which I cannot ſo eaſily overcome. What I ſhall now ſuggeſt to your Majeſty, I do it as in the preſence of Almighty God, to whom I know I muſt give an account of all my actions: I therefore beg you will be graciouſly pleaſed to accept this moſt faithful zeal of your poor ſubject, who has no other deſign in it, than your good, and the diſcharge of his own conſcience.

"I muſt, then, firſt aſſure your Majeſty, I never diſcovered any thing like a deſign of raiſing a rebellion, among all thoſe with whom I converſe; but I ſhall add, on the other hand, that moſt people grow ſullen, and highly diſſatisfied with you, and diſtruſtful of you. For-

merly, your miniſters, or his royal highneſs, bore the blame of things that were ungrateful; but now it falls upon yourſelf; and time, which cures moſt other diſtempers, increaſes this. Your laſt ſpeech make many think, it will be eaſy to fetch up petitions from all parts of England: this is now under conſultation, and is not yet determined; but I find ſo many inclined to promote them, that, as far as I can judge, it will go that way. If your Majeſty calls a new parliament, it is believed that thoſe who have promoted the petitions will be generally elected; for the inferior ſort of people are much ſet upon them, and make their judgment of men from their behaviour in that matter. The ſoberer ſort of thoſe who are ill pleaſed at your conduct, reckon that either the ſtate of your affairs beyond ſea, or of your exchequer at home, will ere long neceſſitate your meeting your parliament; and that then things muſt be rectified: and therefore they uſe their utmoſt endeavours to keep all quiet. If your Majeſty has a ſeſſion in April, for ſupporting your allies, I find it is reſolved by many, that the money neceſſary to maintain your alliances ſhall be put into the hands of commiſſioners, to iſſue it as they ſhall anſwer to the two houſes: and thoſe will be ſo choſen, that, as it is likely the perſons will be very unacceptable to you, ſo they, being truſted with the money, will be as a council of ſtate, to controul all your councils. And as to your exchequer, I do not find any inclination to conſider your neceſſity, unleſs many things be done to put them into another diſpoſition than I can obſerve in them. The things that will be demanded will not be of ſo eaſy a digeſtion as that I can imagine you will ever be brought to them, or indeed that it will be reaſonable or honourable for you to grant them. So that, in this diſorder of affairs, it is eaſy to propoſe difficulties, but not ſo eaſy to find out that which may remove them.

"There is one thing, and indeed the only thing, in which all honeſt men agree, as that which can eaſily extricate you out of all your troubles:—it is not the change of a miniſter, or of a council, a new alliance, or a ſeſſion of parliament; but it is (and ſuffer me, Sir, to ſpeak it with a more than ordinary earneſtneſs) a change in your own heart and in your courſe of life. And now, Sir, if you do not with indignation throw this paper from you, permit me (with all the humility of a ſubject proſtrate at your feet) to tell you, that all the diſtruſt your people have of you, all the neceſſities you are now under, all the indignation of heaven that is upon you, and appears in the defeating all your councils, flow from this, that you have not feared nor ſerved God, but have given yourſelf up to ſo many ſinful pleaſures. Your Majeſty may perhaps juſtly think, that many of thoſe that oppoſe you have no regard for religion: but the body of your people conſider it more than you can imagine. I do not deſire your Majeſty to put on a hypocritical ſhew of religion, as Henry the Third of France did, hoping thereby to have weathered the ſtorms of thoſe times. No! that would ſoon be ſeen through; and as it would provoke God more, ſo it would increaſe jealouſies. No, Sir! it muſt be real, and the evidences of it ſignal: all thoſe about you, who are the occaſions of ſin, muſt be removed, and your court reformed.

Sir,

Sir, if you will turn you to religion ſincerely and ſeriouſly, you ſhall quickly find a ſerene joy of another nature poſſeſs your mind, than what ariſes from groſs pleaſures: God would be at peace with you, and direct and bleſs all your counſels: all good men would preſently turn to you, and ill men would be aſhamed, and have a thin party. For I ſpeak it knowingly, there is nothing has ſo alienated the body of your people from you, as what they have heard of your life, which diſpoſes them to give an eaſy belief to all other ſcandalous reports.

"Sir, this counſel is now almoſt as neceſſary for your affairs as it is for your ſoul: and though you have highly offended that God, who has been infinitely merciful to you, in preſerving you at Worceſter fight, and during your long exile, and who brought you back ſo miraculouſly; yet he is ſtill good and gracious, and will, upon your ſincere repentance, and change of life, pardon all your ſins and receive you into his favour. Oh, Sir, what if you ſhould die in the midſt of all your ſins? At the great tribunal, where you muſt appear, there will be no regard to the crown you now wear; but it will aggravate your puniſhment, that being in ſo eminent a ſtation, you have ſo much diſhonoured God. Sir, I hope you believe there is a God, and a life to come, and that ſin ſhall not paſs unpuniſhed. If your Majeſty will reflect upon your having now been twenty years upon the throne, and in all that time how little you have glorified God, how much you have provoked him, and that your ill example has drawn ſo many after you to ſin that men are not now aſhamed of their vices, you cannot but think that God is offended with you: and if you conſider how ill your councils at home and your wars abroad have ſucceeded, and how much you have loſt the hearts of your people, you may reaſonably conclude this is of God, who will not turn away his anger from you, till you turn to him with your whole heart.

"I am no enthuſiaſt, either in opinion or temper; yet I acknowledge I have been ſo preſſed in my mind to make this addreſs to you, that I could have no eaſe till I did it: and ſince you were pleaſed to direct me to ſend you, through Mr. Chiffinch's hands, ſuch informations as I thought fit to convey to you, I hope your Majeſty will not be offended, if I have made this uſe of that liberty. I am ſure I can have no other deſign in it but your good; for I know very well this is not the method to ſerve any ends of my own. I therefore throw myſelf at your feet; and once more, in the name of God, whoſe ſervant I am, do moſt humbly beſeech your Majeſty to conſider of what I have written, and not to deſpiſe it for the meanneſs of the perſon who has ſent it, but to apply yourſelf to religion in earneſt: and I dare aſſure you of many bleſſings, both temporal and ſpiritual, in this life, and of eternal glory in the life to come: but if you will go on in your ſins, the judgments of God will probably purſue you in this life, ſo that you may be a proverb to after ages; and after this life, you will be for ever miſerable; and I, your poor ſubject that now am, ſhall be a witneſs againſt you in the great day, that I gave you this free and faithful warning.

"Sir,

"Sir, no perſon alive knows that I have written to you to this purpoſe; and I choſe this evening, hoping that your exerciſe to-morrow may put you into a diſpoſition to weigh it more carefully. I hope your Majeſty will not be offended with this my ſincere expreſſion of my duty to you; for I durſt not have ventured on it, if I had not thought myſelf bound to it, both by the duty I owe to God, and that which will ever oblige me, to be,

"May it pleaſe your Majeſty," &c.

Burnet's account of the reception of this letter is as follows.—"I carried this letter to Chiffinch's on the 29th of January; and hoped the reflections on what had befallen his (the King's) father on the 30th of January, might move him to conſider theſe things more carefully. Lord Arran happened to be then in waiting; and he came to me next day, and told me, he was ſure the King had a long letter from me; for he held the candle to him while he read it. He knew at all that diſtance that it was my hand. The King read it twice over, and then threw it into the fire. And not long after Lord Arran took occaſion to name me; and the King ſpoke of me with great ſharpneſs: ſo he perceived he was not pleaſed with my letter.

It muſt be obſerved, that this letter was never publiſhed till the year 1734, and then by the writer's ſon. The biſhop died in 1715. I mention theſe dates in order to ſhew that Burnet's addreſs to the King was, as it profeſſes to be, entirely private.

ORIGINAL LETTER FROM THE REV. JOHN WESLEY, TO MISS LOXDALE.

My dear Miſs Loxdale, Birmingham, July 12, 1782.

IT raiſed ſome wonder in me that I had not a line from you in ſo long a time. I began to be almoſt afraid that your love was growing cold. And it would not be at all ſtrange if it did: it is more ſtrange if it does not: eſpecially while you have an affair in hand that naturally tends to engroſs the whole thought. Whoever follows the few plain directions which are given in the Sermon on Enthuſiaſm, will eaſily and diſtinctly ſee what is the will of God concerning any point in queſtion; that is, provided his eye be ſingle, provided he has one deſign and one deſire. But it is a juſt obſervation, "As a very little duſt will diſorder the motion of a clock; and as a very little ſand will hinder the ſight of the eye, ſo a very little deſire, or ſelfiſh deſign, will greatly obſtruct the eye of the ſoul." By experience, the ſtrongeſt of all arguments, you have been once and again convinced, that ſalvation from inbred ſin is received by ſimple faith, although it is certain there is a gradual work both preceding and following.

Is it not then your wiſdom not willingly to converſe with any that oppoſe this great and important truth? If you play with fire, will you not be burnt ſooner or later? Nay, have you not been burnt already? I remain, my dear Nancy, your's, moſt affectionately,

JOHN WESLEY.

## OBITUARY.

MARCH 11, 1808, in the 70th year of his age, died John Anſdell, of Bold, near Preſcott, in Lancaſhire. He was from his youth, ſober, diſcreet, and well behaved; ſtrictly honeſt in all his dealings, punctual in the fulfilment of his promiſes, merciful to the poor, obliging to his neighbours, and beloved and reſpected by all that knew him. He conſtantly attended the ſervice of the church, and always had a great eſteem for good men.

Such was his character, and in this way he went on, till he was near forty years of age; when he began to hear the Methodiſt preachers declare the counſel of God, for the ſalvation of loſt ſinners. By their miniſtry, accompanied with the light of God's Spirit, he was convinced that he was a poor, ignorant, guilty ſinner. He immediately laid aſide all dependance on his good name, and good works, and, like the Publican, he humbly approached the Lord, with that prevalent prayer, "God, be merciful to me a ſinner!" He ſoon found peace in his conſcience, through the blood of the Lamb; and having taſted the good word of God, and felt the powers of the world to come, he was deſirous that his family and neighbours ſhould hear the ſame Goſpel, which had been the power of God to his ſalvation. He therefore, in the year 1798, invited Mr. Robert Brown, of St. Helen's, to preach in his houſe. A little after, Mr. Rutherford paid him a viſit, and the place was then taken regularly into the Liverpool circuit. The preachers found a hearty welcome in his houſe during his life, as they have alſo ſince. Nothing gave him more pleaſure than to hear that any of his neighbours found a bleſſing to their ſouls, by hearing the Goſpel in his houſe.

For nine weeks previous to his death, he was ſorely afflicted with the gravel and ſtrangury: his pain, night and day, was excruciating; neither medicine, nor the help of a ſkilful ſurgeon, could relieve him. But the Lord wonderfully ſupported him! He bore his racking pain without murmuring, frequently ſaying, "O! what ſhall I do my Saviour to praiſe!" And during his whole affliction, he manifeſted a humble, thankful, patient, and victorious ſpirit, till he ſweetly fell aſleep in Jeſus, and changed this mortal for an immortal ſtate.

To what I have ſaid of his character, let me add, he was very careful, during his whole life, to ſpeak evil of no man. He put the beſt conſtruction on every man's conduct, without deviating from truth and righteouſneſs. He alſo poſſeſſed a tender heart, and was bountiful according to his ability; believing, as he often ſaid, that God would never let him want: and it was unto him according to his faith—he never wanted. The night I preached his funeral ſermon, I added three to the claſs which met at his own houſe.

WILLIAM MYLES.

March 11, 1808.

MISSIONARY

## Missionary Intelligence.

### WALES.

Extract of a Letter from Mr. Owen Davies, to the Rev. Dr. Coke.

*Denbigh*, March 14, 1809.

Rev. and dear Sir,

THROUGH mercy, I am returned to Denbigh, after taking the little tour I mentioned to you in my laſt. It is with pleaſure I can aſſure you that I have had much ſatisfaction throughout the whole journey, ſeeing that God is ſtill with us, and inclines the hearts of the people to hear and receive his word. I ſpent a ſabbath at Dolgelley, and preached twice to a large congregation; which ſurpriſed me the more, as there was preaching in Welſh at the ſame time, in two other Chapels, by very popular preachers. I think the time you ſpent in Caernarvon was not ſpent in vain. Since that time many reſpectable inhabitants ſeem inclined to hear for themſelves, and ſhew ſome good will towards us. Brother John Jones wrote me a preſſing invitation to viſit them (at Caernarvon) for the ſake of ſome who are partial to the Engliſh language, which I acceded to very much to my own ſatisfaction, and I hope not without ſome profit to the people. I found the week-night congregation equal to that of the Sunday.

Our little Chapel at Bangor, is now completed; and greatly ſurpriſed I was to find it ſo neat and commodious, and was ſtill better pleaſed to ſee it ſo well filled with attentive hearers, and to underſtand that nearly the whole of the pews are taken. The congregations are ſo large at Beaumaris, that our friends greatly lament that they did not build their chapel much larger. Laſt Sunday week we opened Holyhead chapel, which, in my opinion, is the beſt we have in Wales, Wrexham and Caermarthen chapels excepted.

The next day I held a meeting of the preachers and truſtees, to examine the accounts, and found that, in behalf of the chapel, and dwelling-houſe which joins it, they will not have to pay intereſt for quite ſix hundred pounds; and that, from the rent of the ſeats and houſe, they will have between fifty and ſixty pounds coming in yearly, to pay it with, and liquidate the debt on the premiſes, &c.

I am happy to inform you, that brother Edward Jones is ſo far recovered, as to be able to reſume his labours; and brother John Williams alſo, in ſome meaſure, although he was ſo ill, that for four days every breath was expected to be his laſt. Brother Carter alſo hopes to be able to return to his circuit next week.

I have the pleaſure to inform you, that there is a great probability of our Welſh Magazines meeting with a favourable reception. I am ſorry to ſay, that news is juſt arrived in town of a coal-pit falling in, near Holywell, whereby between forty and fifty perſons, it appears, are killed. About two years ago, ſixteen perſons were ſuffocated by the damps in the ſame place. I remain your obliged humble ſervant,

Owen Davies.

Mr. Davies adds, in a letter dated April 27:—"Our brother David Jones, whoſe piety and zeal endear him to all that know him, and who has filled a circuit for near two years, but could not be recommended laſt Conference to

to travel, because his health was doubtful, is obliged to leave the work, the labour being too much for him; and from letters I have received, I learn he is so ill that it will be with difficulty he can be removed from Glamorganshire to his home, which is in Merionethshire.

The following is the copy of a letter lately sent me by brother John Williams, whose useful life had been despaired of:

"My dear Brother,

"AFTER having been for some time walking in the valley of the shadow of death, and in the judgment of all about me, on the very brink of an eternal world, glory be to God, a turn has been given to my disorder, and for some time I have been recovering my health. I have not had many uncomfortable seasons to my soul since my illness. When the physician informed me that, from the nature of my disorder, I could not possibly live more than a few days, I found a willingness to enter into that world from which there is no return. And, O how precious was Jesus in my sight! I have discharged much corrupt matter from my breast, and the Doctor now begins to think I shall be better in my health than ever. For about three weeks I could not lie down one moment in bed or any where else. But, blessed be God, I find myself much relieved. I am resolved, if I live, to be more faithful in the service of the Lord than I have ever been. O what views of love and mercy hath the Lord showed me, the meanest of his servants! Dear Brother, I am yet but weak in body, and am afraid I shall not be able to preach for some time; but the Lord may strengthen me beyond my expectations. I have much cause to love my brethren, the preachers, for their affectionate regard for me. Many of them have travelled far to visit me in my sickness. I am, &c."

I am sorry to add to the above, that brother Maurice Jones is laid up in Anglesea through the ague."

## JAMAICA.

Extract of a Letter from Mr. GEORGE JOHNSTON, Missionary, to the Rev. Dr. COKE.

Chapel House, Kingston, *Jamaica, April* 12, 1809.

Rev. and dear Sir,

MY colleague and I have petitioned for a removal from this island, if so be that preaching is not allowed,* for we cannot

* Our readers will recollect, that in our Number for June, we informed them that his Majesty had disallowed the persecuting law, made by the legislature of Jamaica, in December 1807; a law which had had its full force in that island, since that time, in silencing our Missionaries, (with those of other denominations), who had been labouring with the happiest success among the free Negroes and mulattoes, and the unfortunate slaves in that island. For the sake of those who wish for further information on this subject, we transcribe the following paragraph from the Christian Observer, page 333: "In contempt of the express disallowance by his Majesty, of their first persecuting act, they had passed another of the same principle, but with restrictions still more comprehensive; and which, in effect, precluded all teachers, except the clergy of the established church, from attempting to convert or instruct the Negroes or mulattoes, whether slaves or free, and whether the masters of the slaves were desirous of, or disinclined to the work. The consequence was, that these oppressed fellow-creatures, composing nine-tenths of the community, were left destitute of all instruction and religious worship, because the few resident clergymen of the established church, neither do nor can extend their pastoral labours, such as they are, beyond the white inhabitants. The insular legislature, knowing that this measure would be disapproved of by his Majesty, resorted to the trick of engrafting it upon an act to continue the general system of the slave laws, which had been consolidated into a temporary act then just expiring. With a view, perhaps, to some such expedient, they had before substituted this temporary act for a permanent one, which it repealed. Their agent was consequently led to represent,

think of ſtaying a third year in this melancholy ſituation; but we have ſuggeſted that it is neceſſary one preacher ſhould be left here, to take care of the Society.

I have offered to go to Prince Rupert's, Dominica, becauſe I think it is a pity ſuch a promiſing place ſhould be given up. With reſpect to bodily health, perhaps I am fitted for any place in the torrid zone, if it pleaſe God to ſpare me. And with reſpect to abilities for preaching, perhaps Prince Rupert's would ſuit me better than any other place: for the ſalvation of the ſlaves is the principal object of the Miſſion, and I find it is among them that God gives me the greateſt freedom and enlargement in preaching his word. It is our hope of being uſeful among that people, that renders both Mrs. Johnſton and myſelf, not only willing, but deſirous of ſpending ſome time with them. I know that your heart and ſoul are in the work, and that Prince Rupert's could not be given up without cauſing you much ſorrow; therefore, if the Conference have not abſolutely determined to abandon the place, by the tender mercies of Chriſt, by the blood of the everlaſting Covenant, by which theſe poor creatures were redeemed; by your own compaſſion for them, and by my offered ſervices, endeavour to perſuade the Conference to give it another trial.

I thank God, I feel my heart is ſtill in the work of the Miſſions, and I hope an imperial crown would not tempt me to depart from it. The many diſagreeable things which happen, do not in the leaſt ſhake my confidence that the work is the Lord's, and that it ſhall ſucceed at laſt, in ſpite of all oppoſition. To me, the Miſſion to the Weſt India Iſlands, appears as neceſſary as ever; and I am fully perſuaded, that if we, who are engaged in it, had a greater degree of prudence, piety, and zeal, it would proſper ſtill more. May God inſpire us with a true miſſionary ſpirit, and thereby fit us for this glorious work! Sure I am, ſuppoſing the diſagreeable things which happen were a thouſand times more than they are, and the good done a thouſand times leſs than it is, yet the labour and expence attendant on the Miſſion is amply repaid. So that the Conference, and our friends, have no reaſon to draw back their hands from the plough, for the Miſſion has been the mean of fitting many of the ſons of Ham for the kingdom of glo-

ry:

that, if the act of continuation were diſallowed, the iſland would be deſtitute of all ſlave law, and that dreadful confuſion would enſue. But the committee of the privy council for matters of trade and plantations, after full diſcuſſion, found a way to fruſtrate this ſhameful artifice, by diſallowing, as they have lately adviſed his Majeſty to do, both the act in queſtion, and the act of repeal, which had never expreſsly received his Majeſty's approbation, though ſeveral years in force. The general ſlave laws thereby become re-eſtabliſhed, and the perſecuting clauſes only, of the act objected to, are in effect annulled. But the Jamaica legiſlature, pending this diſcuſſion, and by the previous ſtratagem of delaying to tranſmit the act for the royal aſſent, while it had its operation in the iſland, under that of the governor, had, during more than a year, ſuſpended the progreſs of the miſſions, and all religious worſhip and teaching, by means of them, to the obvious, and perhaps fatal diſcouragement of thoſe pious undertakings, as well as to the great prejudice of the numerous converts who had been recently made, and who were in danger of relapſing again into pagan darkneſs and vice.

"To prevent, therefore, a repetition of ſuch wicked and ſhameful proceedings in that, or other iſlands, his Majeſty has graciouſly iſſued a general inſtruction to the Weſt Indian governors, requiring and commanding them, that they ſhould not, on any pretence whatever, give their aſſent to any law paſſed concerning religion, until they ſhall have firſt tranſmitted the draught of the bill to his Majeſty, and ſhall have received his pleaſure reſpecting it; unleſs they take care, in the paſſing ſuch a law, that a clauſe be inſerted, ſuſpending its execution until the pleaſure of his Majeſty ſhall have been ſignified upon it."

ry: and, if prayer be offered in heaven for men on earth, methinks I see many of the spirits of the black Ethiopians praying to Him who sitteth on the Throne, to rain showers of blessings upon all who have had the honour of helping in the work of their salvation. Be this as it may, I know that there are thousands, now living in the West India islands, who experience the influence of Gospel grace, and who never suffer one day to pass, without lifting up their grateful hearts in prayer to God, for a blessing upon those who are instrumental in sending them the Gospel of salvation.

We have had a time of awful mortality here: the yellow fever has made dreadful havock amongst the regular troops; hundreds have died in a few days, and many of the inhabitants have been carried off by malignant fevers. God smites with the rod of judgement, but very few feel the stroke as they ought. Many of our people have died; and I have observed that, amongst those who were seized, backsliders made the greatest number, and their afflictions, in general, were the means of restoring them to God; but some have died in despair. It is truly an awful thing to depart from the living God! What sorrow and distress do such feel under the correcting hand of God, even in this world! And if this be not felt here, what tribulation and anguish, what fiery indignation awaits them in the world to *come!*

We have been threatened with a conspiracy in Kingston. A great number of Negroes had agreed to burn the whole city. One, of the 2nd West Indian regiment (a black corps) was chosen as their general, to teach them the use of arms, and command them in the awful hour. They had their leaders chosen, and soldiers' uniforms provided for each according to his rank. One was called the Duke of Manchester, because he was to be governor, and the others received the names of the gentlemen in the island, whom they were to succeed in offices. The plan was well laid; but God prevented the execution of it: for their general deserted from the regiment, and, being caught, he was condemned to be shot; but in order to save his life, he gave information of the conspiracy, and the whole plot was discovered and rendered abortive. Many are now in the jail upon suspicion, and two have been executed, after being found guilty, and it is said that many will suffer death.

There was a Negro executed on the Parade, March 18, and another on the 24th, for housebreaking: we are informed that they died quite hardened, under the expectation of going home to their own country. This shews what need they have of the Gospel; and it appears very strange to me, that their owners are not convinced of the good effect which the Gospel would have upon them, were it only that it would make them afraid to die. For were they informed that, instead of going to *Africa*, they must go to HELL, if they died in sin and wickedness, how would they tremble at the thought of the gallows, and shun the way which leads to it! But so long as they expect to go home (to Africa) when they die, any kind of death is a matter of joy to them. And it is from this prin-

ciple, that they often take away their own lives; the fear of death, with reſpect to them, being neither any check to ſin, nor excitement to goodneſs. But were they convinced by the Goſpel, that the righteous at death go to everlaſting happineſs, and the wicked to everlaſting miſery, this perſuaſion would have a better effect upon their morals, than either the whip or the gallows has at preſent. What a bleſſing is the Goſpel! It brings life and immortality to light: it preſents Heaven as the ſure reward of the righteous, and Hell as the certain puniſhment of the ungodly! May it ſoon be preached from pole to pole, and every ſoul of man feel its glorious influence!

When the Conference meets, may God be with you! Yea, may you feel that you are imboſomed in the Deity! May all your appointments be made in *wiſdom;* and may each of us, by the grace of God, fill up the ſtation in which he is placed, to the glory of God, and the good of ſouls! So prays,

Rev. and dear Sir, your ſon in the Gospel,

GEORGE JOHNSTON.

*Of the Propagation of* CHRISTIANITY *in* INDIA, *continued from page* 311.

WHILE men hold different opinions on the ſubject here, the great work goes on in the Eaſt. The Chriſtians there will probably never hear of our diſſenſions, nor, if they ſhould hear of them, would they be much intereſted about them. And on this point I judge it right to notice a very ſingular miſtake, which appears to have exiſted on both ſides of the queſtion. It ſeems to have been underſtood that we have it in our power to prevent the progreſs of Chriſtianity in India, if we wiſh ſo to do; if ſuch a meaſure ſhould be recommended by what is called "a wiſe policy." But we have *no* power to prevent the extenſion of the Chriſtian religion in India. We have it in our power, indeed, greatly to *promote* it, but we have no power to *deſtroy* it. It would be as eaſy to extinguiſh Chriſtianity in Great Britain as in India. There are thouſands of Chriſtians in India—hundreds of thouſands of Chriſtians. And while we are contending here, whether it be a proper thing to convert the Hindoos, they will go on extending the bounds of their churches, keeping their jubilees, and enjoying the bleſſings of the Goſpel, regardleſs of our opinions or authority.

The diſpute in this country, relative to the efficiency of preaching the faith of Chriſt to the heathen world, is not unlike the diſpute of the Jewiſh doctors in the Goſpel, concerning our Saviour's power "to forgive ſins." We read that our Lord had healed a woman, who was a ſinner. And he ſaid unto her, "Daughter, thy ſins are forgiven; thy faith hath ſaved thee; go in peace." Then began the Phariſees to ſay within themſelves, "Who is this that forgiveth "ſins alſo?" But ſhe felt in herſelf that ſhe was healed, and, leaving the doctors to diſpute whether "her faith could "ſave her or not," ſhe departed in peace and joy.

So, while we are diſputing here, whether the faith of Chriſt can ſave the heathens, the Goſpel hath gone forth "for the healing of the nations." A congregation of Hindoos will aſſemble on the morning of the Sabbath, under the ſhade of a Banian tree, not one of whom, perhaps, ever heard of Great Britain by name. There the Holy Bible is opened; the word of Chriſt is preached with eloquence and zeal; the affections are excited; the voice of prayer and praiſe is lifted up; and He who hath promiſed his preſence, "when two or "three are gathered together in his "name, is there in the midſt of them "to bleſs them, according to his word." Theſe ſcenes I myſelf have witneſſed; and it is in this ſenſe in particular I can ſay, "We have ſeen his Star in the Eaſt, "and are come to worſhip him."

## POETRY.

### *THE CHRISTIAN EXIT.*

EXEMPLIFIED IN THE DEATH OF MISS STEVENS.

'TWAS no deluſion! I the mandate heard:
I ſaw the ſapphire gates unfold; voices
Of exultation, to the ſilver ſound
Of ſymphoniſing harps, chanted, "The Lamb
"Who bought us with his blood! Who made us kings,

"Triumphant

" Triumphant kings with God, and ſpotleſs prieſts!"
Prompt to the portal ruſhed a radiant form,
Fair in celeſtial youth; but majeſty
Had built his lofty ſtature, wiſdom ſat
Enthroned with mildneſs on his brow ſublime
Breathing authority. And as he waved
Arabian zephyrs from his purple wings,
Expanded in prone flight, I marked the beams
Of awful gratitude, and tenderest love,
And conſcious triumph, flaſhing in his eye.
His eye was bent upon a dying maid,
Her parent's earlieſt care and fondeſt hope.
She, like the bluſhing violet, in ſhades
Paſt her ſhort morning, modeſt, innocent,
Sincere of heart, and tender; all her care
To pleaſe her God, to cheriſh in their age
Thoſe who had formed her childhood, and to bleſs
The indigent. A random ſcythe had ſwept
The delicate plant; it bow'd, and the fair flower
Drooped, and grew pale, and faded, e'er 'twas blown.
When the bright meſſenger arrived, the froſt
Of death was in her veins; the cold faint dews
Stood on her brow; and her dim marble eye
Beam'd with the mildneſs of the ſetting moon,
When, after a ſhort ſummer's night, ſhe ſees
The lovely dawn of the long, cloudleſs day;
And with ſo languiſhing a ſmile the clay
The ſpirit left as when a youth and maid,
Whoſe boſoms long have lodged a mutual ſoul,
On a May evening, parting in the ſhade
Beneath the dewy ſtar, whiſper each other,
" We meet to-morrow morn no more to part?"
But who can paint, as far beyond the power
Of mortals to conceive as to ſuſtain,
The eccſtacy, when, feeling all her change,
The diſencarcerated ſpirit ſtood
Fairer than angels, brighter than the ſkirts
Of ſummer clouds, and ready at a bound
To overpaſs whatever length, breadth, height,
Of ſpace or time, nature or Providence,
Or more unfathomable depths of grace,
Our fetter'd energies of thought can reach.
Pain, langour, trouble of the preſent hour
And preſage of the future, timid hope,
Beclouded faith, adulterated love,
The lethargies and frenzies of a mind
Infirm, priſoned in fleſh, and girt with foes,
Were loſt from her conception. All was light,
The preſent and the paſt; and all to come
Eternal gladneſs, holineſs, and love.
Thus, from the ſhapeleſs chryſalis, that long
Held it expoſed to every wint'ry blaſt
And hungry beak, helpleſs to fight or fly,
And only by its writhings known to live,
Burſts the gay moth, all wing, and in the ſun
Roams with its kindred gales the world of flow'rs.
The winged ſaint received her, his mild eye
Beaming benignity and joy. He reached
The crown of amaranth, and bade her
" Hail!"
But, as the favour'd virgin at the ſight
Of Gabriel, ſhe ſhrunk abaſhed, tho' fear
Nor guilt alarmed her, but the humble thought
Self-diffident, the charm of man and God.
Then with the voice of melody, I heard
The ſeraph ſpeak; " Why ſhrink from me? Am I
" So much a ſtranger? We have often held
" Delightful conference, tho' the obſtructing walls
" Of groſs mortality obſcured my voice,
" And hid me from thy ſight. Mine was the charge
" To guard thy ſoul. In infancy my hands
" Suſtained thee, and averted night and day
" Ten thouſand arrows. As increaſing days
" Increaſing dangers brought, I at thy ſide
" Walked thro' life's winding ways; and oft in dreams,
" In ſolitude, in converſe, or in crowds,
" By every avenue of ſenſe or thought,
" Watchful of all occaſions, fought to inſtil
" The ſovereign balm, that firſt erodes the black
" Gangrene of nature, and then heals the ſore.
" And, oh! might all the myriads of our hoſt,
" That watch with ſleepleſs care, not without tears,
" Each o'er their ſeveral charge, partake the bliſs
" I felt that day, when He who guided, bleſt
" My efforts, and thy young, ſoft, ſimple heart
" Embraced the Saviour. Hallelujas ran

Echoing

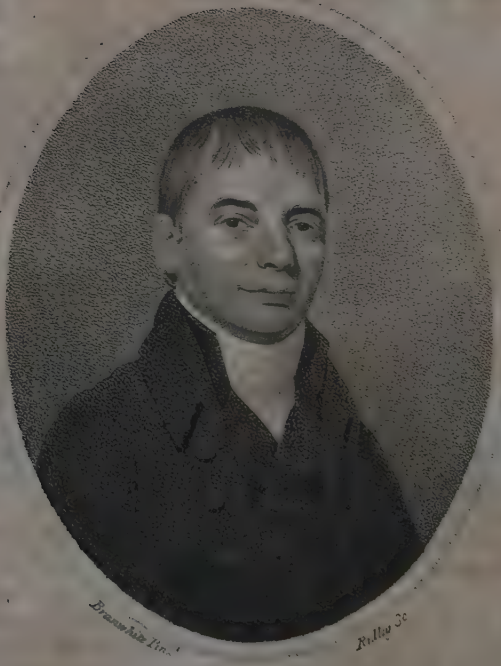
" Echoing thro' Heaven, and I led the song.
" Nor did I leave thee then; but oft have stood
" In conflicts by thy side, detected oft
" The secret snare, oft on the intricate path
" Diffused a sudden light, chased from thy heart
" The dews of human languor that oppress'd
" The fervid spirit, and upon thy head
" Shower'd the oil of gladness, when thy prayers
" And unstained offerings with acceptance rose.
" For never mother with such carefulness
" Observed the cradle, and the infant steps
" Of her firstborn, as I have watched o'er thee.
" Nor when she saw the son of all her pray'rs,
" Crown'd with his country's praises, rush to place
" His well-earned laurels on her temples, felt
" The exultation and dear interest
" With which I welcome thee, o'er pain, death, sin,
" Eternal victor. Now my heaven begins,
" Since *thou* art safe, no more my anxious care,
" But my delight and boast, the brightest gem
" That decks my crown. Together we shall range
" The gardens of security, and smile
" At sorrows past, and glory give to Him
" Who giveth victory. Come let us rise;
" Our friends expect us. I anticipate
" Their greetings, and our Sire's approving smile,
" Who waits to crown thy well-exerted faith
" And modest virtues with their high reward."
" Name not my virtues," mildly she replied,
" I know what *they* were: 'twere a dreadful hope.
" To save my cause by advocates like them.
" O! never will Eternity efface
" The memory of that struggle! 'twas the last
" And far the most severe I ever knew.
" When life's expiring taper had diffused
" A last bright flash of comfort on my friends
" Smiling thro' tears; when silence had impress'd
" Her signet on those pale lips faint with praise,
" And I, rejoicing in the lightsome path,
" Was springing from confinement; my bold step
" Fail'd of support, and sudden darkness fell
" Heavily on me. As a traveller,
" Whom, with swift feet advancing to the sight
" Of fields and shining streams, all unawares
" Untimely night involves, amid a wild
" Entangled precipice of frowning rocks
" Unfathomably steep; I stood amazed
" And many a fearful glance threw round me. Tears
" Streamed copious from those fixed orbs.* Then rose
" The shades of my past duties, hollow forms,
" Ghastly and pale; of none I durst implore
" Guidance or aid, lest to the dreadful steep
" They should betray me; but all comfortless
" The spectres glared upon me, and passed by.
" Then had despair devoured me, had not He
" Who daily washed my duties, and gave life
" And substance to them as they passed, appeared,
" And with his gracious smile dispelled the gloom.
" Come, let us rise! O bring me to his feet!
" Eternity will scarce suffice to tell
" Admiring angels what He did for me!"

WILLIAM GEORGE HORNER.

KINGSWOOD SCHOOL,
JULY 5, 1807.

* The remarkable circumstance of a copious emission of tears, after all perception of surrounding objects seemed to have ceased, was interpreted as a symptom of the interior conflict described in this passage, by a witness, who certainly suspected no heterodoxy in the idea. But it has been intimated to me by a judicious friend, that the passage is liable to an improper construction. The same construction has been forced upon Mr. Wesley's selected epitaph: "After I have done all, I am an unprofitable servant." Those who infer that that great man was not, till a short time previous to his dissolution, convinced of the insufficiency of his own righteousness, must have forgotten that those words contained the prevailing sentiment of his life, as well as of his death; of all his writings, as well as of his monumental inscription. Reflections of personal insufficiency, and the only sufficiency of Christ, are common to all real Christians. That these reflections should be attended with violent emotions, in a final struggle with the powers of darkness, is not at all peculiar.

*Conference-Office; John Jones, Agent.*



Brannan Ale Pinx.

Phillips Sc

Wm. Brownell,

"Preacher of the Gospel."

THE

# METHODIST MAGAZINE,

## *FOR SEPTEMBER*, 1809.

### BIOGRAPHY.

### *MEMOIRS OF THE MARTYR POLYCARP,*

*(Concluded from page* 319.)

POLYCARP was now filled with confidence and joy; and grace ſhone in his countenance. The Proconſul was alſo viſibly embaraſſed; but he ſent an herald to proclaim thrice in the midſt of the aſſembly, *Polycarp has profeſſed himſelf a Chriſtian!* Upon this the multitude, both Jews and Gentiles, ſhouted aloud, *This is the Teacher of Aſia, the Father of the Chriſtians;* and they deſired that a lion might be let out againſt him. But the Aſiarch * refuſed to do it, as he ſaid that the amphitheatrical ſpectacles of the wild beaſts were finiſhed. They then unanimouſly ſhouted, that he ſhould be burnt alive. When he was praying, he ſaw the fire kindling, and turning to the Chriſtians who were with him, he ſaid, *I muſt be burnt alive.* Preparation was made for burning him, with all poſſible ſpeed. The multitude gathered fuel from the workſhops and baths, in which employment the Jews diſtinguiſhed themſelves with their uſual malice againſt the followers of Chriſt.

As ſoon as the fire was prepared, he ſtripped off his clothes and looſed his girdle. When he was to be faſtened to the ſtake with nails, he ſaid, Let me remain as I am; for He who giveth me ſtrength to bear the fire, will enable me to remain unmoved in it: upon which he was bound only, and not nailed. He then prayed, O Father of thy beloved Son Jeſus Chriſt, through whom I have received the knowledge of thyſelf; I bleſs thee that thou haſt brought me to this day, to take my portion among the number

* The prieſts of the Gentiles of Aſia, were called *Aſiarchs.*

of martyrs, and to drink of the cup of Chriſt. Wherefore I praiſe thee for all thy mercies; I glorify thee by the eternal High Prieſt, Jeſus Chriſt, thy well beloved Son: through whom, with him in the Holy Spirit, be glory to thee both now and for ever, *Amen*.

When he had pronounced *Amen* aloud,* and finiſhed his prayer, the officers lighted the fire. A great flame aroſe which had the appearance of an arch, or the ſail of a veſſel filled with wind, and it was as a wall around his body. At length the *Confector*, an officer whoſe buſineſs it was to kill any wild beaſt which was likely to endanger the lives of the ſpectators of the games, approached, and plunged his ſword into Polycarp's body. The Chriſtians endeavoured in vain to attain his body after his death. The Jews eſpecially watched and oppoſed them when they were about to take it from the pile, leſt they ſhould leave Jeſus who was crucified, and begin to worſhip Polycarp; and the centurion perceiving the malevolence of the Jews, placed the body in the midſt of the fire and burnt it. They were ignorant, ſay the writers of this account, that we could never relinquiſh Chriſt or worſhip any other. We adore the Son of God, and have a proper affection for the martyrs. Ten or eleven brethren from Philadelphia ſuffered at the ſame time with Polycarp.

After ſeveral expreſſions of affectionate regard to the memory of Polycarp, the following doxology is added to the Epiſtle from which the above account is taken. 'To Him who is able to conduct us all by His grace and free mercy into His heavenly kingdom, by His only begotten Son Jeſus Chriſt, to Him be glory, honour, power, majeſty for ever. Amen. Salute all the ſaints. Thoſe who are with us ſalute you.'†

Polycarp was born in the reign of Nero, and ſuffered martyrdom in the reign of Marcus Antoninus in the year of Chriſt 167. He appears to have been a true Chriſtian, poſſeſſed of great ſincerity and ſimplicity of ſoul, and labouring in every poſſible way to ſpread the knowledge of his God and Saviour. It has been thought that he was the venerable man, who met Juſtin Martyr by the ſea ſide, and began to talk to him of the Scriptures of God; and whoſe word was bleſſed to Juſtin's converſion. They were both Martyrs within a few years of each other.

* There is ſcarcely any doubt that it was the cuſtom of the primitive Chriſtians to repeat *Amen* aloud. When people are in earneſt for the ſalvation of their ſouls, they will not be aſhamed of repeating *Amen* audibly. Valeſius in his notes on Euſebius, ſays, that it was of old, the cuſtom of Chriſtians, loudly to reſound the *Amen* at the end of the prayer.

† A great part of the Epiſtle from which our account of the martyrdom of Polycarp is taken, is given by Euſebius, lib. 4. c. 15. and the whole of it by Biſhop Uſher.

About

About the time of the death of these two holy men, or nearer the end of the second century, the Gospel of Jesus Christ was planted in France amidst the hottest persecution. But, by the power of God, the weak things of the world were made to confound the wise, and the doctrine of the cross triumphed over the might and malice of its enemies. The poor Christians were *hated of all men*, as their Lord had said; and all manner of evil was said of them falsely, by all ranks of men. They were seldom allowed a hearing in their own vindication, and were frequently condemned on the bare mention of the name of *Christian*, without the least examination. It was then as common for ignorant and wicked men, to associate every thing vile and despicable with the name of Christian, as it was forty or fifty years ago with the name of *Methodist*.

Those who were most eminent in the churches of Vienna and Lyons were apprehended. Some of them had heathen servants, who were seized, and fearing that they should be tortured, they falsely accused their christian masters of conduct like that of Thyestes, who eat his own son; and of incest like that of Œdipus, who cohabited with his own mother; and of various other crimes which cannot be mentioned. These stories raised the fury of the people against the Christians, and no mercy was shewn them. Even those who had formerly been their friends, were enraged against them, and became their enemies. The Judges tortured them in all possible ways, in order that they might confess that they had killed children and eaten them, and committed incest. A woman servant of the name of *Blandina*, was tortured for a whole day, and after her body had been pierced and mangled in the most shocking manner, and her tormentors were surprised to find that she was still alive, she revived in such a degree as to be able to say, *I am a Christian, and there is no wickedness committed among us.**

We could say a great deal more on the sufferings of the ancient Christians, but we refer our readers to a Tract on this subject, published by Mr. Wesley many years ago, and which may be found in the 9th Volume of his Works. From an Epistle of the churches of Vienna and Lyons, it appears that the Christians at those places, were prohibited from appearing in the market, or even in any houses, except their own. The mob cast stones at them, beat them, dragged about their bodies, and stole their goods. At length the Christians were brought before the Governor, who treated them with great savageness; and our Lord's words were fulfilled, "The time will come when whosoever killeth you, will think that he doeth God service." The fury of the multitude, of the governor, and of the soldiers, at last ended

* Eusebius, lib. 5. c. 1.

in

in the murder of these blessed and holy persons. The Emperor, Marcus Antoninus, that wise and good Emperor, as he has been miscalled by some Christian writers, was acquainted with what was going on, and gave directions that those who confessed themselves to be Christians should be put to death, but that the apostates should be dismissed.*

Irenæus whom we have mentioned in the beginning of this account, was the Bishop of Lyons, *anno* 169, and suffered martyrdom in a second persecution of the Christians there, in which the streets of the city, says an ancient writer, were made to flow with blood. Irenæus was a man of sound understanding, great resolution, and true piety, and there is no doubt that when he was very young, the preaching and conversation of Polycarp, made a deep impression on his mind. His book against heresies, was suited to the times in which it was written. He was a man of learning, and was especially well acquainted with Greek literature; but his soul was humbled at the foot of the cross, and enflamed with an ardent desire for the salvation of sinners. He studied, with great diligence, the barbarous language of the Gauls, and most willingly submitted himself to the unpolished manners of a poor, and illiterate people, in order that he might bring souls to the knowledge of God in Christ Jesus.

His views of the doctrines of Christ, were similar to those of Justin Martyr. He, defended the doctrine of the power in man, to choose or refuse eternal happiness; and he states no doctrine of irrespective election like that of Austin or Calvin. 'Man,' says he, 'was the cause of his own fall, and continues to be so every day; and that is the cause of precepts, reproofs, rewards, and punishments.' Lib. 4. In his third book, he speaks clearly of the influences of God's Spirit, and says, 'Where the Church is, there is the Spirit of God, and where the Spirit of God is, there is the Church.'

In our account of Justin Martyr, we mentioned the profligacy of Crescens, the Cynic Philosopher,† who, notwithstanding his abominable

* Eusebius, lib. 5. c. 1.

† The Cynic Philosophers were insufferably insolent, and, at the same time, many of them were extremely dirty and nasty. Such was Diogenes in his tub, with his stick and his wallet. The Stoic Philosophers were much more numerous, and not less haughty and self-sufficient than the Cynics. The prime maxim of the Stoics was, το κατα φυσιν ζην, to live according to nature, or the flesh, or man's own desires, which they said were of God. To all such men the doctrine of the cross of Christ, must always be foolishness, as it is a humbling doctrine, and requires men to live, not after the flesh, but the spirit.

On the first propagation of Christianity, the Abbe' Fleury informs us, the *Devil* had his apostles among Pagans, as several philosophers travelled about, and harrangued the people in great towns under the pretence of reforming their manners, but in reality to bring them back to their former superstitions. Among other philosophers who were employed in this work, Fleury mentions, Demetreus the Cynic; Musonius

abominable crimes, was penſioned by the Emperor Marcus Antoninus, who was himſelf a Stoic, and a great protector of various tribes of proud, conceited, vicious men, who called themſelves philoſophers. We will now give a ſhort account of another Cynic of this period, who pretended to embrace Chriſtianity, and deceived the Chriſtians for ſome time. We mention this caſe of deception, for the purpoſe of illuſtrating the character of the primitive Chriſtians, and of ſhewing that the ſame love of the brethren, which pervaded their minds, has deſcended to thoſe who love our Lord Jeſus Chriſt, at the preſent time. The name of this deceiver was Peregrinus, and our account of him is taken principally from Lucian,* a celebrated Greek writer of conſiderable wit, and learning in the ſecond century, who ſeverely ſatyrized the theology and philoſophy of the Pagans, whilſt, at the ſame time, he manifeſted the greateſt contempt, of Jeſus Chriſt, and the Chriſtians.

Peregrinus, or Proteus as he not improperly called himſelf, had been guilty of various crimes, and, among others of parricide, for which he was driven from his own country, and coming into Judea, he learned, ſays Lucian, "the wonderful wiſdom of the Chriſtians." This is ſpoken in contempt of the Chriſtians, whoſe leader Chriſt, Lucian adds, "whom they yet adore," was crucified in Paleſtine for eſtabliſhing this new ſect. Peregrinus took upon himſelf the profeſſion of Chriſtianity, and as he poſſeſſed conſiderable talents, to which was added the appearance of real piety, he ſoon gained the love of the Chriſtians, and obtained conſiderable influence among them. As Lucian ſays, he explained their books, "and, in ſhort, was all in all to them," we think it is very probable that he became a preacher among them, and on that account he would be ſtill more eſteemed by them.

It is evident that the Chriſtians believed that Peregrinus was a true convert to God, and as he was not aſhamed to unite himſelf to them, and to bear the reproach of being a follower of Chriſt crucified, we are not ſurpriſed that they received him as a brother, ſo long as they ſaw nothing inconſiſtent with Chriſtianity in his conduct. His connection with the Chriſtians was continued until he was apprehended and impriſoned on account of it; and this, as is inſinuated by Lucian, brought him into the greateſt fame and conſequence among the Chriſtians, and was what he ardently deſired. During his impriſonment the love of the Chriſtians towards

Muſonius (who was kept at Rome by Veſpaſian altho' all the reſt were baniſhed from thence) Damis, the Pythagorean; Epictetus the Stoic; Lucian an Epicurean; and Diogenes the younger, a Cynic.

* See Lucian's account of Peregrinus.



Methodist Historical Society Arizona

him, was ſhewn in a moſt eminent degree, and is highly honourable to their profeſſion.

They were greatly afflicted at his confinement, and did every thing in their power to obtain his releaſe, which however they were not able to accompliſh; and perſecuted and deſpiſed as the Chriſtians were at that time, we cannot ſuppoſe that they had much influence with the governor or magiſtrates of the country. When they could not obtain his liberty, they provided abundantly for the relief of all his wants. They watched continually around the gate of the priſon in which he was confined, and even Chriſtian widows and orphans were ſeen waiting early in the morning, to adminiſter ſomewhat of their pittance to his relief.* Some of the Chriſtians who were in favour with the keepers of the priſon, ſpent the night in priſon with him, when "coſtly ſuppers † were brought to them," as Lucian ſays, and "then they read their ſacred books together," meaning, undoubtedly, the ſacred Scriptures. Chriſtians were deputed from many cities in Aſia, to converſe with Peregrinus, and comfort him, and carry money to him, and his impriſonment ſeems to have excited the general attention of the Chriſtians of that period.

"It is incredible," ſays Lucian, "with what diligence and alacrity theſe people ſupport and defend the public cauſe; in ſhort, they ſpare nothing to promote it. Peregrinus being made a priſoner on their account, they collected money for him, and he made *a very pretty revenue of it*. Theſe poor creatures (the Chriſtians) it ſeems, had perſuaded themſelves that they ſhould be immortal, and therefore they deſpiſed death." This ſupercilious heathen next informs us, that they were taught by their firſt Lawgiver (Jeſus) that they were all brethren, and then he adds that, "quitting the Grecian gods, they worſhip their own ſophiſt (Jeſus) who was crucified, and live in obedience to his laws; and of conſequence they look with contempt on all worldly treaſures, and enjoy every thing in common." Hence, ſays he, "if any cunning impoſtor who knows how to manage matters, comes into

* This reminds us of the affection of the Chriſtian women and children of Tyre, ſhewn to St. Paul in his way to Jeruſalem. After Paul had tarried ſeven days at Tyre, the Chriſtians there accompanied him to the ſhip in which he was to ſail from thence. "They all brought us on our way with *wives and children*, till we were out of the city, and we kneeled down on the ſhore and prayed; and when we had taken our leave one of another, we took ſhip and they returned home again," Acts 21.

† Lucian may allude here, to the Αγαπαι, or Love-Feaſts of the primitive Chriſtians, and probably intends to repreſent them as coſtly and extravagant, whilſt it is evident that he knew nothing of the matter. He ſays, at the ſame time, that Peregrinus was dignified by the Chriſtians, with the title of *the new Socrates*, which is no doubt, a heatheniſh fiction of his own, as the Chriſtians knew better, and would much ſooner compare him with ſome eminent Chriſtian than with a Heathen.

their

their ſociety, he immediately becomes rich, by impoſing on the credulity of theſe weak and fooliſh people." It is very natural for a man who is ignorant of the effects of true chriſtianity on the mind, to ſpeak in this manner, while his language is, at the ſame time, the ſtrongeſt teſtimony in favour of the people, whoſe principles he knows not, and whoſe conduct he contemns.

The Governor of Syria at length gave Peregrinus his liberty, and he returned into his own country. Here, however, he was threatened with a proſecution for his former offences, and once more he was obliged to fly, and he connected himſelf with the Chriſtians a ſecond time, being ſure of wanting nothing through their charity, which he again abuſed. After ſome time however, the Chriſtians were fully convinced of his hypocriſy, and he was excluded from all intercourſe with them.

When Peregrinus was diſcarded by the Chriſtians, he let his hair grow, put on a dirty gown, and took up the club and the ſatchel, like a true Cynic. In an expedition to Egypt, he ſhaved one half of his head, rubbed his face with mud, and whipt himſelf with a rod in the preſence of a great multitude of people. He afterwards went into Italy, and abuſed every perſon he came near, particularly the Emperor, who did not think it proper to puniſh a man who had the appearance of a philoſopher, and one whoſe profeſſion it was, as a Cynic, to deal out obloquy and ſlander. The governor, however, was not able to bear his impertinence, and drove him away, obſerving that the people did not ſtand in need of ſuch a philoſopher. His conduct at laſt rendered him deſpicable in the eyes of the populace, and he ended his life in Greece, by throwing himſelf into a fire at the time of the celebration of the Olympic games.

We would, in concluſion, juſt obſerve, that in the primitive Chriſtians, and in the preſent Methodiſts, we ſee ſuch a conformity of character and ſpirit, as convinces us that the religion of the Methodiſts is of God. The Chriſtian love of the Methodiſts is daily manifeſting itſelf in the ſame manner as that of the Chriſtians of the ſecond century, when Lucian wrote; and although in ſome inſtances it may be miſplaced, and an unworthy modern Peregrinus may be the object of it, it is ſtill the ſame bleſſed fruit of the power and ſpirit of God in the ſoul, and it is an indubitable proof that God is with us, and that we are experimentally acquainted with genuine chriſtianity. In theſe merciful days of liberty of conſcience, and abundant profeſſion of religion in England, we may expect that deceivers of various kinds will ariſe; but this affects not the truth of chriſtianity, nor diſapproves its operation on the mind. God has enkindled the flame of chriſtian love in the ſoul of every truly converted man, and it is ſhewn in an eſpecial manner in the love of the brethren. In the Methodiſt Societies we have daily and numberleſs teſtimonies of the pre-

valence of this love of the brethren, and we pray God that it may increaſe yet more and more, in conjuction with chriſtian prudence and diſcernment, in order that it may be directed to its beſt objects, and that it may the more eminently promote the glory of God.

## DIVINITY.

### THE IMPORTANCE OF EARLY ATTENDANCE ON PUBLIC WORSHIP; A SERMON:

BY JOHN STEPHENS.

*And all the people came early in the morning to him in the Temple for to hear him*, Luke xxi. 38.

HAPPY people! to be permitted to attend, day after day, on the miniſtry of him, of whom they could ſay, "Never man ſpake like this man." Happy preacher! to have all the people gathered together in the temple early in the morning, thirſting for his doctrine, as the dry land for the ſhowers. Happy ſhould we be, if our dear people would aſſemble in the temple, at the time appointed, to hear our inſtruction. Encouraged by their punctual and eager attendance, we ſhould enter on our public work with freedom and pleaſure. With what holy ardour ſhould we publiſh the name of the Lord, and aſcribe greatneſs to our God!—Our doctrine would "drop as the rain, our ſpeech would diſtil as the dew, as the ſmall rain upon the tender herb, and as the ſhowers upon the graſs."—"Happy," perhaps ſome of you are ſaying, "happy ſhould we be, if Jeſus Chriſt were our Preacher! We would haſten to meet him at the time appointed in the houſe of God: we would anticipate his preſence; and wait for the opening of his mouth, with devout and earneſt expectation." Brethren, permit me to magnify mine office. Jeſus Chriſt is your Preacher. Do we not preach by his authority? Do we not preach his doctrine? Do we not preach by the help of his Spirit? And has he not ſaid, "Lo! I am with you always, even to the end of the world?"—Yes, you hear his doctrine, though not from his own lips. "Bleſſed is the man, O Lord, whom thou teacheſt out of thy law," though not out of thine own mouth.

My brethren, I am jealous over you with a godly jealouſy. Will you ſuffer me to ſpeak plainly? I fear the late attendance of many of you on Divine worſhip, is not ſo much owing to the inferiority of our miniſtry, as it is to defects in your perſonal piety. Suffer then the word of remonſtrance and exhortation. To expoſe

poſe a caſe ſo bad in itſelf, and ſo injurious in its effects, demands great ſolemnity in the preacher, and much patience in the hearers. May God pour into our hearts diſpoſitions ſuited to the ſubject, and ſanctify it to the furtherance of our ſalvation. I obſerve,

I. That to attend late on divine worſhip is contrary to that habit of order and regularity which is eſſential to our proſperity. God is the God of order. Order is the grand law by which he governs the univerſe. He requires us to do all our matters decently and in order. Every deviation from this law, every degree of irregularity, every tendency to diſorder is inſtantly puniſhed with loſs and inconvenience. He who in the diſtribution of his time, in the tranſaction of his buſineſs, in the work of his ſalvation, obſerves no method, but lives at random, lives not at all, or to very little purpoſe.—His characteriſtics are, negligence, idleneſs, levity, and miſery. Some duties he entirely omits; and others he performs imperfectly through hurry and precipitancy. His diſorderly courſe involves him in a labyrinth, where he is ſurrounded with intricacy and darkneſs. The crooked paths into which he ſtrikes, turn him aſide from the proper line of human purſuit, hide from his ſight the objects which he ought chiefly to regard, and bring others forward, which ſerve no purpoſe but to diſtract and miſlead him. Negligence produces idleneſs, that moſt fruitful ſource of crimes and evils. Acting upon no plan, he is never occupied but always oppreſſed. By overloading one part of his time and leaving another vacant, he is at one period overwhelmed with buſineſs, and at another either idle thro' want of employment, or indolent through perplexity. Acting upon no plan, he is deſultory in all his motions, and unſtable in all his ways. All thoſe irregularities of temper and manner to which we give the name of caprice, are diſtinguiſhing characteriſtics of a diſorderly man. You never know where to find him: humour is his only law; and you can repoſe no confidence in him with ſafety. Miſery completes his character. Order is the ſource of peace, and peace is the higheſt temporal bleſſing. Order is, indeed, the only region in which tranquillity dwells. The very mention of confuſion, imports diſturbance and vexation. It is impoſſible for that man to be happy who cannot look into the ſtate of his affairs, or the tenor of his conduct, without diſcerning all to be embroiled; who is either in the midſt of remorſe for what he has neglected to do, or in the midſt of hurry to overtake what he finds, too late, was neceſſary to have been done. Such as live according to order may be compared to the heavenly bodies, which move in regular courſes, and by ſtated laws; whoſe influence is beneficent; whoſe operations are quiet and tranquil.

The diſorderly reſemble thoſe tumultuous elements on earth, which, by ſudden and violent interruptions, diſturb the courſe of nature.

nature. Hence to walk *ſinfully*, and to walk *diſorderly*, are ſynonymous terms in Scripture; and from *ſuch as walk diſorderly*, we are commanded, "in the name of our Lord Jeſus Chriſt, to withdraw ourſelves."* O ye children of diſorder! how much muſt you have fallen under the power of it! how much muſt you have been enſlaved by it before you could become the diſturbers of the ſanctuary and congregations of the Lord by your late and irregular attendance! O return, I beſeech you, to God and religion, by returning to order and regularity. For religion in general, and the religion of Chriſt in particular, may be called the great diſcipline of order.

II. Your late and irregular attendance in the houſe of God is inconſiſtent with that zeal and diligence in the work of ſalvation which is enjoined by Scripture precepts, enforced by Sripture threatenings, and encouraged by Scripture promiſes.

1. We are *required* to be *diligent* in *learning* the divine will.—"Hearken diligently unto me," Iſaiah lv. 2.—"Paſs over the iſles of Chittim, and ſee; and ſend unto Kedar, and conſider diligently, and ſee if there be ſuch a thing," Jer. ii. 10.—"Looking diligently leſt any man fail of the grace of God." Heb. xii. 10. And, to mention only one paſſage more, we are required to "*ſearch* the Scriptures," John v. 39. This is a ſtrong expreſſion, implying diligence, and labour, and cloſe application. We muſt ſearch the Scriptures *throughout*, comparing one paſſage with another, and explaining one by another. We muſt ſearch particular parts to the bottom, and ſee not merely what they *ſeem* to ſay, *prima facie*, but what they ſay *indeed*. We muſt ſearch in them for the hidden treaſures of wiſdom and knowledge, like thoſe who ſink into the earth for gold and ſilver, or like thoſe who dive into the ſea for pearls.

2. We are required to be diligent in *obeying* the will of God, when by ſearching we have found it out. "Keep thy heart with all diligence," Prov. iv. 23. "Whatſoever thy hand findeth to do, do it with thy might," Eccleſ. ix. 10. "Strive to enter in at the ſtrait gate," Luke xiii. 24.—And "beſide this, giving *all* diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godlineſs, and to godlineſs brotherly kindneſs, and to brotherly kindneſs charity: give diligence to make your calling and election ſure," 2 Pet. i. 5, 6, 7, 10.

3. That ſloth which is the oppoſite of this diligence, is the frequent ſubject of Scripture *threatenings*. "Go to the ant, thou ſluggard; conſider her ways, and be wiſe," Proverbs vi. 6. "The ſoul of the ſluggard deſireth, and hath nothing,"

* Blair's Sermons.

Proverbs

Proverbs xiii. 4. "Slothfulneſs caſteth into a deep ſleep; and an idle ſoul ſhall ſuffer hunger," Prov. xix. 15. "The ſluggard will not plough by reaſon of the cold; therefore ſhall he beg in harveſt, and have nothing," Prov. xx. 4. "I went by the field of the ſlothful, and by the vineyard of the man void of underſtanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the ſtone wall thereof was broken down. Then I ſaw, and conſidered it well: I looked upon it and received inſtruction. Yet a little ſleep, a little ſlumber, a little folding of the hands to ſleep: ſo ſhall thy poverty come as one that travelleth; and thy want as an armed man," Prov. xxiv. 30—34. In the judgment and language of our Lord, a *ſlothful* is a *wicked* ſervant, and his doom is declared in theſe awful words, "Caſt the unprofitable ſervant into outer darkneſs: there ſhall be weeping and gnaſhing of teeth," Matt. xxv. 26, 30.

4. In fine, religious zeal and diligence are *encouraged* by many *Scripture promiſes*. *Temporal* bleſſings are promiſed to thoſe who diligently ſerve the Lord. "And it ſhall come to paſs, if ye ſhall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to ſerve him with all your heart, and with all your ſoul, that I will give you the rain of your land in his due ſeaſon, the firſt rain and the latter rain, that thou mayeſt gather in thy corn, and thy wine, and thine oil. And I will ſend graſs in thy fields for thy cattle, that thou mayeſt eat and be full," Deut. xi. 13, 14, 15. *Spiritual* bleſſings are promiſed to the diligent: "My ſon, if thou wilt receive my words, and hide my commandments with thee; ſo that thou incline thine ear unto wiſdom, and apply thine heart to underſtanding: yea, if thou crieſt after knowledge, and lifteſt up thy voice for underſtanding; if thou ſeekeſt her as ſilver, and ſearcheſt for her as for hid treaſures; then ſhalt thou underſtand the fear of the Lord, and find the knowledge of God," Prov. ii. 1—5. God is the "rewarder of them that diligently ſeek him," Heb. xi. 6.—In ſhort, *eternal* bleſſings are promiſed to them that diligently ſeek and ſerve God: "For God is not unrighteous to forget your work and labour of love which ye have ſhowed towards his name; and we deſire that every one of you do ſhow the ſame diligence to the full aſſurance of hope unto the end: that ye be not ſlothful, but followers of them who through faith and patience inherit the promiſes," Heb. vi. 10, 11, 12. "God will render to every man according to his deeds, to them who by patient continuance in well doing, ſeek for glory, and honour, and immortality, eternal life;"—"glory, honour, and peace, to every man that worketh good, to the Jew firſt, and alſo to the Gentile, for there is no reſpect of perſons with God," Rom. ii. 7, 10, 11.—But to you whom I am now addreſſing, all theſe ſcriptures ſpeak in vain! With theſe ſcriptures your late and deſultory attendance on the worſhip and

ordinances of God, argues a melancholy inconsistency. It proves that you obey not the precept, that you fear not the threatening, that you desire not the promise. Instead of *working*, and *striving*, and *running*, and *contending*, you are *loitering*, and *trifling*, and *sleeping* in dangerous security! O that God may enable me to awaken you out of sleep, that Christ may give you light!

*(To be continued.)*

## THE TRUTH OF GOD DEFENDED.

*THE STAR IN THE EAST; a SERMON preached in the Parish Church of St. James, Bristol, on Sunday, Feb. 26, 1809, for the benefit of the "Society for Missions to Africa and the East." By the Rev. CLAUDIUS BUCHANAN, L. L. D. from India.*

*IN our Number for June last, under the Article of* RELIGIOUS INTELLIGENCE, *we presented our Readers with an interesting narrative of the conversion of two Mahometans of Arabia, and of the martyrdom of one of them, taken from this Sermon; and in our Number for July, under the same Article, we inserted a further extract from it, exhibiting "some evidences of the Divine power of the Christian Religion exemplified in the East. We have no doubt but these extracts have been highly gratifying to those of our readers who had not had the opportunity of seeing and perusing the Sermon, which we have reason to believe but few of them had had. We shall now gratify them still further, and, we hope, also instruct and edify them by laying before them another short extract from the same Sermon on a topic which many of them must often have heard mentioned, but on which it is probable they wish for more information than it has yet fallen in their way to receive. This topic is, "The Evidences existing in the East, of the general truth of the Christian Religion." A few pages on this subject will be perfectly appropriate to the design of this Article of our Work, which is to* DEFEND THE TRUTH AS IT IS IN JESUS: *and by inserting this additional Extract from Dr. B.'s Sermon, we shall enable our Readers to form a still more adequate idea of its importance in the present crisis of the debate concerning the propriety of evangelizing India, and shall exhibit the views and feelings of its pious, learned, and benevolent Author, better than by any critical review we could take of this interesting Publication, which does not need our commendations to give it publicity, and certainly does not, either as to matter or manner, deserve our censures.*

I. "THE *general truth* of the Christian Religion," observes Dr. B., page 6, "is illustrated by certain evidences in the East. Of these we shall mention the following:—

1. Ancient writings of India, containing particulars of the *History* of Christ.

2. Certain doctrines of the East, shadowing forth the peculiar *doctrines* of Christianity, and manifestly derived from a common origin.

3. The state of the *Jews* in the East, confirming the truth of ancient prophecy.

4. The state of the *Syrian Christians* in the East, subsisting for many

many ages, a ſeparate and diſtinct people in the midſt of the heathen world." Theſe ſubjects, however, we muſt notice very briefly.

" 1. Hindoo hiſtory illuſtrates the *hiſtory* of the Goſpel. There have lately been diſcovered in India, certain Shanſcrit writings, containing teſtimonies of Chriſt. They relate to a Prince who reigned about the period of the Chriſtian æra; and whoſe hiſtory, though mixed with fable, contains particulars which correſpond, in a ſurpriſing manner, with the advent, birth, miracles, death, and reſurrection of our Saviour. The event mentioned in the words of the text is exactly recorded, namely, That certain holy men, directed by a Star, journeyed toward the Weſt, where they beheld the incarnation of the Deity:*

" Theſe important records have been tranſlated by a learned Orientaliſt,† and he has depoſited the originals among the archives of the Aſiatic Society. From theſe, and from other documents, he has compiled a work, entitled, " The Hiſtory of the Introduction of the Chriſtian Religion into India; its Progreſs and Decline:" and at the concluſion of the work he thus expreſſes himſelf:—' I have written this account of Chriſtianity in India, with ' the impartiality of an Hiſtorian; fully perſuaded that our holy ' religion cannot receive any additional luſtre from it.' " Thus far the *hiſtory* of the Goſpel.

" 2. We are now to notice certain *doctrines* of the Eaſt, ſhadowing forth the doctrines of Chriſtianity.

" The peculiar doctrines of the Chriſtian Religion are ſo ſtrongly repreſented in certain ſyſtems of the Eaſt, that we cannot doubt the ſource whence they have been derived. We find in them the doctrines of the Trinity, of the incarnation of the Deity, of the Atonement for Sin, and of the influence of the Divine Spirit.

" Firſt, The doctrine of the *Trinity*. The Hindoos believe in *one* God Brahma, the Creator of all things; and yet they repreſent him as ſubſiſting in *three* perſons; and they worſhip one or other of theſe perſons throughout every part of India. And what proves that they hold this doctrine diſtinctly is, that their moſt ancient repreſentation of the Deity is formed of one body and three faces. Nor are theſe repreſentations confined to India alone; but they are to be found in other parts of the Eaſt. Whence then, my brethren, has been derived this idea of a TRIUNE God? If, as ſome allege, the doctrine of the Trinity among Chriſtians be of recent origin, whence have the Hindoos derived it? When

* This teſtimony of the Hindoo writer accords with that of *Chalcidius*, the ancient commentator on Plato, who adds, " that the infant Majeſty being found, the wiſe men " worſhipped, and gave gifts ſuitable to ſo great a God."

† Mr. Wilford.

you shall have read all the volumes of Philosophy on the subject, you will not have obtained a satisfactory answer to this question.

"Secondly, The doctrine of the *Incarnation* of the Deity. The Hindoos believe that one of the persons in their Trinity (and that too, the second person) was 'manifested in the flesh.' Hence their fables of the incarnations of Vishnoo, of which you may have heard. And this doctrine of the incarnation of the Deity is found over almost the whole of Asia.

"Whence, then, originated this idea, that 'God should become man, and take our nature upon him.' The Hindoos do not consider that it was an angel merely that became man, but God himself. The incarnation of God is a frequent theme of their discourse. We cannot doubt whence this peculiar tenet of religion has been derived. We must believe that all the fabulous incarnations of the Eastern Mythology are derived from the real incarnation of the Son of God, or from the prophecies which went before it.

"Thirdly, The doctrine of *Atonement* for Sin, by the shedding of blood. To this day in Hindostan, the people bring the goat or kid to the temple; and the Priest sheds the blood of the innocent victim. Nor is this peculiar to Hindostan. Throughout the whole East, the doctrine of a sacrifice for sin seems to exist in one form or other.

How is it then, that some of you in this country say that there is no Atonement! For ever since 'Abel offered unto God a more 'excellent sacrifice than Cain;' ever since Noah, the father of the new world, 'offered burnt-offerings on the Altar,' sacrifices have been offered up in almost every nation; as if for a constant memorial before the world, that, 'without shedding of blood, 'there is no remission of sin.'

"Fourthly, The doctrine of the influence of the *Spirit* of God. In the most ancient writings of the Hindoos, some of which have been lately published, it is asserted that the 'Divine Spirit, or light of holy knowledge,' influences the minds of men. And the man who is the subject of such influence, is called, 'the man twice-born.' Many chapters are devoted to the duties, character, and virtues of 'the man twice-born.'

"If, then, in the very systems of the heathen world, this exalted idea should have a place, how much more might we expect to find it in the revelation of the true God! We could illustrate other doctrines by similar analogies, did time permit. If these analogies were merely partial or accidental, they would be less important. But they are not casual; as every man who is versed in the Holy Scriptures and in Oriental Mythology well knows. They are general and systematic. Was it ever alleged that the Light of Nature could teach such doctrines as these? They are all *contrary* to the Light of Nature.

"These

"These are doctrines which exist at this day, in the midst of the idolatry and moral corruption of the heathen world. Every where there appears to be a *counterfeit* of the *true* doctrine. The inhabitants have lost sight of the only true God, and they apply these doctrines to their false gods. For these doctrines are relics of the first Faith of the earth. They are, as you see, the strong characters of God's primary revelation to man, which neither the power of man, nor time itself, hath been able to destroy; but which have endured from age to age, like the works of nature, the moon and stars which God hath created incorruptible.

"3. Another circumstance illustrating the truth of the Christian religion in the East, is the state of the *Jews*. The Jews are scattered over the whole face of the East, and the fulfilment of the *prophecies* concerning them is far more evident in these regions, than it is here among Christian nations.

"The last great punishment of the Jewish people was inflicted for their last great crime—their shedding the blood of the Son of God! And this instance of divine indignation has been exhibited to all nations, and all nations seem to have been employed by the ordinance of God in inflicting the punishment.

"By express prophecy, the Jews were sentenced to become 'the scorn and reproach of all people;' and 'a proverb and bye-word among all nations.' Now, that their stubborn unbelief should be a reproach to them amongst Christian nations here in the West, is not so strange; that they should be a proverb and bye-word among those who had heard the prophecy concerning them, is not so remarkable. But to have seen them (as I have seen them) insulted and persecuted by the ignorant nations in the East; in the very words of prophecy, 'trodden down of the heathen;' trodden down by a people who never heard the name of Christ; who never heard that the Jews had rejected Christ; and who, in fact, *punished the Jews, without knowing their crime;* this, I say, hath appeared to me an awful completion of the divine sentence.

"4. Another monument of the Christian religion in the East, is the state of the *Syrian Christians*, subsisting for many ages, a separate and distinct people, in the midst of the corruption and idolatry of the heathen world. They exist in the very midst of India, like the bush of Moses, burning and not consumed; surrounded by the enemies of their faith, and subject to their power, and yet not destroyed. There they exist, having the pure word of God in their hands, and speaking in their churches that same language which our Saviour himself spake in the streets of Jerusalem.

"We may contemplate the history of this people, existing so long in that dark region, as a type of the *inextinguishable Light* of

of Chriſt's religion; and in this ſenſe it may be truly ſaid, 'We have ſeen his Star in the Eaſt.' The probable deſign of the Divine Providence, in preſerving this people, appears to be this: That they ſhould be a *ſeed* of the Church in Aſia: that they ſhould be a ſpecial inſtrument for the converſion of the ſurrounding heathen, when God's appointed time is come; a people prepared for his ſervice, as fellow-labourers with us; a people, in ſhort, in the midſt of Aſia, to whom we can point as an evidence to the reſt, of the truth and antiquity of the Chriſtian Faith."

## *A Converſation between an* INFIDEL PHILOSOPHER, *a* QUAKER, *and a* METHODIST.

*Inf. Ph.* WHAT narrow ſouled wretches are Chriſtians in general! I ſay in general, becauſe I admit a few exceptions, men of learning and genius, who, notwithſtanding the abſurdities of their creed, were, on ſeveral accounts, very reſpectable. What Philoſopher does not lament that a man of Barrow's learning and talents ſhould have ever degraded his mighty mind by pleading in favour of the abſurd tenets of Chriſtianity? Candour muſt confeſs that he had a mind formed upon a ſuperior ſcale; that he was no contemptible Mathematician; and that, notwithſtanding the gloominеſs of his ſyſtem, he was not altogether deſtitute of wit. If his philoſophy had freed him from the influence of his early education, as that of Voltaire did him, England would have had to boaſt of a character, perhaps equal, if not ſuperior to Voltaire himſelf.

What modern Philoſopher does not lament that the immortal Newton patronized Chriſtianity? Which of them does not laugh to hear that ſuch a genius ſpent many an hour in ſtudying the viſions and prophecies of Daniel and John? Genius weeps to think of the degradation to which he ſunk while ſtudying chronology! He would tell how long the world has exiſted, as if it ever had a beginning! How differently did the immortal Hume think and reaſon? He ſaw the glaring imperfections of our ſyſtem; doubted whether it was made or not, or whether it exiſted at all. By a noble effort of genius, he roſe above prejudice, and took refuge in the delightful region of ſcepticiſm. On the point of death he entertained his rational and ſocial circle of friends, with playful jeſts on the ſubjects of the river Styx and Charon the ferryman. He did honour to Deiſm, not flinching like ſome cowardly French Philoſophers, who, when dying, bawled out for mercy, and ſent for a Prieſt. Voltaire himſelf was not free from this weakneſs; but this may be pleaded in his favour, that it is extremely difficult to conquer early prejudices. This, however, Condorcet effected, and

and poiſoned himſelf like a man, when his well laid ſchemes for the "good of ſociety" proved abortive. In ſhort, till Chriſtianity be ſuppreſſed, and the reign of Philoſophy commence, men will grow more and more wretched. Who can number the dreadful miſchiefs conſequent on the prevalence of Chriſtianity?

*Quaker.* Surely thy tongue runs before thy wit; and thou haſt uſed many vain and blaſphemous words againſt a religion which thou doſt not underſtand. For the perſecuting ſpirit which ſome, calling themſelves Chriſtians, have ſhewn, I have nothing to plead; for I am perſuaded that ſuch a ſpirit is equally contrary to Scripture and Reaſon. But thou ſhouldeſt know that the abuſe of any thing is no argument againſt its uſe. Thy idol, Voltaire, was a vain, ſelf-ſufficient man. If I have been rightly informed, he had not power over his own ſpirit. It is ſaid that he was a great liar, a common ſwearer; and that, when he was dying, his philoſophy did not ſave him from much inward trouble. I think thou ſhouldſt not make thy boaſt of ſo immoral a man. That man whom thou calleſt Condorcet was not able to ſupport himſelf under his trials; nor did his vain philoſophy do him any good in the day of adverſity. With reſpect to David Hume, as he doubted every thing, he had no hold on truth or conſiſtency; and as for his lightneſs of ſpirit when dying, in which thou glorieſt, a moral heathen would be aſhamed of it.

I lament that what is called the Chriſtian world, has ſo little of the holy, loving ſpirit of the goſpel; but aſſure thee that bad as it is, it would be much worſe if thy ſtrange notions ſhould generally prevail. Thou talkeſt as if none except thyſelf, and thoſe who think as thou doſt, knew any thing to purpoſe. And to what do thy arguments lead us? Thy notions give no comfort in life or death; and they promiſe no happineſs after this life of toil and ſorrow. And if they are of no *uſe* in *this world*, but *very* hurtful; and if, as thou ſayeſt, there is no hereafter, I ſhould think the common feelings of humanity ſufficient to deter thee from publiſhing them. I do not ſpeak thus by way of ceding even ſo much to thee as the bare poſſibility that thy Infidel notions may be founded in truth, or that the Goſpel may *poſſibly* be falſe; but purely to ſhew that upon thy own principles, thou haſt no reaſonable motive for propogating thy deſtructive tenets. For my own part, I am not aſhamed to own even to thee, that I am as ſure of the truth of Chriſtianity as thou art that the whole of any thing is greater than a part. True, inward Chriſtians, receive the ſpirit which is of God, for this end, among others, "that they may know the things that are freely given them of God."

*Inf. Ph.* But who is bound to give credit to your teſtimony? *Your* religious notions are not condemned by the Deiſts only, but by the great body of thoſe who are fooliſh enough to believe the

Bible. Beſide, all parties of chriſtians anathamatize each other, a ſure proof that they are all eſſentially erroneous.

*Quaker.* Thou mayeſt do as thou wilt with reſpect to receiving my teſtimony. Thou mayeſt laugh at Divine things, but never canſt injure the evidence of their exiſtence. It is true that in *ſome* things the Quakers, as they are uſually called, differ from all other religious Societies; but they agree in ſubſtance with all who *worſhip God in the Spirit.* While they chooſe the mode of worſhip and church government which they conceive to be the beſt, they are far from thinking that true religion is confined to their ſmall body. They cannot be outwardly united to all parts of the viſible church; but *all* of them who have the true ſpirit of religion, join themſelves in heart to all, by whatever names they may be diſtinguiſhed, who ſavingly know the truth. I am not ſurpriſed that bad men, diſpoſed to reaſon, ſhould not embrace the truths of the Goſpel; as ſin perſiſted in not only hardens the heart, but darkens the underſtanding. This gives us ſome light into that paſſage in which Jeſus Chriſt repreſents the *doing* the will of his father, a preparative to forming right views of his teaching. All ſuch as learn of the Divine Teacher to be meek and lowly of heart, *know* the truth ſavingly and experimentally.

*Inf. Ph.* Now you come forward with your evidence of Chriſtianity, ariſing from its effects upon the minds of thoſe who ſincerely believe it, which evidence is the fancied inſpiration of fanatics. Did ſuch an evidence exiſt it could be of no uſe to any beſide its poſſeſſors; and if all the external evidences of Chriſtianity, of which this is conſidered as a part, were concluſive, every man, in what is called the Chriſtian world, muſt have been long ſince converted to Chriſtianity. Dr. Clarke, a man of ſenſe, no doubt, for he was a Philoſopher, came forward ſome years ago with his "Truth and Certainty of Chriſtianity." But whom did he convince? Not one man of ſenſe I aver.

Jenkins, a dull, plodding, matter-of-fact fellow, wrote two large octavo volumes upon the ſame ſubject; but I am ſure very few free-thinkers have ſubmitted to the drudgery of reading his work. Addiſon, too, it muſt be confeſſed, a man of tolerable ſenſe, ſome learning, and poliſhed manners, took up his pen in vindication of Chriſtianity. In ſhort, vindications have increaſed for ages paſt; but in proportion as ſcience is gaining ground, truth is prevailing, and the glorious age of reaſon approaching, when Chriſtianity will not find a ſingle advocate. Thus have I *demonſtrated* that Chriſtianity is falſe, and a religion ſuited to none but *fools* and *knaves.*

*Meth* Hitherto I have taken no part in the converſation which you have carried on in my hearing; but, willing to give a reaſon of the hope that is in me, I ſhall take the liberty to ſay ſomething in reply to you, Sir, who arrogate to yourſelf the appellation of

*Philoſopher.*

*Philoſopher.* You confidently reject the evidences of Chriſtianity; and triumph as if you had demonſtrated them to be, not only *inſufficient*, but *abſurd*. Had you, as you confidently aſſert, overthrown thoſe evidences, Chriſtianity would, of courſe, be a religion fit for none but *fools* or *knaves*; for who, except fools or knaves, would pretend to believe without any evidence whatever? But what are your demonſtrations? Confident aſſertions without the colour of proof, and to which equally confident aſſertions would be a ſufficient anſwer.

It requires neither ſenſe nor learning to make objections, and aſk difficult queſtions. I pretend to no great ſhare of either, and yet I could propoſe a number which the wiſeſt man on earth would be incapable of anſwering. For inſtance:—Who can comprehend creation? or the union of ſoul and body? How are the two greateſt extremes in nature, *matter* and *ſpirit*, united ſo as to form the creature, which we denominate man? How does the ſoul perceive viſible objects through the medium of the optic nerves, and the coats and humours of the eye, which ſhe uſes as glaſſes? Should any be ſo abſurd as to deny the exiſtence of ſpirit; I would aſk them, how does matter think? Or how can our bodies, if not animated by ſouls, move and reſt at pleaſure? Can they unfold the myſtery of a voluntary machine, which every man's body muſt be, unleſs inhabited by a ſpirit? Can they comprehend the cauſe of the motion of the heavenly bodies? They will talk of gravitation and attraction; but can they explain what they mean by theſe terms? Thoſe bodies move; and they ſay the cauſes of their motions are gravitation and attraction. But what are they? —Matter or ſpirit? And what is the method of their operations? And if in things natural and viſible there are incomprehenſible myſteries, is it ſtrange that ſome ſhould be found in things ſupernatural, inviſible and divine?

The external evidences of Chriſtianity, Sir, have overcome the prejudices of many, and, conſidered as they ſhould be, in connection can never be overturned. The ſpread of Chriſtianity, previous to its being protected by the civil power, conſidering the perſecutions to which its adherents were expoſed, proves that it had God for its author. Would myriads of both ſexes have relinquiſhed their early and ſtrongeſt prejudices; their deareſts intereſts on earth; and expoſed themſelves to all ſorts of ſufferings, without ſufficient reaſon for ſuch extraordinary conduct? You may poſſibly ſay, that all the Martyrs were either fools or knaves. But their *conduct demonſtrates* that they were neither one nor the other. By fools, I preſume you mean thoſe whoſe underſtandings are naturally weak, or thoſe whoſe minds have not been improved by reading and ſtudy: do you not, Sir?

*Inf. Ph.* Undoubtedly I do, Sir:—But I request you to proceed.

*(To be continued.)*

## THE WORD OF GOD ILLUSTRATED.

ISAIAH LXIV. 6. *We are as an unclean thing, and all our righteouſneſs as filthy rags.*

FROM theſe words it is inferred, that the greateſt holineſs in believers, though wrought in them by the Holy Ghoſt, is mere dung, droſs, and filthineſs. In anſwer to which, it muſt be obſerved, that whatever is ſpoken of holineſs in any perſon ſince the fall, is ſpoken of ſincere, genuine holineſs. And is that *dung* which is the effect of regeneration? Is that *filthineſs* which is ſo often honoured with the name of the Spirit itſelf, and called the *ſpirit of love*, of *prayer?* &c. Is not that moſt lovely which is called the Divine nature? How amiable muſt be the *new man* after God's image! the new heart, the law of God in the heart, and the grace of God! Are thoſe works *dung* and *droſs* to which we are created in Chriſt Jeſus, and enabled to perform by his Holy Spirit? Or is that *filthineſs*, which renders men the excellent of the earth, and on account of which we are called to love them? Can that be filthineſs, which is a meetneſs for glory, an honour to God, and a credit to religion?

This paſſage of Iſaiah is to be underſtood of merely pretended or hypocritical righteouſneſs, or rather of the filthineſs of the perſons profeſſing righteouſneſs, and not of real holineſs. It is the ſame as, "The beſt of them is a briar," Mic. vii. 4: and "From the ſole of the foot even unto the head, there is no ſoundneſs, but wounds, and bruiſes, and putrifying ſores," Iſaiah i. 6. Corruption had invaded even the beſt. That the paſſage refers to hypocritical profeſſors, and unholy, ungodly perſons, appears from the foregoing verſe, "Thou meeteſt him that rejoiceth, and worketh righteouſneſs, &c. Behold, thou art wroth, for we have ſinned:" that is, if we were workers of righteouſneſs, thou wouldſt meet us, and we ſhould rejoice; but becauſe we are not ſo, but have ſinned, thou art wroth. See alſo the 7th verſe, "There is none," &c. and even the 6th verſe, "We are all as an unclean thing;" &c. there is an almoſt univerſal depravity. Now will it follow that, becauſe the dead ſhadow of righteouſneſs in ſo backſliding and depraved a people was as filthy rags, therefore the lively actings of grace by the influences of the Holy Spirit muſt be filthy rags? Thus Dr. Williams.

"The Jews," ſays the Rev. Mr. Fletcher, in illucidation of this paſſage, (Works, Octavo Edition, Vol. 3, p. 217) "were extremely corrupted in the days of Iſaiah. Hence he opens his prophecy by calling the rich, 'Ye rulers of Sodom,' and the poor, 'Ye people of Gomorrah.' And what ſays he to them? 'How

is

is the faithful city become an harlot! Righteouſneſs lodged in it, but now murderers!' Yet theſe murderers hypocritically went on keeping their ſabbaths and new moons. They *faſted*, but it was for *ſtrife* and *debate*, and to *ſmite with the fiſt of wickedneſs*. They 'made many prayers,' and offered multitudes of ſacrifices, but 'their hands were full of blood.' Nor did they conſider that he who, under theſe circumſtances, 'ſacrifices an ox, is as if he ſlew a man.'

"This corruption of the Jews, though general, was not univerſal; for the Lord of hoſts had left to them a remnant, though very ſmall. Now Iſaiah, one of that little flock, being humbled at the ſight of the general wickedneſs of his people, confeſſes it in the firſt perſon, *(we)* as miniſters always do on ſuch occaſions, and he uſes the word *all*, becauſe the ſmall remnant of the righteous was as loſt in the multitude of the wicked." The context alſo ſhews that "the prophet here oppoſes the happineſs of the righteous to the miſery of the wicked: and that it is the hypocritical righteouſneſs of the ungodly, and not the precious obedience of believers which he compares to *filthy rags*." We earneſtly recommend the 10 or 12 pages following, to the end of that (the 8th) Letter of the Fourth Check, to the attentive peruſal of our Readers, in which they will find an illuſtration of Iſaiah i. 22, 25, Mal. ii. 2, 3, and Phil. iii. 8, and will ſee with how little reaſon the *work of faith*, the *patience of hope*, and the *labour of love*, or the fruits of the Spirit of God are termed *droſs* and *dung*, and *filthy rags*.

## THE WORKS OF GOD DISPLAYED.

TO THE EDITOR OF THE METHODIST MAGAZINE.

Sir,

VARIOUS have been the opinions and controverſies of Philoſophers and other great men, concerning that wonderful part of the creation,—*The Sea*. Some affirm that the ſea is encroaching on the land; others that the land is encroaching on the ſea. Nor are the arguments which they bring forth to ſupport their aſſertions merely hypothetical; they are ſupported by a number of incontrovertible facts.

The arguments of thoſe who aſſert that the ſea is gaining on the land are as follows: The rivers are continually wearing away their banks, and carrying the earth they take from them into the ſea. Every ſtorm that gathers on the mountain's brow, and pours down its waters in the bed of the torrent, rolls along with them, rocks and maſſes of earth; firſt into the rivers, and afterwards into the ocean. The height of the land is, therefore, conſtantly diminiſhing: but

but the very cauſe of this diminution acts alſo in leſſening the depth of the ſea. The conſequence is plain. The waters muſt be forced over a greater extent of ſurface on the dry land, and a gradual encroachment will thus take place.

In the reign of Auguſtus, the Iſle of Wight was ſo near to the main land, that the inhabitants croſſed at low water, from the one to the other with tin. The channel, however, which now ſeparates them, is, at leaſt, two miles wide. Quantities of land are perpetually ſwept from this very iſland; and about ten years ſince, ſeveral acres were carried into the deep in an inſtant. The Godwin Sands, on the eaſtern ſhore of England, were once the fertile lands of Earl Godwin. Some villages near to Forres, in Scotland, are now completely buried in ſand. The town of Findhorn, four miles from Forres, at preſent is only acceſſible to paſſengers at low water, though once the ſea did not intervene. At Sunderland, in the county of Durham, the ſea is ſuppoſed to have waſhed away, in the courſe of a few years, three acres of a large beautiful moor, adjoining the town. I, being a native of the place, can certify, that, at my return, after an abſence of only eight years, ſeveral buildings had been waſhed away, and many parts that were then inhabited, now compoſe a part of the wide ocean. And I underſtand, from ſome of my correſpondents of that place, that the ſea is daily gaining upon the land and making rapid progreſs towards the town. In the Eaſt Riding of Yorkſhire, and not far from Bridlington, there is a church, not a mile from the ocean, which has an inſcription upon it, intimating that when it was originally built, it ſtood at the diſtance of nine miles.

If we look to other countries, we find there ſimilar appearances. The Straits of Meſſina, Fretum Seculum, once ſo formidable to navigators, as to give riſe to the fine imagery of Scylla and Charybdis, is now, if we are to give credit to Brydone, a wide and eaſy paſſage. The ſea has crept far over the coaſt of Aſia Minor; and, in the Bay of Baiæ, near Naples, there are remains of houſes and villages ſtill viſible below the preſent level of the ſea. But let what has been ſaid on this ſide of the queſtion ſuffice, as, doubtleſs, there are many of your numerous readers could produce ſeveral other corroborating proofs in favour of the above.

Perhaps, Sir, after ſuch weighty arguments, your readers may imagine, that philoſophers who aſſert the reverſe of theſe propoſitions, are intimidated by reaſoning ſo powerful, and by facts ſo ſtrong; but in this they are miſtaken. Admitting, however, the premiſes, they deny the concluſion. They do not admit it to be proved ſatisfactorily that the ſea has made real encroachments on the whole. "The rivers and torrents, indeed," ſay they, "ſweep down earth into the ſea; but this earth accumulates on other ſhores, or gathers together by attraction; or being carried to the ſame place by the force of currents, riſes in new iſlands. The Baltic and Atlantic near to Norway, are, by the teſtimony of the moſt aged pilots and fiſhermen, gradually leaving the land. The ſea is ſhallower than formerly near the ſhore. Rocks, once ſcarcely ſeen, are now high in the midſt of

the billows, and pinnaces can ſcarcely be ſupported in parts which had once been the receptacle of ſhips of burden. Ancient ſea-port towns are now removed from the ſhore, and anchors are ſometimes found in the inner part of the country." But the argument, of all others, which ſupports moſt ſtrongly this ſide of the queſtion, is, that much, we may indeed ſay moſt of the vapours which riſe from the ſea, do not go to ſwell the rivers, but rather to the ſuſtenance of vegetables. Theſe vegetables are liable to putrefaction, a proceſs which converts them into earth. A modern writer, has carried this idea ſo far as to ſay, that the lickens (liverwort) firſt grow upon the rocks, and, dying, form a bed for alpine plants; theſe putrify in their turn, and leave a deeper bed of earth for larger vegetables. From the earth of theſe may ariſe ſhrubs, and from ſhrubs the gradual aſcent is eaſy to the proud mountain pine, that derides the moſt furious blaſt.

The truth, as is uſually the caſe in controverſies, may perhaps be found between theſe two hypotheſes; and we ſhall be nearer the point of certainty than by either taken ſingly, if we conclude, that the ocean advances in ſome places and recedes in others; and if earth is carried down into the rivers by the torrents, that it is formed anew by the putrefaction of the vegetable kingdom. Thus does the great Author of Nature watch over his works; thus does he preſerve his plan entire, by wiſely aſſigning ſecondary cauſes, which, while they operate as effectually as his immediately exerted hand, leave an admirable field for the exerciſe of faith and enquiry. Such are the purpoſes of that Being, who hath meaſured out the waters in the hollow of his hand, and ſaid to the ſea, "Hitherto ſhalt thou come, and no further."

I am, Reverend Sir,
Your's ſincerely,

LONDON, *April* 14, 1809. B. G. R.

## THE PROVIDENCE OF GOD ASSERTED.

*ANECDOTE.*

HOWEVER infidels may ſneer at ſeemingly trivial incidents that occur in favour of pious perſons, aſcribing them to chance or fortune; the chriſtian believer is firmly perſuaded of the ſuperintendence of a gracious Providence extending itſelf to all the circumſtances of his life. He ſees ſomething of God in all his diſpenſations towards him. If not a ſparrow fall to the ground, unnoticed by his heavenly Father, he cannot doubt but *He* takes cognizance of all things that concern him, whether great or ſmall. Becauſe "The eyes of the Lord are over the righteous and his ears are open to their prayers."

The following fact will ſerve to illuſtrate the above ſentiments.

About two years ago, A—— C——g of Whitby, a poor but truly gracious man, and the father of a very large family, which was

dependant upon his manual labour, informed me that he had witneſſed a variety of remarkable diſpenſations of Providence towards him. Amongſt others, he related that at a certain period he was brought into a great ſtrait, being deſtitute of money and friends. His rent, he ſaid, was become due, he had nothing wherewith to pay it, and could ſee no way of procuring the ſum neceſſary for that purpoſe. The day of payment had actually arrived, and his landlord was hourly expected to call upon him for his rent. Perceiving no other way of deliverance he laid his caſe before his heavenly Father, who has ſaid, "Call upon me in the day of trouble; I will deliver thee, and thou ſhalt glorify me." In doing this, he ſaid, he had a degree of confidence in God's power and faithfulneſs. About two hours before the landlord called upon him, this poor man, unexpectedly, received a letter from London—upon opening which he found it incloſed the ſum of one guinea!

This ſum was ſufficient for his purpoſe. He received it with the moſt grateful emotions of heart, and cheerfully paid his rent. It is worthy of remark, he never obtained any perſonal knowledge of his benefactor. Reader, "Commit thy way unto the Lord; truſt alſo in him, and he ſhall bring it to paſs."

*Middleton, near Manchester,*
*April* 28, 1809. J. DONCASTER.

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TO the above I add the following Anecdote, on the truth of which alſo the reader may fully depend. I had it from one of the parties therein mentioned, who is a ſteady member, leader and local preacher, in the place where I reſide.

J— A. became ſeriouſly concerned about the ſalvation of his ſoul in the year 1793. In September he was married to a pious young woman. One Sunday morning in November he awoke with an impreſſion upon his mind that he muſt gó to Rochdale, a diſtance of ſix miles, and take ſome money with him. Conſidering it as a vain and worldly thought he endeavoured to ſuppreſs it, and compoſe himſelf to ſleep. Still, however, he could not ſhake it off, and therefore mentioned it to his wife. As there was no known reaſon why he ſhould regard ſuch an impreſſion, they concluded it was probably ſome ſuggeſtion of the enemy, and he again laboured to diſmiſs it, but his efforts were all in vain, and he found himſelf ſo uneaſy that he roſe out of bed, and reſolved to follow the impulſe which was become almoſt as ſtrong as though a voice from heaven had ſaid, "Go to Rochdale, and take ſome money with you." Having riſen, he ſaw two difficulties in his way; the firſt of which was, he had no money in poſſeſſion, having formerly been a ſpendthrift and being lately married; and ſecondly, he knew not of whom he could borrow any, except of his maſter, and he was afraid to aſk money of him, becauſe he had ſome time before taken the liberty of reproving his maſter for tranſacting buſineſs on the Lord's-day. At laſt, being ſatisfied in his mind, that it was not intentional ſabbath-breaking on his part, he

ventured

ventured to aſk the loan of a guinea and a half, which was readily granted, and he purſued his journey to Rochdale.

When near the town he began to ſay in his mind, Where am I going, and for what purpoſe? Upon whom ſhall I call? At laſt he reſolved to go to the houſe of A. B. his father-in-law, a man of a very open and hoſpitable turn of mind. Having ſat there for ſome time J. A. began to think that his father-in-law did not appear ſo cheerful as he was wont to do; however he kept ſilence. At laſt the head of the family (conſiſting of ſix perſons ſome of whom were truly ſerious) thus addreſſed him—"I am ſorry that it is not in my power to aſk thee to eat and drink with me, for myſelf and family have been entirely without food for ſome time, and to all appearance we muſt all die for want of bread." J— A. replied, perhaps ſome way may open for the ſupply of your wants. The old man anſwered, "I have tried all ways, and the ſhopkeeper will not give us any thing more on credit, ſo that every door and way ſeems ſhut againſt us." J. A. who now clearly ſaw why he was to viſit Rochdale, then ſaid, I have a little money and will let you have it. To this his father-in-law replied, "I know that you have nothing to ſpare, and beſides I ſee no probability of paying it again, and therefore cannot think of borrowing any thing of thee." With ſome intreaty he was prevailed upon to take a guinea.

The joy of the family was not to be expreſſed, and tears of gratitude were ſhed by all preſent, who could not but admire and praiſe the kind providence of God for ſending them ſuch unexpected and opportune relief, and deliverance. It is worthy of being remarked, they never were in ſuch a ſtrait again.

A— B. Afterwards paid the guinea he had borrowed, and in November 1800, he died in peace in the houſe of J. A. who had relieved him in his neceſſity. During his laſt illneſs he wept aloud and praiſed God for that remarkable providence.

JOHN DONCASTER.

## THE GRACE OF GOD MANIFESTED;

IN A MEMOIR OF MRS. COPE, late of Ticknall, in Derbyſhire.

TO THE EDITOR OF THE METHODIST MAGAZINE;

Dear Sir,

MOST works, approved by the public, have ſome *diſtinguiſhing excellency*. The diſtinguiſhing excellency of your Miſcellany, in my judgment is the numerous examples it contains of ſacred biography. Theſe will be read with peculiar intereſt, by the pious of future generations. The following account, I hope, may be uſeful; and, by inſerting it, you will oblige your unworthy but affectionate friend,

J. EDMONDSON.

*Dudley, Sept.* 1, 1807.

Mrs. Cope, whofe maiden name was Smith, was the daughter of Mr. Smith of Orgrove, near Abrewas, in the county of Stafford. She was ferioufly inclined from her childhood, and faw the neceffity of devoting herfelf to the Lord; but the follies of youth too often prevailed over her judgment and caufed her feet to wander from the paths of peace. Dancing, in which fhe excelled, was often a fnare to her; and had it not been for the grace of God, would probably have proved her ruin. She was educated at a refpectable boarding fchool, at Bradford, in Yorkfhire; where fhe attended the truly evangelical miniftry of the Rev. J. Crofs, which was very ufeful to her. It was not, however, till after her return home that fhe was fully convinced of the finfulnefs of her ftate by nature and practice. Mr. Hicks, who travelled in Burton circuit at that time, was made the inftrument of this good work, and fhe ever after highly efteemed him in the Lord.

After this fhe fpent fome time on a vifit at her aunt Mrs. Kynnersley's, at Burton upon Trent. Although Mrs. K. was deeply pious, and fo near a relation, yet Mifs Smith (for fo I fhall call her till her marriage with Mr. Cope) did not acquaint her with the ftate of her mind. Her aunt, however, foon perceived the concern fhe was under for her eternal intereffs, and began to talk clofely with her on the fubject. And being in the conftant habit of vifiting and relieving the fick, fhe one day took her niece with her to fee a young woman who was dying in the Lord. Mifs S. wept much on the occafion, diftreffed, it appears, becaufe fhe did not enjoy that confidence and peace which was poffeffed by the dying chriftian. In the evening of that day they attended a meeting for prayer, when her diftrefs was much encreafed, and her burden of guilt became too heavy for her to bear. As they were returning, Mrs. K. enquired concerning the ftate of her mind, when fhe replied, "I am a great finner," and burft into a flood of tears. As foon as they arrived at home, they retired and kneeled down together before the Lord, and fpent fome time in earneft prayer, during which Mifs Smith was delivered from the burden of her guilt and diftrefs, and enabled to rejoice in the God of her falvation. This was on the 2d of Feb. 1798, which day of each following year of her life fhe afterwards regarded with peculiar devotion, as the return of her fpiritual birth-day. The following extracts of her Diary refer to this bleffed event.

"Feb. 2, 1799. I found my heart filled with gratitude that I was ftill defirous to give myfelf up body and foul to the Lord. It was on the 2d of February laft, that the Lord vifited my foul with his pardoning love.

> 'The eternal Sun of righteoufnefs
> Difplay'd his beams divine,
> And caus'd the glories of his face,
> Upon thy heart to fhine.'

One year have I been found amongft thofe who follow the Lamb, in the

the regeneration: And, O my God, let me be found amongſt theſe every year, every hour, and every moment of my life!" "Feb. 2, 1800. Two years has the Lord kept me in the way of ſalvation; but, alas! alas! I am a very unprofitable ſervant. It is, however, ſtill my deſire to be of the number of thoſe who 'chooſe rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon.'" "Feb. 2, 1801. With gratitude I would record the innumerable inſtances of the goodneſs of my God ſince he firſt ſet my ſoul at liberty:

'Here I'll raiſe my Ebenezer,
Hither by thy help I'm come.'

'I will take the cup of ſalvation, and call upon the name of the Lord,'" Pſal. cxvi. 13.

Of thoſe who have been juſtified freely and have obtained peace with God, alas not a few have fallen from their ſteadfaſtneſs. Miſs Smith, however, ſtood faſt to the end. From the moment of her converſion to the day of her death, it was her concern to cleave, with full purpoſe of heart, to her Redeemer and Saviour, and to approve herſelf to the Lord by a holy conduct. If at any time ſhe yielded to the appearance of evil, the tenderneſs of her conſcience was ſuch that ſhe had no reſt, till ſhe returned to God and found peace with him through the Mediator. The following inſtance of this we meet with in her Journal. "Sunday—In the morning I was much refreſhed at the claſs. During prayer I found great liberty to plead with God: but, alas! how frail is human nature! Before evening my commiſſion of a known ſin cauſed me unutterable anguiſh. At the prayer meeting at night I clearly ſaw mercy was offered to me through the worthineſs of Chriſt, and that God was willing to heal my backſliding, and love me again freely; but I had not faith to lay hold on his promiſes and continued to be very unhappy. Monday—In the morning I was ſtill diſtreſſed, and had ſcarcely power to look to God, being deeply convinced of my vileneſs; but at noon this paſſage was ſtrongly applied to my mind, 'If any man ſin we have an advocate with the Father, Jeſus Chriſt the righteous.' I now determined to make application to him whoſe property it is to have mercy and forgive. I then cried to him in the anguiſh of my ſoul, and he ſpeedily delivered me out of my diſtreſs. I then felt the full force of thoſe words, 'God is love.' And my heart glowed with gratitude, that after all my departures from God, he had again received me in the name of Jeſus."

Miſs Smith had not, like many, to contend with a rugged diſpoſition. There was a pleaſing ſweetneſs in her temper, which won the affection of all who knew her. She would not willingly have grieved any perſon upon earth; but wiſhed to pleaſe all to their edification. Her countenance was generally covered with a ſmile, and her words were the law of kindneſs. She was humble, affable, kind, and affectionate; ſo that the enemies of religion could ſeldom be in her company without obſerving marks of the genuine temper of chriſtianity.

The

The means of grace, and the miniſters of Jeſus, were highly prized by her. She was ſeldom abſent from public worſhip or her claſs, at the appointed hour. She loved retirement, and her cloſet was neither neglected, nor viſited in vain. Her views and feelings reſpecting theſe things, are frequently, expreſſed in her Journal. The following extracts, which are made without regard to dates, prove how ſhe valued both the means of grace, and the meſſengers of Chriſt: "Tueſday—Mr. Peſcod preached from 1 Cor. xv. 34. My ſoul was much drawn out after God. It was indeed to me a very ſolemn time. There was a large congregation, and apparently very attentive. I truſt the ſeed this night has not been ſown in vain. After ſermon the ſociety were deſired to ſtop, and Mr. Peſcod gave us an exhortation, in which he earneſtly beſought us to walk circumſpectly, and then, he aſſured us, the work would proſper. He ſlept at Orgrove, and we enjoyed the benefit of his edifying converſation." "Sunday—Mr. Sadler and Mr. Fox dined with us. Mr. Sadler preached from Iſa. xxviii. 16. My ſoul was comforted under the ſermon, eſpecially while he addreſſed himſelf to thoſe who laboured under diſtreſs of mind. I felt God's promiſe realized, 'He ſhall ſuſtain thee.' Pſal. lv. 22." "Sunday—Mr. Peſcod preached and adminiſtered the ſacrament. It was a ſolemn ſeaſon. The Lord gave me to feed upon the bread of life! In the evening Mr. Peſcod ſpoke from 2 Theſſ. iii. 16, being his laſt ſermon. The thoughts of parting with him cauſed a depreſſion in my ſpirits. For I had become much attached to him through an encreaſing acquaintance." "Tueſday—Mr. Hicks, aunt Kennerley, and myſelf, drank tea at Mr. Dolman's. We had a ſweet and refreſhing ſeaſon together, while we each declared what God had done for our ſouls. We did indeed feed on bread from heaven, and enjoyed union with God and each other. Mr. Hicks preached his farewell ſermon from 2 Cor. xiii. 11. It was an affecting and profitable time; and the people appeared much caſt down at parting with their affectionate paſtor." "Tueſday—Mr. Shakeſpeare preached. My ſoul was happy, and particularly ſo while the miniſter of the church, who came into the chapel with a mob at his heels, interrupted Mr. S. in the midſt of his ſermon. I rejoiced that I had a name amongſt thoſe, who were accounted worthy to ſuffer for the ſake of Jeſus Chriſt and the goſpel."

"Monday—I went with my friend to Melbourne, and ſpent the afternoon with Mr. B. Mrs. G. Mr. Nelſon, and Mr. M'Allum. Mr. Nelſon preached in a barn to nearly ſeven hundred people, from theſe words, 'For me to live is Chriſt, and to die is gain.' The preſence of the moſt high God reſted upon us, and the congregation was as ſolemn as death. The language of my ſoul was, 'O that I might for ever be in ſuch a frame as this.' My couſin Catherine's ſoul was made happy while Mr. Nelſon was at prayer." "Tueſday—Mr. *** ſpoke from Heb. xiii. 14. This was a time of refreſhing to my ſoul: a ſeaſon which I truſt I ſhall never forget. I found the word, ſpirit, and life. But I ſaw cauſe of deep humiliation before God that I had not ſought more ardently the city which is to come."

"Auguſt—

"August—Mr. * * * preached Mrs. Woodward's funeral sermon from Psalm cvi. 15. Her death affected me much. She was snatched away in the bloom of youth, and has left a husband and two helpless infants to lament her loss. She was truly an amiable woman, and died, I believe, grounded in the true faith. This is the last time we must hear our much respected friend Mr. * * *. I have had the privilege of hearing him five years; but, alas! how little have I profited to what I might have done by his sermons."

August 18, 1801, she was married to Mr. Cope, of Ticknall, a member of our society. On that solemn occasion she wrote as follows:—"This is my wedding day. When I arose in the morning, I solemnly dedicated myself to God, and entreated the divine blessing on the important step I was about to take. I felt my mind much refreshed while I covenanted anew with the Author of my peace. I have reason to believe that the Lord approves of my present proceedings. I have long laid this matter before him, and implored his direction. I have need of wisdom and grace from above, to act in the station into which I now enter as becometh a Christian. O thou God of my life, help thy weakest servant!"

Mrs. Cope's general conduct was circumspect. At home and abroad, in private and public, she recommended the religion of Jesus by her example. Every relative duty was sacredly attended to by her. She was a dutiful *child*, an affectionate *wife*, a tender *mother*, and a faithful *friend*. Mr. Cope told me, after her death, that he had never seen any thing in her conduct, from the first moment he knew her, that he could call sinful: that she had been made a blessing to him in his best and most important concerns: and that he deeply lamented the loss of her bright example.

Those who enter into the marriage state may expect *trouble in the flesh*. Mrs. Cope experienced this in a severe affliction which Mr. Cope suffered soon after their union: on this subject she writes thus:—"Surely the Lord in mercy afflicts. The present dispensation of his wise Providence is, then, doubtless for good. Severe, indeed to nature, is my present chastisement, but my Father's hand appoints the rod. The partner of my life labours under a lingering and painful disease. Sometimes my heart has been led to fear till I have even distrusted the Providence of God. My soul has been exceedingly sorrowful: how often have I prayed, 'If it be possible, O God! let this cup pass from me.' Every ray of comfort has fled, and my mind has been dark and cheerless, unaccompanied by the smiles of my Saviour. But at certain seasons, my heart has said, 'Though he slay me, yet I will trust in him.'"—The next week she writes as follows:—"The Lord, as in times past, has heard the voice of my supplication, and restored to a measure of health, my affectionate husband. O that my soul were deeply sensible of the divine goodness." A few days after, she says,—"I began the new year (1802), by endeavouring to give myself anew to God; and to praise him for

a fresh instance of delivering mercy, in giving me back the desire of my heart, my affectionate husband."

After Mrs. Cope became a mother, she wrote thus:—"Since I last wrote, the Lord has been my helper and keeper. He has brought me through a hard and difficult labour, and kept my mind in peace. I trust he will help me to perform conscientiously the duties of a parent. O may my infant be dedicated from the womb to the Lord!"

Visiting and relieving the sick, was a frequent and favourite employment of Mrs. Cope. Whenever she heard of distress she hastened to the place, and, not only gave pecuniary assistance, but prayed with the sons and daughters of affliction, and earnestly exhorted them to make God their refuge. Her visits were generally made a blessing; but, in some instances, they were rejected and abused.

It may be expected that I should mention, with so many excellencies, some defects in Mrs. Cope's character. That she had defects, her warmest friends must allow, but the principal one I could ever discover arose from an excess of good nature. She desired to please all, and was backward to reprove sin for fear of giving offence; but, on many occasions, her piety broke through this difficulty, and she was faithful to the dictates of her conscience. On this subject I find the following thoughts in her journal:—"Through grace, I have been able to take up a very heavy cross. One of our members has neglected the private means of grace for some time, and appeared to be growing very cold. I have many times thought it my duty to warn her of her danger and exhort her to be diligent; yet I never before had resolution to speak my mind to her. I have now done it, and thereby have cleared my conscience. I always find it profitable to take up the cross, yet I always feel a backwardness to do it. Enable me, my God, to be more faithful in future!"

Mrs. Cope appears to have had a very weakly constitution. She had several alarming afflictions; but they were so improved as to be made a blessing to her. On one of these occasions she writes as follows:—"At the Chapel in the evening, I was taken extremely unwell, and was obliged to go out. I was near fainting: but I believe all things shall work together for my good. This sudden indisposition excited me to use self-examination. I began to consider, if the Lord had at that time taken my spirit, whether I should have been found ready? Almighty Father, grant that I may be found watching, whenever thou shalt see fit to call me hence!"

Strong presentiments of approaching death are often realized. This was the case with Mrs. Cope. Four months before her death I opened a new Chapel at Ashby-Wold. She and Mr. Cope met me there, both in good health. She requested me to take a letter to Mrs. Gordon, of Dudley, a friend whom she highly esteemed. In this letter were the following words:—"It behoves us, as dying worms, to improve the moments as they fly. I have experienced many mysterious providences since I last wrote to you. In January

laſt I had a dreadful time of a little boy; but the Lord brought me through the dangerous ſtruggle. When all was over, they waited in anxious expectation, till I ſhould take my flight to an eternal world; but here I ſtill am a monument of preſerved mercy. I ſhall ſoon have another ſimilar trial to paſs through. I ſee a great need of keeping eternity in view. Help me all you can by your prayers. Before another year commences, I probably may be fled for ever from this vale of tears. I bleſs the Lord, eternal things are very much impreſſed upon my mind. I truſt the impreſſion will remain till faith is loſt in ſight, and prayer in endleſs praiſe. O that I could reſt, ever reſt, in the will of God! I have been twice to Orgrove this ſummer, and have ſpent ſix weeks at home. I felt very low when I left my mother, and fancied I was taking my *laſt farewell*: God only knows: life is very uncertain. When we appear to be in no particular danger we may always ſay,

'Great God, on what a ſlender thread
Hang everlaſting things!'

I long to hear of you. I am going to meet Mr. E. I hope he can give me ſome information concerning you. Do write to me once more. If you delay you may not have an opportunity."

On the 10th of Dec. 1806, ſhe wrote the following letter to her mother, intimating her apprehenſion of her approaching diſſolution: "I was in hopes of having it in my power to have informed you that all was over before this time; but I am diſappointed in this reſpect. I am at preſent tolerably well. I have pleaty of good help; but I depend upon better help than human. That God, who has hitherto been my deliverer, I truſt will ſtill deliver me in his good appointed time. We have all been to hear Mr. Whitaker to-night, on a funeral occaſion. He preached from theſe words, 'Behold I die, but God will be with you.' I found it a ſolemn time. I feel a hope, yea I truſt a confidence, that Jacob's God will be my God in life and death. Bleſſed be the Lord, he ſuſtains my fainting mind: he lifts my fainting ſpirits up. At ſome ſeaſons I have been rather ſinking; but when I flee to the ſtrong hold, I find a rock of defence. When I feel power, the anchor of my ſteadfaſt hope to caſt within the veil, all is well with me: and I have often cried out, in the fulneſs of my heart,

'If thou impart thyſelf to me,
No other good I need.'

If this were always the caſe with me I ſhould always be happy. But, alas for me! it is not. I have had many comfortable paſſages of Scripture applied to my mind lately, which have afforded me much conſolation; one in particular, has been much bleſſed to me, 'I will ſtrengthen thee, yea, I will help thee: yea, I will uphold thee with the right hand of my righteouſneſs.' I hope my dear mother, you will help me by your prayers. 'The prayer of faith ſhall ſave

the ſick. I believe I have had many faithful prayers offered up for me, and I have great confidence in them. Many are praying and wiſhing for my well doing. We will let you know if all be well, as ſoon as we can. In the mean time leave me in the hands of my faithful God. Afflictions are not joyous, but grievous; but it is a bleſſing when they work in us the peaceable fruits of righteouſneſs. Give my duty to my father, and kind love to my ſiſter. Tell her to leave me to the Lord, who careth for his weakeſt children. Give my love to William and all enquiring friends. Aunt deſires her remembrance to you all, and Mr. Cope unites with me in beſt love. I am, &c."

Of the laſt illneſs of Mrs. Cope, I have not ſo full an account as I could wiſh. She had been delivered of a child about three weeks before her death, and it was thought ſhe was doing well, when ſhe was ſuddenly called away. Mr. Beaumont, a gentleman of ſolid piety, and extenſive medical ſkill, had waited upon her about an hour before her death, and apprehended no danger. She had been in her room about ten minutes, engaged, as was ſuppoſed, in prayer, and coming down into the parlour, ſhe fell in the paſſage, to riſe no more till the reſurrection of the juſt. This was Jan. 5, 1807, in the 26th year of her age.

During her previous confinement, Mr. Cope ſays, ſhe ſent for him one night up ſtairs, and ſaid, "My dear, I thought I had been going to leave you." Upon his aſking her the ſtate of her mind, ſhe replied, "I never had a clearer ſenſe of my acceptance, and theſe words are forcibly impreſſed on my mind, 'All is well.'" A few evenings after, being very poorly, Mr. Cope was again ſent for into her room, and a young lady being preſent who had called to ſee her, ſhe addreſſed her thus: "O Miſs ——, ſeek religion. There is nothing like religion." Soon after the lady was gone, ſhe became a little better, and aſked Mr. Cope to read a chapter or two in the Bible, for which ſhe was very grateful and ſaid, "Thank you." About midnight ſhe was taken much worſe, and Mr. Cope ſet off for medical aſſiſtance. During his abſence ſhe called her aunt Gee to her and ſaid, "Give my love to my friends, and deſire them to ſeek the Lord. I rejoice in the Lord, and have many ſcriptures applied to my mind with comfort." The night before her death ſhe had been reading the Parable of the Ten Virgins. It was the Lord's-day evening, and Mr. Cope returning from the preaching, told her the ſubject of the diſcourſe, and ſhe ſaid, "It was an awful ſubject." Before family prayer Mr. Cope ſung this hymn, "None is like Jeſhurun's God." Though very weak ſhe would join in ſinging, and ſhe managed the firſt part of the tune very well, but when ſhe came to the ſecond ſhe found her ſtrength gone, and pleaſantly ſaid to the nurſe, "I cannot reach it juſt yet." They then concluded with prayer, and retired to reſt, little thinking that the following night ſhe would be beyond the reach of mortals, ſinging the new ſong of the Lamb.

Her death was much lamented in Tickhall. Many tears were ſhed over her grave. A vaſt concourſe of people attended her funeral ſermon, and many felt it neceſſary to comply with the advice of the text,

text, *Watch ye therefore, for in such an hour, as ye think not, the Son of Man cometh.* It was a solemn time to me. She had sat under my unworthy ministry two years, in Burton Circuit, and three in Ashby; and I had reason to believe that she had received some good; to God be all the praise.

We live in a dying world:—O that the youth amongst us may learn, by the example of Mrs. Cope, to devote themselves to God that whether they die young, or live to old age, they may enjoy the substantial happiness of pure religion. It is the glory of believers, that "none of them liveth to himself, and no man dieth to himself; for whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's." Rom. xiv. 8.

## OBITUARY.

*The following Preachers have died since the Conference, in* 1808.

IN our number for June last, we informed our readers of the death of three of our brethren, viz. Messrs. James Denton, William Vipond, and Thomas Longley. We have now to transcribe from the Minutes of the late Conference, an Account of the death of several others.

1. THOMAS STANTON died September 1, 1808, in the fifteenth year of his itinerant labours. He enjoyed very few advantages when he entered on the work of the Ministry, but he gave himself wholly to it, and his profiting appeared unto all. He cordially believed those doctrines generally received among us, and taught them with zeal, acceptance, and success. He sincerely loved our discipline, and conscientiously enforced it. As a child of God, partaking of that wisdom which is from above, he duly estimated the blessing of peace, and uniformly pursuing it, under the direction of piety, he found in every circuit that "the fruit of righteousness is sown in peace for them that make peace." A fine natural disposition, improved by divine grace, rendered him truly exemplary in every relation. He was a most affectionate Husband, a discreetly indulgent Parent, and a Friend in whom the utmost confidence might be reposed with equal pleasure and safety. Just after the last Conference, when about to enter on a new circuit, with a reputation unblemished, with christian principles unshaken, amidst prospects of growing usefulness, and supported by the consolations of God, he was honoured with an appointment to serve his divine Master, in that world of perfect benevolence and purity, for which a gracious influence had so eminently prepared him.

2. JOSEPH THOMPSON, in the 77th year of his age. He travelled upwards of thirty years with an unblemished character, and general approbation. He was a clear, mighty, and practical preacher. His pulpit discourses were faithful explanations of the holy

holy Word, and appeals to the conſciences of his hearers. He was ſtrictly conſcientious in his intercourſe both with God and man: and yet he depended ſolely on the Redeemer's merits for eternal ſalvation. Some of his laſt words were, "I am nothing, but Chriſt is all—all is in him, and from him, to whom be glory for ever." He died where he had lived fifteen of the laſt years of an uniform life, at Barnard-Caſtle, October 15, 1808, after enduring a weight of ſuffering, which he bore with entire reſignation to the divine will. His affliction was a dropſy of the breaſt.

3. JOHN FISHER. He was a man of genuine piety, of a ſerious and grave mind, yet cheerful and affable. He had a good natural underſtanding, conſiderably improved by diligent reading, cloſe thinking, and fervent prayer. He was a uſeful preacher of the goſpel, a lover of our doctrines and diſcipline, a ſincere friend, and a moſt agreeable fellow-labourer. After various conflicts with the powers of darkneſs in his laſt illneſs, which was a conſumption, with ſmiles of holy triumph over the King of Terrors, he fell aſleep in Jeſus, January 16, 1809, in the ſeventh year of his itinerancy, the twelfth of his chriſtian pilgrimage, and the thirty-third of his age.

4. JOHN ASHALL, who had been a travelling preacher for fourteen years. For ſeveral years he laboured with much acceptance in various parts of the Kingdom, and we believe he had fruit of his labours. He died at Stockport in March, 1809.

5. JOHN FOSTER, Sen. He was early in life brought to the ſaving knowledge of God through Jeſus Chriſt. The time he laboured in the work of the miniſtry, was ſhort. By ſleeping in a damp bed, he loſt his health and lived out his few remaining years in great bodily affliction, but with an unſhaken confidence in God. When the cold hand of death was upon him, he had no doubt of his intereſt in the Lord Jeſus Chriſt. He departed this life in the 38th year of his age.

6. JOHN HEARNSHAW, on Sat. the 8th of April, the day on which he completed the 28th year of his age. For four years he travelled with very great credit to himſelf, and the body to which he was united. At the expiration of this time, his health failed through exceſs of labour, and the four laſt years of his life, were frequently ſpent in fruitleſs endeavours to regain it. His experience was clear and deep, and his walk with God, cloſe and habitual. During a long and painful affliction, he was a witneſs to the truth and excellence of the religion which he had recommended to others. His ſufferings were extreme, but his ſupport was adequate, and no expreſſion of diſcontent at any time eſcaped him.

His miniſterial qualifications were not of an ordinary kind. To a ſtrong and diſcriminating underſtanding, were added, a ſincere love of the truth, an ardent zeal to promote its influence, undaunted courage in its cauſe, and an eloquence the moſt impreſſive, which charmed, whilſt it deeply affected his hearers: hence his

labours

labours were highly acceptable and useful wherever he was stationed; and the most judicious and best informed of his friends are of opinion, that a youth of greater promise, has seldom been snatched from the hopes of the Church.

7. WILLIAM HARRISON, a man of very acceptable abilities as a Preacher. A sound judgment, integrity, and zeal for the cause of God, were distinguishing traits in his character. His ministry was considerably blest to the conversion of souls, particularly towards the close of his life. After he had travelled near seven years, he was seized with a fever of which he died, departing this life happy in God.

8. WE are sorry to add to the above, the following sentences of a letter just received from Canterbury:—"Our brother William M'Allum has at length finished his earthly course. He died this morning, and gave satisfactory evidence that he was going to glory."

"*Canterbury, Aug.* 17, 1809."

As we hope hereafter to be able to present our readers with a Memoir of Brother M'Allum, we shall only say here, that he laboured in the Lord's vineyard, as an Itinerant preacher, upwards of eleven years, with much approbation of the people in general to whom he ministered, and considerable success. His zeal and diligence were great in his Master's work, and his word was from time to time, attended with a blessing to many souls. His character also, as a Christian, was exemplary, and such as adorned the doctrine he held forth in his discourses, which was no other than that of the genuine Gospel of our Lord Jesus Christ. Although appointed at the Conference in Aug. 1808, to labour as Superintendant Preacher, in the Canterbury Circuit the ensuing year, he was soon compelled, however reluctant, through increasing weakness and pain, to discontinue his work; but became, to his friends and acquaintances in those parts, and to all that visited him, and had the opportunity of witnessing how much he had imbibed the Spirit of his Master, an edifying example of patience and resignation, under a very heavy and long-continued affliction, and of the lively and joyful hopes of a blessed immortality, which true religion never fails to inspire. He has left a widow and several children to mourn their loss, which, however, is his great and eternal gain.

## RELIGIOUS INTELLIGENCE,

*On the Sixty-Sixth* GENERAL CONFERENCE *of the People called Methodists, late in Connexion with the* REV. JOHN WESLEY, *deceased, held in* MANCHESTER, *by several adjournments, from July* 31, *to August* 17, 1809.

THE Committee which the preceding District Meetings had appointed, assembled at Manchester, on Wednesday, July 26, to prepare for the Conference a draft of the Stations of the Preachers for the ensuing year. Many of the Preachers arrived towards the latter end of the week, amounting, on Saturday evening, in

cluding the Committee, to near 200. The number of Preachers present during the first week of the sitting, was about 240.

From Monday, July 31, to Saturday, August 15, the time of the Conference was principally taken up in enquiring, Which of the Preachers who had been four years on trial, were proper to be admitted into Full Connexion. Who of those who have not yet travelled four years, are proper to remain on Trial: And who of those who are recommended from their respective Circuits and District-Meetings, are proper to be received on Trial. It was also enquired, What Preachers, connected with the Methodist Conference, had died the preceding year; and what objections had been or were still made against any of the Preachers who had been stationed on their respective Circuits, the last year, with respect to the doctrines they had preached, the discipline they had enforced, or the spirit and conduct which they had manifested? The last of these enquiries occupied a considerable part of the time. The Brethren were faithful to each other; and where any thing blame-worthy was found, just censure or punishment was inflicted.

When these important affairs were settled, the draft of the Stations was read over in a full assembly, and after many alterations and amendments were proposed, the consideration of which took up a great part of the second week; and after such of these proposals as appeared advantageous to the work of God were adopted, the Stations of the Preachers were finally fixed as follows:

**The Rev. Dr. Coke, is General Superintendant of the Irish, Welsh, West-India, Nova-Scotia, and Newfoundland Missions.**

## I. THE LONDON DISTRICT.

| | |
|---|---|
| 1 *London, East,* | WALTER GRIFFITH, Robert Johnson, Richard Reece, Thomas Kelk, James Creighton;—Richard Rodda, George Story, Supernumeraries;—Joseph Benson, Editor;—Thomas Blanshard, Book-Steward;—Hugh Carter, Welsh Missionary. |
| *Essex Mission,* | Benjamin Wood. |
| 2 *London, West,* | Henry Moore, Adam Clarke, William Jenkins, William Fish, Thomas Martin. |
| *Surry Mission,* | One to be sent. |
| 3 *Colchester,* | Robert Pilter, Thomas Padman, William Green, Missionary. |
| N. B. Thomas Padman is to change with William Green. | |
| 4 *Harwich,* | Hugh Ransom, William Rennison. |
| 5 *Rochester,* | William Shelmerdine, David Vipond. |
| 6 *Canterbury,* | Richard Gower, Richard Roberts. |
| 7 *Margate,* | William Williams, Joseph Cusworth. |
| 8 *Dover,* | James Anderson, James Mole. |
| 9 *Rye,* | John Roffel, Joseph Wilson. |
| *Sussex Mission,* | Francis Brook Potts, to change with Joseph Wilson. |
| 10 *Sevenoaks,* | John King, William Toase, Anthony Triffit. |
| 11 *Bedford,* | Benjamin Leggatt, Thomas Slugg. |
| 12 *Luton,* | Maximilian Wilson, Henry Cheverton. |
| *Hertfordshire Mission,* | Joseph Gostic, who is to change with Brother Cheverton. |
| 13 *St. Neots,* | John Ward, Stephen Butler, John Coates, George Rowe. |
| 14 *Lewes & Brighton,* | Robert Wheeler, Wiliam Towers, Jonathan Roberts. |

ADAM CLARKE, Chairman of the District.

## II. THE NORWICH DISTRICT.

| | |
|---|---|
| 15 *Norwich,* | William Gilpin, William Hinson. |
| 16 *Yarmouth,* | John Brownell, Philip Rawlins, John Bumstead. |
| 17 *Bungay,* | Isaac Bradnock. |
| 18 *Diss,* | John Taylor, William Barr. |
| 19 *Thetford,* | Marmaduke Revell, Thomas Slinger. |
| 20 *Littleport,* | James Burley, James Bate, George Banwell Missionary to change with Brother Bate. |
| 21 *Lynn,* | Richard Pattison, John Farrent. |

22 *Wisbeach*, James Perfman, John Julian.
23 *Walfingham*, John Newton, Francis Burgefs.

JOHN BROWNELL, Chairman of the Diftrict.

## III. THE OXFORD DISTRICT.

24 *Northampton*, Daniel Campbell, James Dunbar.
25 *Daventry*, John Hodfon, William Breedon.
26 *Banbury*, Francis Weft, John Rhodehoufe.
27 *Brackley*, John Sydfert, Jarvis Shaw.
28 *Oxford*, John Aikenhea', Thomas Doughty, William Toogood.
29 *Kettering*, John Reynolds, jun. William Conftable.
30 *Higham Ferrers*, Thomas Graham, John Cullen.
31 *Witney*, Caleb Simmons, John Bedford.

JOHN AIKENHEAD, Chairman of the Diftrict.

## IV. THE SALISBURY DISTRICT.

32 *Salifbury*, George Button, Jofeph Griffiths.
33 *Shaftfbury*, James Sydfert, Benjamin Milman.
34 *Pool*, John Simmons, William Taylor.
35 *Portfmouth*, Jonathan Barker, Samuel Woolmer, Thomas Tweedy, Frederick Calder; John Mafon, Super.
*Ifle of Wight*, William Baker, fen. Miffionary, to change with the fingle Preachers in the Portfmouth Circuit.
36 *Southampton*, John Chettle, John Keeling.
37 *Newbury*, John Dean, William Stones, John Harwood.

JONATHAN BARKER, Chairman of the Diftrict.

## V. THE GUERNSEY DISTRICT.

38 *Guernfey & Alderney*, Francis Derry, William Mahy, Nicholas Mauger.
39 *Jerfey*, John de Queteville, Thomas Warren, Henry Mahy, Amice Oliver, Pierre de Pontavice.

N.B. 1. The Preachers in thefe Iflands are to change Quarterly.
2. Brother Derry is to fuperintend all the Englifh Societies and Brother de Queteville all the French.

FRANCIS DERRY, Chairman of the Diftrict.

## VI. THE PLYMOUTH-DOCK DISTRICT.

40 *Plymouth Dock*, Richard Waddy, George Gellard, Edward Roberts.
41 *Afhburton*, William Trampleafure, Jofeph Sanders.
42 *Exeter*, William Fowler, Jofeph Lyth, Jofeph Proffer, Miffionary, to change with Brother Lyth.
43 *Launcefton*, John Walmfley, William Beale.
44 *Liftard*, John Davis, John Bryant.
45 *Tavifock*, John Jordan, William Harrifon, jun. Miffionary.
46 *Camelford*, Edmond Shaw, William Sleep.
47 *Biddeford Miffion*, Richard Moody, Wm. Hayman.
48 *South-Devon Miffion*, James Alexander, John Warwick Cloake.

RICHARD WADDY, Chairman of the Diftrict.

## VII. THE CORNWALL DISTRICT.

49 *Redruth*, William Aver, John Woodrow, James Etchells.
50 *Truro*, Jofeph Burgefs, Francis Collier, James Jones.
51 *St. Auftle*, Thomas Rogers, George Warren; Thomas Trethewey, Supernumerary.
52 *Bodmin*, Edward Milward, Edward Chapman.

| | | |
|---|---|---|
| 53 | *Penzance,* | John Knowles, John Simpſon, jun. Samuel Jackſon, William Sleigh. |
| 54 | *Helſtone,* | James Evans, John Martin, George Lazenby. |

JOHN WOODROW, Chairman of the Diſtrict.

## VIII. THE BRISTOL DISTRICT.

| | | |
|---|---|---|
| 55 | *Briſtol,* | Joſeph Taylor, Joſeph Cole, Robert Lomas; George Shadford, John Pritchard, Super. |
| | *Kingswood,* | Thomas Pinder, Thomas Edwards; William Stevens, Super, |
| 56 | *Taunton,* | William Pearſon, ſen. William Jenkin, Edward Banks. |
| 57 | *South Petherton,* | Charles Haime, Richard Tomlinſon, Thomas Newton, jun. One of theſe to act as a Miſſionary. |
| 58 | *Banwell,* | Charles Greenley, James Spink; John Sandoe and James Jay, Supernumeraries. |
| 59 | *Bath,* | Samuel Bradburn, Jeremiah Brittell; James Watſon, Supernumerary. |
| 60 | *Warminſter,* | Thomas Aſhton. |
| 61 | *Stroud,* | James Byron, Jonas Jagger; Benjamin Rhodes, Super. |
| | *Cirencester Miſſion,* | Thomas Morgan. |
| 62 | *Durſley,* | Joſeph Bowes, Joſeph Womerſley, John A. Lomas; Samuel Lear, Miſſionary, to change with the ſingle men in the Circuit. |
| 63 | *Downend,* | John Hodgſon, William Dixon. |
| 64 | *Glouceſter,* | William Holmes, John Rowe. |
| 65 | *Weymouth,* | John Townſend, Alexander Weir. |
| 66 | *Bradford, Wilts,* | Mark Daniel, Samuel Botts; James Akerman, Miſſionary. |
| 67 | *Shepton Mallet,* | William Horner, Robert James, John Appleyard; John Eaſton, William Aſhman, Supernumeraries. |

JOSEPH TAYLOR, Chairman of the Diſtrict.

## IX. THE SOUTH WALES DISTRICT.

| | | |
|---|---|---|
| 68 | *Swanſea,* | James Gill, James Allen; William Cox, Super. |
| 69 | *Cardiff,* | William Woodall, George Sykes, jun. Joſeph Marſh. |
| 70 | *Monmouth,* | James Heaton, Joſeph Armſtrong. |
| 71 | *Merthyr Tydvil,* | David Deakins. |
| 72 | *Brecon,* | William Hicks, John Radford. |
| 73 | *Haverfordweſt,* | Francis Truſcott, William Worth. |
| 74 | *Pembroke,* | William Radford, Nicholas Sibly. |
| 75 | *Caermarthen,* | Richard Treffry, Robert Roberts; John Hughes, Super. |

FRANCIS TRUSCOTT, Chairman of the Diſtrict.

## X. THE NORTH WALES DISTRICT.

| | | |
|---|---|---|
| 76 | *Caerphilly,* | David Rogers, Owen Jones. |
| 77 | *Neath,* | Edward Jones, 4th. Thomas Thomas. |
| 78 | *Crickhowel,* | Griffith Hughes, James James, Robert Jones, jun. |
| 79 | *Llandilo,* | William Davies, ſen. Humphrey Jones, jun. |
| 80 | *Caerſyrddyn,* | Edward Jones, 1ſt. Evan Hughes. |
| 81 | *Lampeter,* | John Williams, ſen. John Davies, David Jones. |
| 82 | *Aberyſtwyth,* | Griffith Owen, Robert Jones, John Jones, jun. |
| 83 | *Machynleth,* | John Maurice, William Davies, jun. |
| 84 | *Dolgelly,* | Robert Roberts, Edward Jones, 2d. |
| 85 | *Caernarvon,* | John Jones, Maurice Jones, Edward Anwil, |
| 86 | *Holy-Head,* | William Hughes, one more. |
| 87 | *Beaumaris,* | John Bryan, John Williams, jun. |
| 88 | *Llanwrſt,* | William Evans, John Rogers. |
| 89 | *Denbigh,* | Owen Davies, Robert Humphries, Samuel Davies. |
| 90 | *Ruthin,* | Edward Jones, 3d. William Jones, one to be ſent. |
| 91 | *Llanſyllyn,* | Hugh Hughes, Evan Edwards. |

92 *Llanidlos*, William Batten, Lot Hughes, one to be ſent.

OWEN DAVIES, Chairman of the Diſtrict.

## XI. THE BIRMINGHAM DISTRICT.

93 *Birmingham*, James Wood, William Weſt, James Buckley, James D. Burton.
94 *Bromſgrove*, James Odgers, John Smith, jun. Miſſionary.
95 *Wedneſbury*, John Simpton, ſen. John Beaumont, Wm. Nother.
96 *Worceſter*, George Dermott, William Martin.
97 *Stourport*, Jacob Stanley, Joſhua Fearnſides.
98 *Ludlow*, William Pearſon, jun. John Rigg, Miſſionary.
99 *Dudley*, John Riles, John Lancaſter.
100 *Wolverhampton*, James Scholefield, George Sykes, ſen.
101 *Hinckley*, Simon Day, Wm. Timperley, Humphrey Parſons.
*Huſbands Boſworth Miſſion*, Thomas Thompſon.

JAMES WOOD, Chairman of the Diſtrict.

## XII. THE SHREWSBURY DISTRICT.

102 *Shrewſbury*, John Furneſs, John Watſon, John James.
103 *Hereford*, James Gartrill, John Abbot, Miſſionary.
104 *Kington*, William France, Robert Mack.
105 *New Town*, John Wood, Thomas Dodd.
106 *Wrexham*, Anthony Seckerſon, Wm. Baker, jun.

JOHN FURNESS, Chairman of the Diſtrict.

## XIII. THE CHESTER DISTRICT.

107 *Cheſter*, John Ogilvie, Samuel Warren.
108 *Nantwich*, James Hyde, Edward Hollis.
109 *Macclesfield*, John Braithwaite, Charles Gloyne, John Wheelhouſe; George Snowden, Supernumerary.
110 *Congleton*, Thomas Hutton, Theophilus Leſley, jun. George Lowe, Supernumerary.
111 *Namptwich*, Stephen Wilſon, William Jones.
112 *Northwich*, Zechariah Yewdall, Lawrence Kerſhaw, Joſiah Goodwin.
113 *Burſlem*, Jonathan Edmondſon, George Baldwin.
114 *Newcaſtle-under-Lyme*, Robert Hopkins, William Bird.
115 *Stafford*, John Sedgwick, Samuel Sugden, Miſſionary.
116 *Leek*, Joſeph Brookhouſe, William Brocklehurſt; John Wiltſhaw, Supernumerary.

JONATHAN EDMONDSON, Chairman of the Diſtrict.

## XIV. THE MANCHESTER DISTRICT.

117 *Mancheſter*, Joſeph Entwiſle, John Gaulter, Thomas Wood, Philip Garrett; Evan Perry, Welſh Miſſionary; Robert Colterdine, Supernumerary.
118 *Stockport*, John Barber, George Morley, Philip Jameſon.
119 *New Mills, Derbyſhire*, Wm. M'Kittrick, James Everett.
120 *Oldham*, John Smith, John Farrar.
121 *Rochdale*, Samuel Taylor, Iſaac Turton, John Hanwell; John Leech, Supernumerary.
122 *Bury*, James Townley, Edmond Grindrod.
123 *Bolton*, George Marſden, George Gibbon.
124 *Blackburn*, Thomas Bartholomew, John Fairbourn.
125 *Liverpool*, William Bramwell, James Bogie, Theophilus Leſley, Jabez Bunting; John Allen, Supernumerary, David Jones, ſen. Welſh Miſſionary.
126 *Lancaſter*, William Harriſon, ſen. Joſeph Hollinſworth.

127 *Preſton*, Matthew Lumb, James Johnſon.
128 *Leigh*, Thomas Fletcher, Mark Dawes.
129 *Church Town, North Meol's Miſſion*, James Holroyd, James Sugden.

JOHN BARBER, Chairman of the Diſtrict.

## XV. THE HALIFAX DISTRICT.

130 *Halifax*, Jonathan Crowther, John Doncaſter, Henry S. Hopwood.
131 *Colne*, John Croſby, Iſaac Muff, Richard Arter.
132 *Skipton*, Arthur Hutchinſon, Wm. Ratcliffe; Richard Hardacre, Supernumerary.
*Graſſington Miſſion*, William Kaye, to be under the direction of Richard Hardacre.
133 *Long Addingham*, James Ridall, Matthew Mallifon.
134 *Todmorden*, Thomas Cooper, William Leach.
135 *Keighley*, Jonathan Parkin, Jonathan Brown, jun.
136 *Bingley*, James Needham, Robert Jackſon.
137 *Bradford*, Joſeph Sutcliffe, Joſeph Collier, Edward Gibbons.
138 *Huddersfield*, Robert Newton, John Kerſhaw, Iſaac Clayton; Rich. Elliott, Jacob Newton, Supernumeraries.

JONATHAN CROWTHER, Chairman of the Diſtrict.

## XVI. THE LEEDS DISTRICT.

139 *Leeds*, Charles Atmore, Miles Martindale, John S. Pipe, Thomas Stanley, Thomas Jackſon; Parſon Greenwood, Supernumerary.
140 *Wakefield*, Thomas Taylor, John Brown.
141 *Birſtal*, Alexander Suter, James Bridgnell.
142 *Dewſbury*, John Nelſon, Jonathan Williams, Wm. Ault.
143 *Otley*, Thomas Ingham, William Howarth.
144 *Pontefract*, John Booth, John Wittam, Joſhua Fielden; Iſaac Brown, Supernumerary.
145 *Wetherby*, Timothy Crowther, William Hainſworth; Joſeph Harper, Supernumerary.

THOMAS TAYLOR, Chairman of the Diſtrict.

## XVII. THE SHEFFIELD DISTRICT.

146 *Sheffield*, William Myles, Edward Hare, Valentine Ward, James Blacket, David M'Nicoll; Charles Tunnycliffe, Super.
147 *Cheſterfield*, Martin Vaughan, Thomas Skelton.
148 *Bakewell*, Wm. Midgley, Joſeph Robinſon, Joſeph Worrell.
149 *Rotherham*, Wm. Henſhaw, John Stephens; Tho. Warwick, Super.
150 *Doncaſter*, Thomas Laycock, John Walton.
151 *Barnſley*, Thomas Preſton, Samuel Hope, Mark Day.
152 *Derby*, Robert Smith, George Ruſſel.
153 *Belpar*, Richard Wintle, Cuthbert Whiteſide, John Wright; George Wilſon, Miſſionary, who is to change with Brother Wright.

WILLIAM MYLES, Chairman of the Diſtrict.

## XVIII. THE NOTTINGHAM DISTRICT.

154 *Nottingham*, Robert Miller, George Smith, Lewis Andrews.
155 *Ilkeſtone*, Philip Hardcaſtle, John Buſtard.
156 *Mansfield*, John Stamp, John Squarebridge.
157 *Newark*, Thomas Yates, Barnard Slater.
158 *Grantham*, William Moulton, Thomas Pollard.
159 *Leiceſter*, John Burdſall, Henry Anderſon.
160 *Melton-Mowbray*, Thomas Fearnley, John Leppington.

161 *Ashby-de-la-zouch*, William Palmer, John Denton.
162 *Burton*, Robert Crowther, Wm. Hill.
163 *Loughborough*, Marshall Claxton, Zacharias Taft; Wm. Sanders, Super.
164 *Stamford*, Thomas Wilton, Robert Finney, Samuel Webb.

N. B. One of the Preachers in Melton-Mowbray, is required to supply Leek and Wimeswold one Sunday in a Month.

JOHN STAMP, Chairman of the District.

## XIX. THE LINCOLNSHIRE DISTRICT.

165 *Grimsby*, Thomas Rought, John Aslin, Joseph Pretty.
166 *Louth*, Thomas Gee, Joseph Clegg, Henry Tuck; George Mowat, Supernumerary.
167 *Horncastle*, Edward Towler, James Hopewell.
168 *Spilsby*, James Walker, James Bumstead, Joseph Broadbelt; R. C Brackenbury, Supernumerary.
169 *Epworth*, Thomas Tattershall, Joseph Mann, John Jones.
170 *Retford*, Francis Wrigley, Humphrey Stephenson, Rob. Watkins.
171 *Winterton*, John Barrett, Thomas Edman, William Carlton.
172 *Lincoln*, George Deverell, Josiah Walker, Thomas Simpson.
173 *Gainsborough*, Lawrence Kane, Robert Martin.

FRANCIS WRIGLEY, Chairman of the District.

## XX. THE YORK DISTRICT.

174 *York*, James M'Donald, Edward William Miller, Abraham E. Farrar.
175 *Hull*, George Highfield, John Reynolds, sen. George Sergeant; John Hudson, Supernumerary.
*Holderness*, Thomas Hill, to change quarterly with the single Man of the Winterton Circuit.
176 *Howden*, Samuel Gates, Luke Barlow.
177 *Pocklington*, Thomas Harrison, John Harrison.
178 *Bridlington*, Thomas Rogerson, Thomas Livingstone.
179 *Driffield*, Thomas Simmonite, Joseph Hugill.

N. B. The single men of the two preceding circuits, to change quarterly.

180 *Scarborough*, Daniel Jackson, William Scholefield, Aaron Floyd.
181 *Malton*, Joseph Drake, Joseph Meek.
182 *Easingwold*, Wm. Warrener, Samuel Bardsley.

SAMUEL BARDSLEY, Chairman of the District.

## XXI. THE WHITBY DISTRICT.

183 *Whitby*, Jonathan Brown, sen. Thomas Vasey, jun. Booth Newton, Supernumerary.
184 *Ripon*, Robert Harrison, Abraham Haigh, Tho. Newton, sen.
185 *Darlington*, Tho. Vasey, sen. John Foster; Tho. Dixon, Super.
186 *Barnard-Castle & Weardale*, John Mercer, Richard Smetham, Wm. Dalby.
187 *Middleham*, Samuel Sewel, John Gill.
188 *Richmond*, Isaac Lilly, another to be sent.

JONATHAN BROWN, Chairman of the District.

## XXII. THE NEWCASTLE DISTRICT.

189 *Newcastle*, Cleland Kirkpatrick, Daniel Isaac, James Parkinson.
190 *Shields*, John Philips, Henry Taft, Edward Batty.
191 *Sunderland*, John Hickling, John Slack, Wm. Naylor, John Brown, jun. John Storry; Duncan Kay, Supernumerary.
192 *Alstone*, Thomas Gill, John Lee.
193 *Hexham*, Michael Cousins, Benjamin Barrett.

194 *Alnwick & Berwick*, Wm. Welbourne, Tho. Garbutt, John Waterhouſe; Rob. Swan, Supernumerary.

JOHN HICKLING, Chairman of the Diſtrict.

## XXIII. THE CARLISLE DISTRICT.

195 *Carliſle*, Joſeph Robins, Wm. Hunter, one to be ſent.
N. B. Brother Hunter wiſhes brother Robins to be Superintendant.
196 *Whitehaven*, Wm. Beſwick, Benjamin Gregory.
197 *Brough*, John Poole, Elijah Morgan.
198 *Penrith*, Robert Dall, George Willoughby.
199 *Kendall*, John Draper, Wm. Todd.
*Ulverſton Miſſion*, Thomas Burſey.
200 *Dumfries*, George Douglas.

ROBERT DALL, Chairman of the Diſtrict.

## XXIV. THE ISLE OF MAN DISTRICT.

201 *Douglas*, George Thompſon, Thomas Davies.
202 *Ramſay*, George Holder, one more to be ſent.

N. B. The ſingle men to change. Brother Holder has the general ſuperintendance of the two preceding circuits.

GEORGE HOLDER, Chairman of the Diſtrict.

## XXV. THE EDINBURGH DISTRICT.

203 *Edinburgh*, Wm. Atherton, Wm. Tranter, Joſeph Britain.
204 *Glaſgow & Paiſley*, Michael Emmett, James Sykes.
205 *Ayr & its Vicinity*, John Rawſon.
206 *Perth*, Duncan M'Allum.

DUNCAN M'ALLUM, Chairman of the Diſtrict.

## XXVI. THE ABERDEEN DISTRICT.

207 *Aberdeen*, Joſeph Kitchen, John Kemp.
208 *Dundee*, Samuel Kittle, Edward Green.
209 *Brechin*, Wm. Saunderſon, James Lowry.
210 *Bamff*, Joſhua Bryant.
211 *Inverneſs*, Robert Melſom.
212 *Gibraltar*, Wm. Griffith.

SAMUEL KITTLE, Chairman of the Diſtrict.

# *THE BRITISH DOMINIONS IN AMERICA.*

# THE WEST-INDIES.

## ANTIGUA DISTRICT.

1 *Antigua*, Thomas Iſham, John Toland.
2 *Dominica*, Edward Thompſon, one more to be ſent.
3 *St. Vincent's*, Thomas Patterſon, Thomas Tallboys.
4 *Grenada*, John Willis.
5 *Barbadoes*, William Gilgraſs.
6 *Trinidad*, One to be ſent as ſoon as poſſible.

THOMAS ISHAM, Chairman of the Diſtrict.

## ST. CHRISTOPHER'S DISTRICT.

7 *St. Chriſtopher's*, Edward Turner, Charles Hodſon, one more to be ſent.
8 *Nevis*, Samuel Woolley, one more to be ſent.
9 *St. Bartholomew's*, One to be ſent as ſoon as poſſible.
10 *Tortola and the other Virgin Iſlands*, Joſeph Taylor, jun. Francis Hallet, John Dace.

FRANCIS HALLET, Chairman of the Diſtrict.

## JAMAICA DISTRICT.

| | | |
|---|---|---|
| 11 | *Jamaica,* | George Johnſton, Wm. Turton, John Wiggins. |

GEORGE JOHNSTON, Chairman of the Diſtrict.

## BAHAMA DISTRICT.

| | | |
|---|---|---|
| 12 | *New Providence,* | John Rutledge. |
| 13 | *Bermuda,* | Joſhua Marſden. |

JOSHUA MARSDEN, Chairman of the Diſtrict.

## NOVA SCOTIA AND NEW BRUNSWICK.

| | | |
|---|---|---|
| 14 | *Halifax,* | William Bennett; John Mann, Super. |
| 15 | *Liverpool,* | Stephen Bamford. |
| 16 | *St. John's,* | William Black. |
| 17 | *Cumberland,* | James Knowlan. |
| 18 | *St. Stephen's,* | Duncan M'Coll. |
| 19 | *Annapolis & Horton,* | William Sutcliffe. |
| 20 | *Prince Edwards' Iſland,* | James Bulpit. |
| 21 | *Newport,* | James Mann, Supernumerary. |
| 22 | *Newfoundland,* | John Remmington, Wm. Ellis, Samuel M'Dowell. |

WILLIAM BLACK, Chairman of the Diſtrict.

Several Regulations were made in the courſe of the ſecond week of the Conference, of which we ſubjoin an extract:

Q. 19. It is ſaid that improper perſons have applied for Licenſes to preach: How may this be beſt prevented?

A. Any perſon who applies for a Licenſe without the previous knowledge and conſent of the Superintendant Preacher and his Colleagues, and of the Local Preachers, or Quarterly Meeting of the Circuit where he reſides, ſhall not be ſuffered to preach among us.

Q. 20. What further meaſures can the Conference adopt in order to promote the ſpiritual benefit of the families of our people?

A. We moſt earneſtly recommend to all Methodiſt parents, and heads of families, regular and ſerious attention to the duty of *catechizing*, and otherwiſe *inſtructing*, by *free* and *affectionate converſations*, on the ſubject of religion, their children and ſervants. And we adviſe that in every family ſome convenient ſeaſon ſhould be ſtatedly and ſacredly ſet apart, on every Lord's-day, in the intervals of public worſhip, for theſe moſt important purpoſes; and that, according to our Minutes of laſt year, Mr. Weſley's Inſtructions for Children ſhould be uſed in every Methodiſt houſe.

Q. 24. Can any thing be done to render our public worſhip more uſeful?

A. The Conference ſtrongly enforce on all the Preachers the duty of attending to the Rules already in exiſtence, which require that in every place, where we have public ſervice on the Lord's day, in what are called canonical hours, the ſacred Scriptures ſhall be regularly read.

Q. 25. Has our Rule which directs that Notes of recommendation ſhall be given by the Preachers to perſons who remove from one Circuit to another, been ſufficiently attended to?

A. We fear not: and our brethren are requeſted to obſerve it ſtrictly in future.

Very large and ſerious congregations attended the preaching during the time of this Conference. We truſt that the truths which were publiſhed to them were received as ſeed into good ground, and will be long retained by many as the ſavour of life unto life.

On the evening of Monday, Auguſt 7, the young men who had paſſed through their time of probation, and had been approved, were publicly admitted into Full

Connexion with their brethren. Some of them were admitted in the Oldham-Street Chapel, by the Preſident, and the reſt in the Chapel in Bridge-water-Street, by Mr. James Wood, who had been Preſident at the Conference in 1808. Theſe were intereſting and affecting ſeaſons, and afforded to our judicious friends a greater degree of pleaſure and ſatisfaction than they remember to have felt on any former occaſion. In the preſence of a very large congregation, many enquiries relating to their opinions, experience, and purpoſes were made of each of them. To theſe the young candidates gave very diſtinct, appropriate, and deciſive anſwers. A ſuitable charge was given by the preſiding Preacher; and the ſervice was concluded in a very edifying manner, by many of the ſenior brethren, who joined in prayer.

We have alſo to obſerve that the ſpiritual ſtate of the Conńexion came under the ſerious conſideration of the Conference, when it was found, upon examination, that the congregations regularly attending on the miniſtry of the Word, are generally large, eſpecially on the Lord's days, in almoſt all parts of Britain and Ireland, and are not only attentive to the truths delivered, but frequently much affected by them. The Societies, likewiſe, are in a ſtate of great peace and harmony, and are conſiderably increaſed in number, upwards of 6700 members having been added to them the laſt year. There is good evidence alſo, that many thouſands of both ſexes, in theſe Societies, are walking in the fear and love of God and in the comfort of the Holy Ghoſt, growing in grace, and abounding in all good works. The benevolent Inſtitutions for viſiting the ſick poor of all denominations, eſtabliſhed in all the principal Societies, continue to meet with moſt ample ſupport. The foreign and home Miſſions alſo, for the preaching of the Goſpel to the heathen and to thoſe of our own countrymen, whether native Iriſh, or Welſh, or others, nearly as ignorant as the heathen; and the Sunday and other Charity Schools for inſtructing the children of the poor, are liberally ſupported, ſo that the members of the Societies, and the hearers in general at our places of worſhip, give ſatisfactory proof that they are not "weary of well doing," but are "ſteadfaſt, immovable, and abounding in the work of the Lord," for indeed they "know that their labour ſhall not be in vain in the Lord."

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LONDON, Auguſt 14, 1809.

*"To the Editor,*

"THE 25th of October next being the day on which the King will enter on the 50th year of his reign, does it not ſeem to be our duty to take ſome extraordinary notice of the occaſion? When we look back upon the manifold civil and religious privileges with which Providence has bleſſed us during that long period, the pious mind naturally fixes upon the approaching anniverſary, as a ſuitable epoch on which to expreſs its gratitude to God, and under him to our Sovereign for the favours enjoyed by us under the preſent reign.——I would ſuggeſt then, that on the Acceſſion-day, prayers and praiſes ſhould be offered up in all our places of worſhip, and a ſermon, adapted to the occaſion, be preached. Permit me alſo to hint that it may not be amiſs, or rather that it would, perhaps, be the moſt proper method of teſtifying our thankfulneſs, were we to make a general collection in behalf of ſome religious charity. I am induced to offer this hint becauſe I know ſome individuals who would be willing to promote ſuch an object, and their example would, I truſt, be followed by many more. An attention to the ſubject of this letter by you or your correſpondents, would highly gratify a loyal ſubject.——"

As our motto has long been, *FEAR GOD AND HONOUR THE KING*, we think it our duty to recommend the above Letter to the attention of our Brethren throughout the United Kingdom.

WALTER GRIFFITH.
JOSEPH BENSON.
HENRY MOORE.
ADAM CLARKE.
ROBERT JOHNSON.
JONATHAN BARKER.

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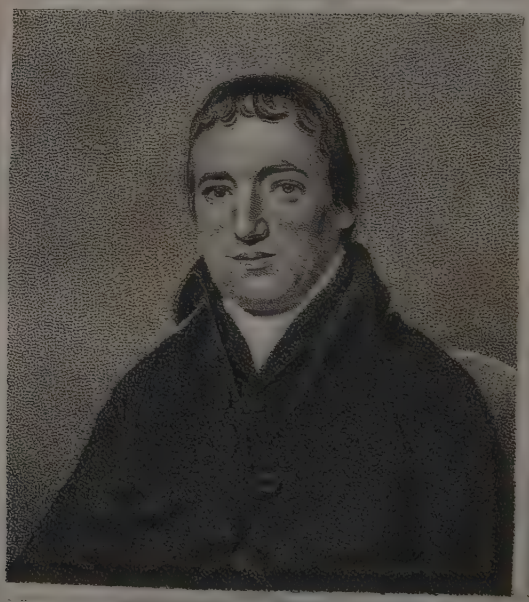
*Conference-Office, City-Road;* JOHN JONES, *Agent.*



N. Branwhite pinx.: H. Meyer Sculp.

MR. WM. MC. ALLUM.

*Preacher of the Gospel.*

THE

# METHODIST MAGAZINE,

## *FOR OCTOBER*, 1809.

## BIOGRAPHY.

### *MEMOIR OF MR. CHARLES WOOD;*

Late a Local Preacher in Banwell, in the County of Somerset.

TO THE EDITOR.

Dear Sir,

SOON after I came into this Circuit, several of our friends expressed to me a wish that some account of Mr. Charles Wood might be communicated to the Public, thro' the medium of the Methodist Magazine; judging that a memoir of that good man would prove a blessing to many of your readers. I regret that I never had the pleasure of knowing Mr. Wood; but, having lately been favoured with the perusal of his diary, and having heard a general testimony, in every part of the neighbourhood, borne to his piety, and circumspect walking with God, I could no longer decline drawing up some account of him, and now send you the following for insertion, if you think proper, in your useful Miscellany.

Your's, respectfully,

*Banwell*, August 13, 1808. JOHN HODGSON.

Mr. CHARLES WOOD was born in Banwell, A. D. 1757. When a child he was anxious to understand the nature of religion, and often asked his parents, and others, remarkable questions respecting God and divine things. A desire to be informed therein produced a taste for reading; and almost every book which came to hand, and which seemed calculated to satisfy his enquiries, was read with avidity. The result was, that he not only received much information, but, through the influence of the Holy Spirit, his mind was awakened to a deep sense of his sin and danger. His burden of guilt continued to increase till he arrived at man's estate; when through a heavy affliction, he was brought to the borders

of the grave, and was exceedingly alarmed to see himself on the verge of an awful eternity, and unprepared. He trembled at the thought of hell, yet knew not what he must do to be saved: for amidst all his reading and thinking, he had not yet learned that he must be justified by faith in Jesus Christ. Hence, both now and for some time after his recovery, he remained in doubts respecting his title to future happiness, and was continually distressed under an apprehension that at the Last Day, he should be found at the left hand of the great Judge.

In this state of suspense Mr. Wood attained twenty six years of age, when a way was opened by which he was enabled to understand the method and obtain the experience of salvation. The fame of Mr. Wesley brought him to South Brent to hear the word of God; but his mind having been much prejudiced against the Methodists, he resolved to be on his guard, lest, to use his own words, he "should be taken in." But, how happily was he disappointed! He beheld with unexpected reverence and delight, an aged minister of Jesus Christ, whose very appearance, still fresh in the memory of thousands, commanded the highest esteem and respect. Mr. Wood drank in the Word of Life as the thirsty soil does the refreshing rain, and was constrained to say, "This is the preaching that I want; and these are the people that will do me good." Soon after this, Messrs. Mason and Ashman visited Banwell, whom, with several other preachers who succeeded them, he heard with considerable profit to his soul. Having, through their ministry and conversation, understood the way of salvation, more clearly, he sought with all his heart, a sense of the pardoning love of God; nor did he seek in vain. For, one day being engaged in private prayer in his father's house, his burden of guilt and fear was removed by the clear witness of the Holy Spirit, that his sins were forgiven, and himself adopted into the favour and family of God: and though often called to pass through many painful exercises of mind, yet it does not appear that he ever entirely lost that sense of pardoning mercy, as long as he lived.

On the introduction of Methodism into Banwell, Mr. Wood was amongst the first of those who began to meet in class; and was shortly afterwards appointed to be their Leader: and though, for the first year he resided four miles from Banwell, yet such was his love to the means of grace, and his attachment to the people committed to his care, that he was indeed ready to every good work, and incessantly attentive to every duty of his office. He now, more than ever, saw and felt the great advantages of Christian Communion; and *enjoyed* the privileges thereof with daily gratitude to God, for bringing him amongst a people, who, as often as he met them, were made a blessing to his soul. But that mean, which of all others, proved most useful to Mr. Wood, was a Band-Meeting, which was established between himself, his

brother.

brother, who is a local preacher in Banwell, and two others.—They met every week; and that they might be the more helpful to each other, in the fear of God they wrote, and each of them signed a solemn Covenant, "To watch over each other in love; faithfully to admonish one another of evil: to use every possible effort to recover any one of them who might seem inclined to depart from God; and to help each other, finally, to everlasting life." This meeting was continued in the same spirit in which it was begun; and produced, by God's blessing, the happiest consequences in their growth of grace, and in their mutual love and faithfulness to each other.

As Mr. Wood continued to increase in the knowledge and love of God, his sincere attachment to the cause of God proportionably increased. Hence, he rejoiced to open his house, as a place of worship for whosoever would attend; and had preaching therein some years, till a chapel was erected in Banwell. He also received the preachers, free of any expence to the Society, and made them heartily welcome. Mr. Wood was of a modest disposition—and, from his Diary it may, in many instances, be perceived, that he was of a very tender conscience. It cannot then, reasonably, be supposed that his beginning to preach was the effect of a rash and inconsiderate zeal. It was through the love of God and man burning in his soul, and an ardent desire for the prosperity of Zion, that he, at length, obeyed an impression, which he had for some time resisted and laboured to stifle, that he must call sinners to repentance, in his neighbourhood. He felt a deep concern for the souls of men, and was willing to spend and be spent for their salvation: but difficulties insurmountable appeared to be in his way, arising especially from a sense of his own weakness and insufficiency: however, in fear and trembling, he began to exhort those around him, sometimes reading a sermon, till at last he took a text, and shortly after received a plan as a Local Preacher.

The daily calling of Mr. W. being that of a School-master, gave him an opportunity of more frequently having the Word of Life before him, than many of his brethren have: nor did he fail to improve this privilege to his benefit. Yet he was far from considering such a method of gaining a knowledge of the Holy Scriptures sufficient. But he had stated times for prayer, reading, and meditation: well knowing that no other methods of gaining spiritual improvement, are equal to a close and constant application to study in private. As a Methodist Preacher, he searched the Scriptures respecting our doctrines, and found them contained there. Hence, he conscientiously preached them in all their fulness, with a plainness and application of style and manner which rendered him both acceptable and useful wherever he went. The writer of this account has no prejudice, that he knows of, against any other denomination because of their religious senti-

ments; but he is, by conſtant obſervation, more and more convinced that if a perſon would be uſeful as a Methodiſt Local, or Travelling Preacher, he muſt enter with all his heart, into the very ſpirit of thoſe doctrines of the Goſpel, which, under God, lead his hearers to know and feel themſelves ſinners, to ſeek earneſtly for the pardoning mercy and renewing grace of God, till they clearly know for themſelves, that they are forgiven and adopted into his family; and that all the remaining evils in their hearts are cleanſed away by the blood of Chriſt, unto eternal life.

But, to return. Mr. Wood not only preached in public the leading truths of the Goſpel, but his whole life and converſation were a practical ſermon on the duties of Chriſtianity. It might be truly ſaid, that he made religion his buſineſs, and laboured to do every thing with an eye to the glory of God. He was deeply ſerious in his converſation and actions: and was cautious leſt the cauſe of Chriſt ſhould be reproached through any levity of ſpirit ſeen in him: yet he was not ſullen and moroſe; but as he *enjoyed* the comforts of religion, was enlivening and profitable to thoſe who knew him. Mr. Wood was a pattern of zeal and undiſſembled piety. In his family the grace which dwelt within him influenced all his conduct, and enabled him, both by precept and example, to direct them towards heaven. As a Huſband, he was kind and affectionate, a ſupport and comfort to his wife in every trial: as a Father, he laboured to train up his children in the nurture and admonition of the Lord. As a Public character, he endeavoured to inſtruct others in the word and doctrine of Chriſt, as one who muſt give an account. The ſick and afflicted lay near his heart, and for them, together with all who were in diſtreſs, he felt very ſenſibly; hence he wept with thoſe that wept, and rejoiced with thoſe who rejoiced. He was a peace-maker: and, in not a few inſtances: his prudence and judgment, through the Divine bleſſing, were inſtrumental of removing variance and eſtabliſhing peace. In ſhort, ſo uniform, circumſpect, and devoted to God was the conduct of Mr. W., that not only did his pious friends rejoice in his unblamable converſation; but, even ſome of the adverſaries of religion were conſtrained to acknowledge the grace of God that was in him.

Mr. Wood had been a Local Preacher about fifteen years; had laboured with profit to the people; and ſtill felt the work of the Lord his delight, when the time approached that he muſt receive his reward. An inflammation in his lungs, in conſequence of a violent cold he had taken, was the cauſe of his death. He was ill only about a week; and until the day in which he died, great hopes were entertained of his recovery. "The laſt end of the good man is peace." So it was with our deceaſed friend." The religion which he had long experienced, diſplayed on this occaſion, all its influence: and his evidence for heaven increaſed, as he drew

nearer

nearer to the grave. In the beginning of his illneſs he ſaid to his wife, "I am not afraid to die, having had no condemnation for ſeveral years:" and ſome time afterwards to brother Dyer, with an emphaſis ſcarcely to be explained, "I'm going to glory! I know I am!"—Many perſons came to ſee him, whom he exhorted, as a dying man, with peculiar earneſtneſs, according to their ſtates, ſome to make their peace with God, and others to retain and increaſe in the grace received. On the day on which he died, he remarked, "The Lord has revealed to me that I ſhall die: I ſhould be glad to live for the ſake of my family; but it is not the will of God. I am reſigned." After this he ſpake but little, and for ſeveral hours before he expired ſaid nothing: yet there was good reaſon to conclude that he was perfectly ſenſible, and happy in God to the laſt. He died on December 27, 1805, and has left a pious widow and five young children to lament his loſs: but the God of Providence ſupplies all their wants out of his infinite goodneſs. May the widow overtake her huſband, and the children their parent, in the manſions of eternal life, to be ſeparated no more! Amen.

J. H.

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*The Grace of God manifeſted in the Experience and Happy Death of* JAMES MORTON, *Local Preacher, late of Middleton, near Leeds, Yorkſhire, who died July* 1, 1808.

JAMES MORTON, the ſubject of the following Memoir, was born at Middleton, near Leeds, in Yorkſhire, in the year 1729. He was brought up to the trade or profeſſion of a Blackſmith and Farrier. As his relations and friends knew nothing, or but very little of true religion during his minority, it is not ſtrange that he followed, for a number of years, the devices and deſires of his own heart. Being a young man of ſtrong paſſions, and his propenſities to evil being ſtrengthened by bad example, he ſoon made conſiderable progreſs in the ſervice of ſin and the devil, eſpecially in the bitter ſpirit of perſecution. God had raiſed up a few witneſſes of his power to ſave in the midſt of a crooked and perverſe generation. Theſe came under the laſh of James Morton's ſpiteful tongue, during his carnal and unregenerate ſtate. It pleaſed God, however, about fifty years ago, to incline his brother-in-law, Mr. Samuel Crowther, and his own ſiſter, Mrs. Crowther, to attend the heart-ſearching miniſtry of the Rev. Mr. Grimſhaw, whom the good providence of God brought into that neighbourhood. While Mr. Grimſhaw was preaching in the open air, from the former part of the Lord's Prayer, he ſhewed his hearers, from the word of God, that while

they loved and lived in the practice of sin, they were the servants of sin and the devil, and charged them not to call God their father any more, unless they would forsake their sins. Mr. Crowther being powerfully awakened and brought to God from this time, invited others of the family to hear Mr. John Nelson, and the word proved the power of God to the salvation of one of them. Our brother Morton, seeing the change which the grace of God had made in some of the family, was prevailed upon to hear for himself. Understanding that Mr. Titus Knight was to preach at Birstal on the Christmas-Day following, he went with some others, and it pleased God to open the eyes of his mind, and to awaken his sleepy conscience to a discovery of his awful state and danger through sin. His convictions for sin were very deep, and of long continuance. And during this time of distress he used frequently, especially in the night season, to retire into a wood near Morley, the place where he then lived, for secret prayer to God. He was the rather induced to do this, because his wife did all she could to cause him to turn back to sin and folly. At one time while he was pouring out his soul to God in vocal prayer in the place of his retirement, a wicked woman, whose curiosity had led her to follow him, was powerfully awakened and very soon after brought to God. It appeared to this woman that James's distress was quite beyond the power of human nature to sustain; for he groaned being burdened, and cried mightily to God, with many tears, for deliverance. It pleased God, soon after this, to set his imprisoned spirit free. On New-Year's-Day he went to Birstal again, and God met him in mercy, pardoned all his sins, and sent his blessed Spirit to witness his forgiveness to his heart. In grateful praise to God, he could adopt the language of the poet,

> "My chains fell off, my heart was free,
> I rose, went forth, and followed thee."

By the various exercises of mind our friend had passed through, he was admirably fitted for usefulness to others. And no sooner was he brought into liberty but he began to invite, warn, exhort, and encourage, as occasion required, all with whom he had any intercourse. Many were brought to repentance and newness of life through his instrumentality, before he began to speak in public. But it pleased the great Head of the Church to extend his sphere of usefulness, by calling him to preach the Gospel. As he was a man of undaunted courage, and bold in the cause of his divine Master, he was the happy instrument of introducing the Gospel and planting Churches in several places: notwithstanding that the treatment he met with at first in some of them was very severe. God gave him multitudes of seals to his ministry, and many souls for his hire, who, no doubt, will be his crown

crown of rejoicing in the day of the Lord Jesus. One remarkable circumstance is not unworthy of notice: our brother felt a strong desire to preach at a village called Kirk-Heaton; but for some time there was no possibility of getting a place there. At length, however, leave was procured for him to preach in the workhouse; and while he was preaching his first sermon there, a poor sick man, confined to his bed, heard the word, and it proved the power of God to his salvation. It pleased God even to heal his body, and afterwards to give him both ability and a call to declare his word, and he became a very useful local preacher for several years, and then died witnessing a good confession to all that attended him.

In the course of brother Morton's forty years' labours in preaching the Gospel, though they were chiefly confined to the sabbath-day, he visited a great number of places within the circumference of 50 or 60 miles from the place where he lived. When I travelled in Lincolnshire, five years ago, I remember meeting with some of the most pious and holy in our Societies, speaking of him with the greatest respect and affection, and acknowledging him to have been their spiritual father. Although his preaching abilities were not of the first rate, yet he was a man of quick discernment, an enlarged mind, and a generous spirit: and he was careful, in every sermon, to preach the plain doctrines of the Gospel in the plainnest manner; always endeavouring to reach the hearts and consciences of his hearers. In short, like his divine Master, he went about doing good: and when he could no longer preach in public, he laboured in a more private way, going from house to house to exhort and pray with all to whom he could get access. In this way he visited regularly many respectable families once a week, and when unable either to work or walk, an ass was procured for him, that his labours of love might be prolonged.

It does not appear that he ever lost his religion from the time of his conversion to the day of his death: and in general, his faith was vigorous, his hope lively, and his consolations of the strongest kind. He walked closely with God, and lived a life of ardent prayer and unceasing praise. But as he abounded in divine manifestations, he had great trials and temptations: at one time, in an unguarded moment, he yielded to the hard pressure of one trial, and left home. He had not gone far before he met one of the brethren, who said to him, "Friend Morton whither are you going?" James replied, "I am running away from the cross: I can bear it no longer." This friend said, "Stop man: turn back, bear thy cross, and thy cross will bear thee." He instantly turned back, weeping and rejoicing with a contrite heart that the snare was broken. About two weeks before he died, he expressed himself as being powerfully tried and tempted; partly,

becauſe in his old age he was obliged, in part to be dependant upon others for a little ſupport, and partly becauſe ſo many of his family were out of the way. After this, he was ſoon nearly deprived of the power of recollection and ſpeech. He told his Claſs-mates he had much to ſay, but it was then too late: only he obſerved, with difficulty, "God is the ſtrength of my heart, and portion for ever" When he could not ſpeak to the brethren, he held up a hand; firſt one and then the other, in token of victory, and to encourage them to go forward. He frequently acted in this way for ſeveral months before he died, as he could ſay but little at one time, for want of bodily ſtrength and recollection of mind: and this had a very good effect upon his brethren who knew his worth and former uſefulneſs. A few days before he died he told his aged wife what he had felt and ſuffered on her account, and charged her to meet him at the right hand of God. "I am going," ſaid he, "to reſt. If you are not converted and ſaved it will not leſſen my happineſs. I am clear of your blood." He fell aſleep in Jeſus, July 1, 1808. A funeral ſermon was preached on the occaſion, before the interment of the corpſe, in the open air. It is ſuppoſed near two thouſand perſons were preſent. May my laſt end be like his!

Z. TAFT.

## DIVINITY.

### THE IMPORTANCE OF EARLY ATTENDANCE ON PUBLIC WORSHIP; A SERMON:

BY JOHN STEVENS.

*And all the people came early in the morning to him in the Temple for to hear him,* Luke xxi. 38.

*(Continued from page* 368.*)*

III. YOUR late and irregular attendance on the worſhip of God, is contrary to that active diligence, that anticipating ardour, which diſtinguiſhed the holy men whoſe lives are recorded in the Scriptures for our example. Let us ſelect,

1. *Abraham.* "And it came to paſs after theſe things that God did tempt [try] Abraham, and ſaid unto him, Abraham: and he ſaid, Behold, here I am. And he ſaid, Take now thy ſon, thine only ſon Iſaac, whom thou loveſt, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Such was the ſeemingly harſh, and terrible command! Obſerve the patriarch's cheerful

cheerful and prompt obedience: "And Abrahram roſe up early in the morning, and ſaddled his aſs, and took two of his young men with him, and Iſaac his ſon, and clave the wood for the burnt offering, and roſe up, and went unto the place of which God had told him." "and Abraham ſtretched forth his hand, and took the knife to ſlay his ſon."

O that there were ſuch a heart in you my brethren! O that you would riſe up early, I will not ſay to ſlay any of your lawful delights; but your ſinful pleaſures and your ſinful paſſions. O that you would riſe up early in the morning, to admire the wonders of nature, to contemplate the diſpenſations of Providence, to look, with angels, into the myſtery of redemption, to go, with them who keep holy-day, early to the houſe of God; there to wait upon him without diſtraction, and renew your covenant with your crucified Maſter! —Let us alſo ſelect,

2. *Job.* "And his ſons went and feaſted in their houſes, every one his day; and ſent and called for their three ſiſters to eat and to drink with them. And it was ſo, when the days of their feaſting were gone about, that Job ſent and ſanctified them, *and roſe up early in the morning*, and offered burnt offerings according to the number of them all: for Job ſaid, it may be that my ſons have ſinned, and curſed God in their hearts. *Thus did Job continually.*" The zeal of Job was *ſpiritual*, the ſalvation of his children was its object. It was *coſtly*—he offered burnt offerings, according to the number of them all. It was *prompt*: he roſe up early in the morning. It was *aſſiduous*; "Thus did Job continually." Let the dilatory, lukewarm profeſſor, behold the zeal of Job, and bluſh for his own negligence. Your domeſtics are periſhing for lack of knowledge, and you are indifferent to their inſtruction. Your own ſouls are dangerouſly diſeaſed, and you are careleſs to obtain relief. You have ſacrifices to offer up to God, and you come into his temple too late to preſent them. You have bleſſings to implore, but you come not to our aſſemblies till prayer is ended. You have a debt of gratitude for mercies received which you come too late to diſcharge. Holy Job! wouldſt thou ſpend many of the beſt hours of the ſacred ſabbath, on the couch of ſloth, in the dead oblivion of ſleep; or, agitated only by diſtempered dreams? Wouldſt thou then come thyſelf, or bring thy children to the houſe of God, when the ſacred exerciſes of religion are half finiſhed; diſturb the congregation, yawn a few minutes, and then retire unbleſſed? Far, far be the diſhonourable imputation from thy bleſſed memory! God grant that we may feel, and profit by the [to us] reproachful compariſon!

3. But the time would fail to tell of *David*—who ſo impatiently longed for the houſe and worſhip of God, who reſolved to ſeek God *early*, and to awake *early* for this purpoſe; who counted thoſe moments which he ſpent in the houſe of God a thouſand

times more happy than those which he spent elsewhere; who thirsted for God as the hart for the cooling stream; and whose "heart and flesh cried out for the living God:" of *Paul*, who, notwithstanding his great attainments, "counted not himself to have apprehended;" but, "forgetting those things which were behind, reached after those which were before" him—and "pressed toward the mark, for the prize of his high calling of God in Christ Jesus:" and of *Jesus Christ*, in whose life, from the commencement of his ministry to the end of it, there was no time unemployed: who, frequently, after having laboured all the day, spent the night in prayer, and resumed his labours with the returning light; who, like the sun in the firmament, proceeded in one steady course through all the towns and villages of Judea, nor ever ceased from his work, till he could say, "It is finished:"—not one of these would allow himself to come too late into the assemblies of the saints: not one of these would do the work of the sanctuary deceitfully. Every one of these would come early into the temple, would anticipate the appointed hour of worship, and wait, in devout expectation for the opening of the preacher's mouth. Merciful God, pour upon this people thy quickening Spirit, that they may be no longer slothful, but followers of them, who, through faith and patience inherit the promises!

IV. The conduct of those of you who habitually come too late to public worship is highly *injurious*.

1. It is injurious to the *preacher*. If you are his friends, he will suppose you are deficient in love. If you are his enemies, he will think it the signal of defiance. If he had entertained hopes of your one day receiving the prize of your high calling, he will begin to lose them in fears that you will stop short in the midst of your course. If he did, before, entertain painful apprehensions of your future state, he will now be plunged into a state of despondency. If he have the mind, the bowels, the love of Christ, rivers of tears will run down his eyes, he will travail in birth for you: he will be jealous over you with a godly jealousy: he will not study with much spirit: he will not preach with much hope: he will conclude his work with the melancholy reflection, that, with respect to *you*, he has "spent his strength for nought, and in vain:" and he will go home trembling, lest he should be to you only "the savour of death unto death."

3. It is injurious to the *congregation*. Whether you ascend with noisy step the wooden stairs of the gallery, or, with the clink of pattens, walk over the pavement of the aisle below; whether you creep slowly through the congregation, as if conscious of your sin; or march boldly to your seat, as if insensible to shame:—in whatever manner you make your late appearance, you unavoidably

disturb

disturb the ear, attract the eye, and divide the attention of the congregation. If they are engaged in prayer, you perhaps deprive them of a blessing, by interrupting their fervor; if, in listening to the sermon, you spoil the effect of some convincing, or persuasive argument, by drawing off their attention.

3. It is injurious to your *children*. Besides depriving them of the benefits of God's house, you teach them a habit of irregularity, which is more easily learned than laid aside; a habit which they will probably carry into common life, and which will be hurtful to all their affairs. You teach them to make light of divine worship, to disturb the congregations of the saints, when you are rotten in your grave: and you do what you can to form disturbers and destroyers of good from generation to generation. These lambs, what have they done? Is it not enough that you will not enter into the kingdom of heaven yourselves? Will you also exclude your children?

4. It is injurious to *yourselves*. Perhaps your habits of lateness and irregularity, deprived you of even a few moments of retirement for meditation and prayer before you left your house. Your steps to the house of God were marked by hurry and confusion: you were too late for the preparatory exercise of singing, so well calculated to wind up the mind to a composed and heavenly frame of devotion. Perhaps you were not present when the minister presented to God the prayers of the people, and drew down his blessings upon the congregation. It may be, you were too late for the text; if not also to hear the introduction and division of the discourse. And hence you return without edification and without a blessing, complaining perhaps, of the weakness or dulness of a preacher! When you return home, you find the ill effects of your habit of lateness and irregularity in the confusion of your family. Your temper is ruffled, you chide your servants: your children are out of humour: and thus your house, which ought to have been the sacred asylum of peace and love, is the dreadful scene of distraction and uproar, where "is confusion, and every evil work."

V. Late attendance on the public worship of God exhibits symptoms of the state of your soul, which are unfavourable and alarming. It indicates a want of *reverence* for the things of God, for his house, his people, his ministers, his ordinances, his word, his Spirit, and his Son. It argues a want of that *charity* which "does not behave itself unseemly, which worketh no ill to its neighbour," and which does "all things decently, and in order." It manifests an *insensibility* of your wants. Did you know your darkness, you would be eager to come to the light. Did you see the exceeding sinfulness of sin, you would neglect no means by which you might obtain deliverance from it. Did you feel your

spiritual

ſpiritual diſeaſes, you would not tarry in the porch till other ſick folk had ſtepped into the waters of healing before you; but you would anxiouſly wait, beſide the pool, for the moving of the water, and endeavour to be the firſt to ſtep in. Did you thirſt for ſalvation, you would not loiter by the way, till others had drank of the well, but would preſs through the crowd, impatient to quench your thirſt. Did you hunger after righteouſneſs, you would not be contented to gather up the fragments with the ſervants, or to feed upon the crumbs which fall from the table with the dogs; but you would be eager to ſit down at the table with the moſt favoured of the gueſts of Jeſus. In fine, you prove, by your late attendance at the houſe of God, that you have a *low ſenſe* of its benefits and bleſſings. Did you properly value the doctrines, the inſtructions, the reproofs, the corrections, the improvements of God's word, you would give all poſſible diligence to hear, read, mark, learn, and inwardly digeſt it. Did you properly value the light, the life, the witneſs, the unction, the earneſt, the ſealing, the conſolations of the Holy Ghoſt, you would loſe, you would mar none of the means by which he is communicated to the human heart. Did you properly eſtimate the great work of ſalvation, you would "work it out with fear and trembling." Did you weigh the glories of heaven, you would "ſtrive to enter in at the ſtrait gate." Did you indeed feel the love of Chriſt, it would conſtrain you to give every poſſible proof of your attachment to him, and carry you along in a courſe of uniform obedience to his commandments.

Hence then, ye late attendants on the worſhip of God, we have reaſon to fear that you will be too late to go with the ſheep, to the right hand of the chief Shepherd, and only in time to go with the goats to his left hand. We have reaſon to fear that you will be too late to go with the righteous into heaven, and only in time to go with the wicked into hell! There is one way to prevent it. Repent of your great, your complicated ſin. Change your mind. Change your way. Stir up the gift of God which is in you. Strengthen the things which remain, and which are ready to die. "Strive to enter in; for many, I ſay unto you, ſhall ſeek to enter in, and ſhall not be able." May God preſerve you, to his heavenly kingdom.—Amen!

## THE TRUTH OF GOD DEFENDED.

### *OBSERVATIONS ON REVIEWS.*

THE LONDON REVIEW; NO. I. FEBRUARY 1, 1809.

IT is an undoubted fact that the writers, who call themſelves Reviewers, obtain conſiderable influence over the public mind by

by concealing their names. The Reviewers are, in general, men whom nobody knows, except the bookſeller or the editor, who is at the head of the corps, and who deals out his pay to his ſubalterns, as he thinks their merits deſerve. It is no difficult matter to begin and carry on a Review or Magazine in London, except on truly religious principles, as hundreds of worthleſs perſons, without any principle, either religious or moral, may be hired to write, for or againſt the government or religion of the country, at a certain price *per* day, or *per* ſheet, by any man who chooſes to adventure on a new periodical publication.

Mr. Cumberland, the editor of this New London Review, has adopted a new mode of proceeding, which we anticipate will end in *felo de ſe*, as he declares that he will give the names of the perſons who ſhall aſſiſt him in the Review which he has commenced; and as a reaſon for his conduct, he informs us that the man who *impartially diſtributes praiſe or blame*, to the works which he reviews, has no more need to hide his name, than the tradeſman who writes his name over his ſhop door. This is very plauſible, and it may be true; but we ſhould have been glad to have diſcovered a little more of the impartiality of praiſe or blame in this very firſt Number of Mr. Cumberland's London Review. If, however, the promiſe be kept of giving names to the public, and real names be given, we may expect to be brought to an acquaintance with ſome of thoſe wonderful Reviewers who aſſume ſuch great conſequence in the literary world, and be able to judge, from their character, if they have any, whether we may believe what they ſay. In our former Magazines, we have had opportunities of proving that many of the Reviewers are guilty of the moſt ſcandalous falſehoods.

We are told by Mr. Cumberland that moſt of the perſons whoſe names appear in his firſt Number, have occaſionally lent their aid to other periodical publications; and therefore we conclude that we are already in the poſſeſſion of ſome of the names of practiſed Reviewers. This diſcloſure of names will remove the charm which has ſo often deceived the readers of Reviews, and when an abuſive critique on a reſpectable publication, is known to be written by a man of no credit in the world, it will loſe its effect, and not be read by a ſufficient number of perſons to make it profitable to continue the practice. Hence we predict an early death of Mr. Cumberland's Review.

But our buſineſs with Mr. Cumberland is principally to ſhew, in brief, what may be expected from him on religious ſubjects, and of courſe from his *aſſeſſors*, as he chooſes to call thoſe perſons who are engaged to aſſiſt him. Mr. Cumberland is now an old man, and we are ſorry to ſee in the firſt Number of his Review, the tone of ignorance and infidelity which characterizes the ar-

ticle to which the name of Clarke is affixed. Who Mr. Clarke is, we do not pretend to guefs, and the public will confider Mr. Cumberland as refponfible for all the flander in that article on the life of the late pious Mr. Newton, of St. Mary, Woolnorth.

Mr. Cumberland calls his Review a "fpirited and praifeworthy undertaking;" and we are not much furprifed that a man fhould praife his own performances, or exhibit a great degree of felf-adulation, who can authorife fuch a critique as that on Mr. Newton's life. We may inform our readers, that Mr. Cumberland has in his life time been a writer on almoft all fubjects; and that his publications have been of all forts, good, bad, and indifferent, Plays, Novels, &c. &c. When he wrote Plays, he could fuit the language of his *dramatis perfonæ* to the corrupt tafte of thofe who fpend their time and money in attending play-houfes; and when he wrote the Poem called *Calvary*, he could defcribe the fufferings of Chrift in tolerable verfification. But we do not expect from Mr. Cumberland any religious inftruction, nor even candid obfervations on the fentiments or conduct of religious people; and he ought to have informed his readers, in the profpectus of his Review, that he fhould fay nothing on religion, nor any other fubject which he did not underftand.

From Mr. Cumberland's profeffions of impartiality and candour, in his introductory addrefs, we will give our readers another fhort extract, and then furnifh them with fome fpecimens of the *fidelity* with which thofe profeffions have been kept. "Let criticifm throw off her malignity," fays Mr. Cumberland, "and clothe herfelf with candour." But thefe fine words are totally forgotten before we arrive at the end of the firft Number of the Review. The Memoirs of Mr. Newton come in the way, and the poor Methodifts are dragged upon the ftage, and then Mr. Cumberland's fpecious precept is directly reverfed: Criticifm throws off her candour, and clothes herfelf in malignity; and we are immediately advertifed of the "vanity, ignorance and profaneneſs which are required to the compofition of a perfect Methodift." Rev. p. 146.—If there are any vain, ignorant, and profane perfons who are called Methodifts, Mr. C. fhould confider whether it is not poffible that they may have acquired thefe qualities by the examples which have been furnifhed them by his own conduct and publications.

Mr. Clarke, the *aſſeſſor* of Mr. Cumberland, proceeds to tell us of the magnitude of the danger to be apprehended from the perfeverance of Methodifm, "to weaken the ftability of the national religion;" but it is evident from various parts of his critique, that he does not know what the *national religion* is. The national religion, or the religion eftablifhed by the laws of England, is not Arianifm or Socinianifm; it is not a religion which denies the Supreme Divinity of the Son of God, or of the Holy Ghoft;

Ghoſt; it is not a religion which denies the Atonement of Chriſt, and ſubſtitutes for it an atonement of man's invention; it is not a religion which denies the neceſſity of "a death unto ſin, and a new birth unto righteouſneſs," or a change of heart and life by the power of the Holy Ghoſt, called in the New Teſtament being *born again*; it is not a religion of *form* only, but of *power*, transforming the ſinner, by "the waſhing of regeneration and the renewing of the Holy Ghoſt," and making him "meet to be a partaker of the inheritance of ſaints in light."

But we would aſk Mr. Cumberland's *aſſeſſor* what poſſible ground he has for inſinuating that the followers of Mr. Weſley have threatened or may threaten the preſent ſupporters of the eſtabliſhed Church with excluſion, or its future adherents with fine, proſcription, or impriſonment? Mr. Clarke ſays that it may be eaſily conjectured, that obſervations ſuch as theſe, will be received by the friends of Methodiſm with conſiderable diſpleaſure. We can aſſure both Mr. Cumberland and Mr. Clarke that we receive ſuch obſervations juſt in the way in which we receive others of the ſame ſort; and we will aſſure them farther in their own language, that "the tranquillity of innocence remains equally unmoved by the inſinuations of unjuſt ſuſpicion, and the bolder falſehoods of intereſted malignity."

The attack on the veracity of Mr. Newton, and the abuſe of Mr. Cecil, deſerve not the leaſt attention, as they are full of groſs miſrepreſentations, and the moſt evident fiction. Was every infidel drowned with whom Mr. Newton was acquainted? Rev. p. 150.—Did Mr. Newton conſider every action of his life as proceeding from a natural impulſe? Rev. p. 151.—Did Mr. Newton "exalt himſelf to *an elevation with the Deity?*" Rev. p. 151. We ſuppoſe, that by this laſt nonſenſical ſentence, it is meant to inſinuate that Mr. Newton exalted himſelf, in ſome way or other, to an equality with God.

But, "The religion of Methodiſm is the religion of fear." Rev. p. 153.—It is very well it is not the religion of preſumption. Theſe Reviewers however know nothing of the matter. The religion of the Methodiſts, is the religion of the Bible; and is ſo far the religion of fear, that it begins and ends in the fear of God. The fear of God is the beginning of wiſdom. The fear of doing evil, or of ſinning againſt God, is one of the firſt effects of the ſaving operations of God's grace on the mind. It is the character of the wicked that there is no fear of God before their eyes. He who fears God, poſſeſſes alſo a fear of ſpeaking falſely, and of acting unjuſtly concerning others, which we with the writer of the Review of the Memoirs of Mr. Newton was poſſeſſed of.

The Reviewer then condeſcends to inform us, that the Church of England admits the actual influence of grace, in aſſiſting the

ſincere exertions of the virtuous, but denies "that it is ever ſo powerful as to render the exertions of thoſe who are favoured by its aſſiſtance, unneceſſary or preſumptuous." Rev. p. 154.—Where does the Church of England deny ſo ridiculous an opinion? It is no more neceſſary than to deny Mahometaniſm. We would here aſk Mr. Cumberland and Mr. Clarke for the name of any one man of ſane mind, who, in conſequence of believing in the aſſiſtance of divine grace, thinks that his own exertions are unneceſſary or preſumptuous.—There are few people in England who doubt the propriety of Hercules's advice to the waggoner, "Set thy ſhoulder to the wheel, and then pray for help."—But we will not refer the Reviewers to fable only for inſtruction. *Work out your ſalvation with fear and trembling*, ſays St. Paul, *for it is God that worketh in you to will and to do of his good pleaſure*, Phil. ii. 12. We hope that Mr. Cumberland will be able to pick out of the herd of hack writers, and day labourers in reviewing, a better aſſiſtant, and a man who can give him more information on religious ſubjects than Mr. Clarke, before he publiſh another Number of his Review.

"When Paul or Peter inform us that *he feels the grace of God within him*, he ſpeaks with the authority of one of the apoſtles." Rev. p. 154.—Where does Paul or Peter inform us that he feels the grace of God within him? In what part of the New Teſtament are the words to be found? Give us the chapter and verſe. Mr. Cumberland and his aſſeſſors may think that there is no harm in inventing language for the Methodiſts, and thoſe who know not the Methodiſts may poſſibly believe what they ſay; but when they invent words for Paul and Peter, they may be in rather more danger of detection. The word of God is not their SHIBBOLETH, they cannot *frame to pronounce it right*, (Judges xii.) and the unlearned, but humble Chriſtian, who is able to read the Bible in his mother tongue, at once diſcovers their ignorance, and their attempt to impoſe upon him. When Paul is ſpeaking of his miniſterial labours, he ſays, "I laboured," but he adds, "yet not I, but the grace of God which was with me;" and this is language which the Methodiſts underſtand, and do not ſcruple to uſe with regard to any good work in which they may be engaged; and no man who pretends to be acquainted with the Chriſtian religion will doubt, that it is by the grace of God that he is enabled to do any thing acceptable to God.

But theſe Reviewers have made a grand diſcovery which may a little ſurpriſe our readers. They aſſert, that it will be found, on enquiry, that the great maſs of the diſſenting congregations is formed of perſons who are peculiarly ſubject to nervous melancholy. "Of this deſcription ſay they, are old maids, the lower claſs of ſhopkeepers." We certainly never knew before that old maids conſtituted the lower claſs of ſhopkeepers. Theſe old maids,

we are further informed "are subjected to daily attendance behind the counter without sufficient business to amuse them." We reply that we are sorry for it, and sincerely wish them an increase of business. But we are farther informed that they are without "sufficient wealth to enable them to spend that part of the day (Sunday) which they now devote to gin and Methodism, in an excursion to a tea garden." Rev p. 155. A *tea garden* then, on a Sunday, the place and resort of thousands of the most depraved characters in existence, strumpets and pickpockets of all sorts, is the place to which the lower class of shopkeepers are to be sent! This is the way in which the Sabbath is to be kept holy, in the opinion of Mr. Cumberland and his associates!

We are next told by these Reviewers, of a "pious frenzy which drives such crowds to the *Madhouse of Blackfriars*," (by which we suppose they mean either the Church of St. Ann, Blackfriars, in which Mr. Goode preaches, or the Chapel of Mr. Rowland Hill) which "will appear still more strongly to be only a particular symptom of nervous melancholy, when it is considered how many among the middle and lower classes of the Methodists have continual recourse to stimulants and cordials. It is difficult to find a man or woman in this rank, who does not either chew tobacco, or take snuff, or swallow opium, or drink spirituous liquors; nor is this so much the general character of the lower orders of society, as the constant and peculiar accompaniment of Methodism." Now nothing can be more contrary to the truth than this assertion; and we desire Mr. Cumberland and his assessor Mr. Clarke, whoever he may be, to inform us of the names of the persons in the Methodist Society, who live in any one of these practices, unless in a restricted degree by medical advice. The rules of the Methodist Society are in direct opposition to every thing of the sort.

Alike destitute of truth, is the assertion that to a Methodist, religion "appears only in the semblance of an inexorable fury, whose iron scourge and torturing hour, afflict him with hopeless misery in this world, and eternal torture in the next," Rev. p. 156. Then follows great misrepresentation of the motives and conduct of Mr. Newton; and his subscription to the Articles of the Church of England is called a *confession of perjury*. Perjury our readers know, is false swearing. That any man swears at his ordination to the truth of the Articles, this ignorant writer ought to have known is not true; and where there is no oath there can be no perjury. But that Mr. Newton believed the Articles which he *subscribed*, the world will believe much sooner than believe the assertions of this Reviewer ten times repeated.

These Reviewers come at last to speak of the numbers of the regular Methodists, of the persons who constitute part of their regular congregations, of the frequenters of the Churches, the

service

ſervice of which is adminiſtered, as they ſay, by real Methodiſts in holy orders, of the Preſbyterians, and all other ſectaries whom they diſtinguiſh by the general title of Methodiſts; but they ſeem quite unable to make any calculation of the total amount of all thoſe perſons whom they call Methodiſts. "They are found in our Univerſities, they inſinuate themſelves into the Church." But they expreſs a hope that they will not come into the Senate, and that the good genius of Britain will keep them out of the ſanctuary of St. Stephen. We ſtrongly ſuſpect, however, that ſome men of no inferior talents or character, who are called Methodiſts, have found their way into St. Stephen's, and that ſome reſpect is ſhewn to them there. The Edinburgh Reviewers know this, and they have alſo diſcovered that there were Methodiſts in the army and navy, and that they had done their duty in both ſituations, although, in Mr. Cumberland's Review, it is falſely aſſerted that the Methodiſts would not attack the enemy, but indifferent to the fate of their country, would denounce anathemas upon thoſe who are ſhedding their blood in the field of battle.

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## *A Converſation between an* INFIDEL PHILOSOPHER, *a* QUAKER, *and a* METHODIST.

*(Continued from page* 375.*)*

*Meth.* NOW, matter of fact proves, that thoſe characters whom you denominate fools, are naturally as fond of life as any others: and indiſpoſed to deeds of heroiſm. Beſides, of all others, they cleave moſt tenaciouſly to opinions long adopted and acted upon. That many of this deſcription, babes to whom the myſteries of the kingdom of grace were revealed, ſhould die with fortitude under the moſt cruel tortures, in defence of the doctrines they had embraced, is to me a ſtrong argument in favour of that bleſſed religion, which being deſigned for *mankind at large*, the bulk of whom were always neceſſarily illiterate, carried to them the moſt convincing evidence. They neither did, nor could throw away their lives in oppoſition to reaſon and common ſenſe. With reſpect to *knaves*, we have no reaſon to think that they would become martyrs. Their practice is, not to profeſs opinions which they apprehend will expoſe them to perſecution. How many infidels in England conform to the rites of the Eſtabliſhed Church, rather than be deprived of the honours and emoluments conſequent on the poſſeſſion of civil offices? Theſe are knaves indeed; and had they lived a little before Conſtantine made Chriſtianity the religion of the Roman Empire, they would have profeſſed Paganiſm; and changed their profeſſion with the Emperor. In Spain, when the Inquiſition

was

was in uſe, they would have been profeſſed Papiſts. And are ſuch liars and diſſemblers to be reformers of the world? Did *all* pay as little regard to truth as they do, civil ſociety could not poſſibly ſubſiſt. With reſpect to the *Age of Reaſon*, we had a ſpecimen of what it could effect, during the reign of Anarchy in France. "The repreſentatives of ſocial man" ſuffered much from its influence. From the Convention, the members of which had engaged to form a conſtitution for a great and populous nation, many were dragged to execution, for mere matters of opinion on political ſubjects. Prieſts were drowned in triumph; and houſes levelled in Lyons, becauſe ſome of the inhabitants were diſpoſed to be loyal to a king to whom they had ſworn allegiance. In the *Age of Reaſon*, all ſorts of crimes that diſgrace humanity were triumphant. *Men of reaſon*, as they were called, as well as men of religion, if they did not adopt the popular notion of the *hour*, were hurried to the guillotine, and ſacrificed for "*the good of the people*." Danton's and Anacharſis Cloot's atheiſm could not ſave them from an infamous death; nor could all the villanies of that monſter of wickedneſs, the Duke of Orleans, preſerve him from dying by the ſtroke of that inſtrument to which he voted his royal, but too indulgent nephew. The *Age of Reaſon* ſeemed to take from men the *power* of *diſcrimination*; ſo that Friends to Reaſon, as they were called, fell in common with thoſe termed Fanatics. The *hour* of reaſon in France, was polluted with the moſt cruel and unreaſonable actions that ever diſgraced human nature. Let ſuch reaſon be univerſally adopted for a few years, and the world will be without a reaſonable being. But enough of your *Age of Reaſon*, which may with more propriety be termed an age of madneſs.

With reſpect to the evidence ariſing from the effects of Chriſtianity on the minds of thoſe who cordially embrace it, and which you brand with the odious epithet of *fancied inſpiration*, it admits of a defence which all the ſophiſtry in the world cannot poſſibly overthrow. Your denial of this very important part of the external evidence of Chriſtianity, from the circumſtance of your ignorance of it, is neither conſiſtent with reaſon nor philoſophy. Were your plan of reaſoning univerſally adopted, education would be impoſſible. Pupils would no more believe their teachers; for they cannot be ſuppoſed to know what they are ſent to learn. But as you ſtrenuously oppoſe the evidence in favour of Chriſtianity ariſing from its effects on the minds of genuine Goſpel-believers, will you be ſo obliging as to inform me, how you think thoſe born blind come to be fully perſuaded of the exiſtence of light, and the difference of colours? You cannot conceive that the beſt definitions imaginable can enable them to form any proper idea of either.

*Inf. Ph.* Light and difference of colours are natural things;

and

and although I confeſs the blind can form *no proper* idea of either, they are bound, on the teſtimony of others, to admit their exiſtence. Beſide, they have in addition to that teſtimony, the collateral evidence ariſing from their knowing that thoſe who have the ſenſe of ſeeing, can travel without a guide; read, and do many other things of which they know themſelves to be incapable.

*Meth.* But ſtill, Sir, are they not wholly indebted to the teſtimony of others for every part of that knowledge which you term *collateral evidence?*

*Inf. Ph.* Undoubtedly they are; nor can they ever be capable of any other evidence, unleſs they, by obtaining the ſenſe of ſeeing, *(a thing impoſſible)* behold the light itſelf, which done, its exiſtence with the diſtinction of colours, will become a matter of occular demonſtration.

*Meth.* But you have no doubt, Sir, of the reaſonableneſs of thoſe born blind believing on the teſtimony of thoſe who ſee, that light does exiſt, and that there really is ſuch a thing as difference of colours?

*Inf. Ph.* So far am I from having any doubt on this head, that I ſhould pronounce him a fit ſubject for Bedlam who, becauſe he never ſaw the light, ſhould deny its exiſtence, in oppoſition to the unanimous teſtimony of a vaſt majority of mankind.

*Meth.* But if thoſe born blind were a vaſt majority of mankind, would they, do you imagine, have equal reaſon to believe in the exiſtence of light as the preſent ſmall minority? Or do majorities, ſimply conſidered, *prove any thing* more than that thoſe who compoſe them adopt certain opinions in favour of which they give their ſuffrages?

*Inf.* Majorities, ſimply conſidered, I confeſs, may often be urged in favour of the greateſt abſurdities, ſuch, for inſtance, as the tenets of Chriſtianity in the weſtern, and thoſe of Mahometaniſm in the eaſtern world. But what has this to do with the point in queſtion? For although a vaſt majority of mankind, (ſhould a vaſt majority be born blind,) would have equal reaſon to believe in the exiſtence of light as the ſmall minority have always had; it does not follow that we are bound to give implicit credit to thoſe who tell us of their being conſcious of I know not what wonderfully happy effects as the reſult of their believing the Goſpel.

*Meth.* But admitting that their conduct does not belie their profeſſion, but that, by a ſteady adherence to what is morally right, they give as ſtrong a proof of their integrity as a maſter in painting gives, in one of his beſt pictures, of his being a judge of colours: upon what principle can you attempt to invalidate their teſtimony?

*Inf.* I *know nothing* of the experience of which they boaſt; nor do any but fanatics adopt their ſentiments.

*Meth.*

*Meth.* But you muſt confeſs, Sir, that our ignorance of any thing is no argument againſt its exiſtence; and that reaſoning from *ignorance* to *certainty*, is abſurd. You profeſs *total ignorance* of the happy experience which genuine Chriſtians poſſeſs; but what is the inference to be drawn from that profeſſion, for the truth of which I give you full credit? Is it that Chriſtian experience is a deluſion? Surely not; for from *ignorance*, *certainty* can never be inferred. The blind *know nothing* of light; and yet we hear none of them call its being in queſtion.

*Inf.* But they feel ſeveral inconveniencies ariſing from their want of ſight; nor have thoſe, on whoſe teſtimony they believe light exiſts, any motive ſufficient to induce them to deceive on the ſubject in queſtion. Theſe are ſufficient reaſons for their believing that light does exiſt, of which I confeſs they have no idea.

*Quaker.* But I would aſk thee. Do infidels feel no inconveniences ariſing from their ſpiritual blindneſs? What comfort can they derive from reflections on the paſt, or from turning their attention to the future? They know, and cannot avoid knowing, however they may ſtrive to ſilence conſcience, that they have often ſinned. They may endeavour by abſurd reaſonings on Materialiſm, Mechaniſm, and Neceſſity, to believe that there is no moral difference in human actions; and that of courſe, Nero, a monſter of cruelty, was as acceptable to God, as our countryman Howard, ſo famed for piety and benevolence; but in ſpite of all their exertions, involved in *doubt* and *uncertainty*, and often fearing the worſt, they will frequently be ready, in imitation of unhappy Voltaire, to *wiſh they had never been born.*—On the ſubject of motives to deceive I would ſay a few words to thee. Men truly wiſe never think of deceiving: they ſpeak the truth in love; lying, on any account whatever, they hold in the greateſt abhorrence. But I would aſk thee, What motives the primitive Chriſtians had to make a profeſſion of Chriſtianity? Their doing ſo expoſed them to the worſt of natural ills in this world, and on the ſuppoſition of their being *inſincere* in their profeſſion, they could have no motive for their conduct from the hope of a better. Hence, reaſoning on principles of infidelity, they acted not only without being influenced by any motives ariſing from time or eternity, but in *oppoſition* to all that could be drawn from both, as well as to reaſon and common ſenſe. Thoſe who think that myriads of both ſexes were capable of acting ſo abſurd a part, equally oppoſe reaſon and revelation.

*(To be continued.)*

## THE WORD OF GOD ILLUSTRATED.

TO the Obſervations made in our laſt Number in elucidation of Iſaiah lxiv. 6. we ſubjoin the following, taken from the Chriſtian Obſerver, vol. 2. p. 715.

'IT is evident, on examination, that the words we render "*filthy rags*," Iſaiah lxiv. 6. bear a very different ſignification wherever elſe they occur in the Scriptures. The reſtoring them in this place to their proper import, will be far from leſſening the humiliating truth contained in the paſſage, and may reach ſome minds which have found means to elude their force when urged under their preſent form. עֶדִי, plu. עֶדִים, is rendered, Exodus xxxiii. 5; Iſaiah xlix. 18; Jeremiah xxxi. 4; Exekiel xvi. 11; Chronicles xxiii. 40; *ornament*, *ornaments*, and עָרָה, to *deck*, or *adorn*, Job. xl. 5; Iſaiah lxi. 10; Jeremiah iv. 30, &c. In the text under conſideration, the words may be tranſlated, "All our righteouſneſſes are as *a garment of ornament*, or gaudy robe, thrown over an unclean perſon;" or, to avoid altering the preſent ſtructure of the verſe, "But we are all as an unclean thing, and all our righteouſneſſes are as a *gaudy robe*, or cloak of covering."—The charge made by the Prophet is, that their works were done to be ſeen of men, deſtitute of right principle; and it is apparently the ſame with that brought by our Lord himſelf, Matt. xxiii. "Ye are like unto whited ſepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanneſs."

I conclude with an obſervation which appears to me very important. The Scriptures uniformly ſpeak of true piety, even in its weakeſt ſtate and its loweſt degrees, with honour; it is therefore to be lamented that this text, which evidently refers to oſtentatious and hypocritical works, ſhould be applied, as it often is, to genuine, though imperfect holineſs. Truth and error, good and evil, are blended in this world, and the juſt diſtinctions of things can never be preſerved if we ceaſe to denominate them from that part which is decidedly prevalent; and it is only by "diſtinguiſhing things which differ," that we can mark out and recommend to others "the things which are excellent."—C. L.'

The perſon who wrote the above, obſerves further (ſee Chriſtian Obſerver, vol. iii. p. 201,) 'Mr. Bate in his *Critica Hebræa* has an obſervation on this text worth conſidering: he ſays, "*Filthy rags*, is after the Seventy, without any authority from the words; which he renders a *garment bedecked with ornaments* worn for pomp and oſtentation. Works done to be ſeen of men, are ſuch a garment; vows, ſacrifices, alms, faſtings, and all other modes of

outward piety, when they proceed from falſe and hypocritical views, and are deſigned for oſtentation, or to compenſate for the want of true holineſs in any part of life, are the *ambitioſa ornamenta* of dreſs, ſhewy and oſtentatious things of no real uſe. But *filthy rags* hath no authority for the conſtruction, and but little propriety in the compariſon, only as ſuch righteouſneſs is odious in the ſight of God."

'But whether we retain our preſent verſion or tranſlate the words with Biſhop Lowth, *a rejected garment*, or render it *a garment of ornaments* thrown over a leprous or unclean perſon, ſtill the ſenſe will be the ſame; the righteouſneſs alluded to will be what God abhors and rejects, conſequently it can be ſuch only in name or in appearance, for "the righteous Lord loveth righteouſneſs, his countenance will behold (favour) the thing that is juſt," Pſ. 11. ult. I object to the expreſſion "filthy rags," when applied by true chriſtians, "to their beſt actions," not becauſe I think the language "too humiliating," but becauſe I think it unſcriptural. The queſtion is not how a good man may ſpeak of himſelf to God, but how he ought to ſpeak of chriſtian holineſs to men, in conformity with the Apoſtolic direction, 1 Per. iv. 11. It muſt never be forgotten that every degree of holineſs is the purchaſe of the blood of Chriſt, and the work of his Spirit, and, therefore to argue that faith and obedience may be called *filthy rags*, becauſe their defects need pardon, is ſomething like inſiſting that the beſt ſaints may very properly be ſtyled *reprobates*, or profligate ſinners, becauſe it is a certain truth, that, notwithſtanding their real ſanctity, they cannot approach unto God but by a mediator.

'This, Sir, is a ſubject of great practical importance, and I wiſh very ſeriouſly to recommend it to the ſpecial conſideration of thoſe perſons who are called publicly to oppoſe the ſophiſtry and irreligion of the day, which they can never do with effect, if they do not teach men to "return and diſcern between the righteous and the wicked, between him that ſerveth God and him that ſerveth him not." C. L.'

## THE WORKS OF GOD DISPLAYED.

### OF QUICKSILVER.

*(Continued from page 335.)*

QUICKSILVER differs from all metals in that it is naturally liquid. Its properties are, 1. It is the heavieſt of all bodies but gold and platina. 2. It is the moſt fluid of all. The particles even of water do not divide ſo eaſily as thoſe of Quickſilver: they have hardly any coheſion. 3. Of all bodies it is diviſible into the

minuteſt parts. Being on the fire it reſolves into an almoſt inviſible vapour. But let it be divided ever ſo much it ſtill retains its nature. For the vapours of diſtilled quickſilver received in water, or on moiſt leather, become pure quickſilver. And if mixed with lead, or other bodies, in order to be fixed, it is eaſily, by fire, ſeparated from them again, and reduced to its ancient form. 4. It is extremely volatile, being convertible into a fume, even in a ſand-heat. 5. Of all fluids it is in equal circumſtances, the coldeſt and hotteſt. This depends on its weight, for the heat and cold of all bodies is (cæteris paribus) as their weight. 6. It is diſſolvable by almoſt all acids, but vinegar. And hereby we diſcover if it be ſophiſticated with lead. Rub it in a mortar with vinegar: if it be mixed with lead it grows ſweetiſh; if with copper, it turns greeniſh or bluiſh. If there be no adulteration the quickſilver and vinegar will both remain as before. 7. It is the moſt ſimple of all bodies but gold and platina. 8. It has no accidity at all, nor does it corrode any body.

But it may be obſerved of metals in general, there is great uncertainty and inconſtancy in the metallic and mineral kingdoms, both as to *colour*, *figure*, and *ſituation*. A Marcaſite, for inſtance, may have the colour of gold and ſilver, and yet afford nothing but a little vitriol and ſulphur, while what is only a pebble in appearance, may contain real gold. It is common alſo to find the ſame metal ſhot into many different *forms*, as well as to find different kinds of metal of the *ſame* form. There is the ſame uncertainty as to their *place*. Sometimes they are found in the perpendicular fiſſures of the ſtrata, ſometimes interſperſed in the ſubſtance of them; and the ſame metals in ſtrata of very different natures. They are likewiſe frequently intermixed with each other; ſo that we ſeldom find any of them pure and ſimple, but copper and iron, gold and copper, ſilver and lead, tin and lead in one mass: yea ſometimes all ſix together.

What diſtinguiſhes them from all other bodies as well as from each other, is their heavineſs, each metal having its peculiar weight which no art can imitate.

But who can reckon the various ways wherein metals are uſeful to mankind? Without theſe we could have nothing of culture or civility; no tillage or agriculture; no reaping or mowing; no ploughing or digging; no pruning or grafting: no mechanic arts or trades; no veſſels or utenſils of houſehold ſtuff; no convenient houſes or edifices; no ſhipping or navigation. What a barbarous and ſordid life we muſt neceſſarily have lived, the Indians in the northern parts of America are a clear demonſtration. And it is remarkable that thoſe that are of the moſt neceſſary uſe, as *iron* and *lead* are the moſt plentiful. Thoſe that may better be ſpared are more rare. And by this very circumſtance they are qualified to be made the common meaſure and ſtandard of the value of other commodities, and to ſerve for money, to which uſe they have been employed by all civilized nations in all ages.

THE

## THE PROVIDENCE OF GOD ASSERTED.

*To the Editor of the Methodiſt Magazine.*

Dear Sir,

THE following account which, I think, illuſtrates the *Providence* as well as *Grace* of God, was given me by brother Rawſon, Miſſionary at Ulverſton. He received part of his information from the widow of him who is the ſubject of this narrative. She is a member of the Methodiſt Society, and her teſtimony may be relied on. If you think it worthy of a place in your very uſeful publication, an early inſertion will be highly acceptable to ſeveral of your numerous readers.

KENDAL, *Jan.* 12, 1809. I am, Dear Sir, your's very affectionately, W. HOWARTH.

"A God all mercy, is a God unjuſt."

MATTHEW WILSON, the ſubject of the following ſhort Memoir, was born at Oxonfell, a few miles from Hawkſhead, of poor and irreligious parents. He was about fifteen or ſixteen years of age when his father died. He then went to work in a ſtone quarry, which employment he generally followed as long as he was able. In the early part of his life, he was, like moſt of his companions, addicted to vice, particularly, drinking, ſwearing, and cock-fighting. He married, but that made no alteration in his moral conduct: he ſtill went on in ſin. He was accuſtomed to make uſe of dreadful wiſhes.

"About ſeven years ago," ſays his widow, "when he was at a Public Houſe, drinking, I went to fetch him from thence. On our way home, lifting up his right hand, he ſolemnly ſwore, that if ever he ſtruck one ſtroke of work more towards the ſupport of his family, he wiſhed that hand might rot. And (awful to relate) before he died, that ſame hand did rot; inſomuch that it might with the greateſt eaſe have been ſhaken from his arm, the reſt of his body alſo was in a ſimilar ſtate!" *Verily there is a God that judgeth righteouſly in the earth.*

It is about three years ſince the commencement of that illneſs, which terminated his mortal exiſtence, the greateſt part of which time his ſufferings were very great. I viſited him, for the firſt time, laſt September, when I found him altogether ignorant of the plan of ſalvation. I endeavoured to ſet before him the awful conſequences of dying in ſin, and, at the ſame time, pointed out to him, a full, and free ſalvation by Jeſus Chriſt. The word was made a bleſſing to his ſoul, ſo that from that time he laboured under ſtrong convictions for about a month, earneſtly ſeeking that ſalvation, without which he ſaw he muſt periſh. He alſo ſaw that this ſalvation was to be obtained by faith in the Lord Jeſus Chriſt.

October

October 17th, as I was engaged in prayer with him, that the Lord would pardon his numerous and aggravated ſins, it pleaſed God to manifeſt to him his pardoning love, and to deliver his ſoul from all doubt and fear. This was ſuch a change, that although his bodily ſtrength was nearly exhauſted, he ſhouted, "Glory be to God," in a way truly aſtoniſhing. I never ſaw ſuch a ſcene before. The ſight was truly affecting! He was ſeated in a ſtrange poſition, in an elbow chair, waſted, and literally turning to corruption, while tears of joy ſtreamed from his dim eyes, which were ſunk in his head. I viſited him twice a week, and always found him happy, and increaſing in the knowledge and love of God. I frequently left him ſhouting the praiſes of God, as if he had been in good health. It appeared, indeed, that his lungs were the only ſound part in his body.

On the Saturday previous to his death, he ſaid, "My heart is quite full of love; I could wiſh to go (die) this minute. I feel no condemnation, nor have I felt any ſince Chriſt ſet my ſoul at liberty." Being in the country part of my circuit, I could not attend him in his dying moments, but received the following account of him from his widow: "He was ſenſible at intervals, and appeared happy in God. A little before his departure, he repeated ſome verſes of that excellent hymn,

O glorious hope of perfect love," &c.

About four o'clock in the afternoon, on Tueſday Nov. 29, 1808, without a ſtruggle, or groan, he fell aſleep in Jeſus, where he now reſts from all his ſufferings, and where he will never more ſay, 'I am ſick.' I would juſt add, 'I have been an eye witneſs of many converſions, but never ſaw a more evident change in any one.

ULVERSTON, JOHN RAWSON.
*Dec.* 24, 1808.

## THE GRACE OF GOD MANIFESTED.

### MEMOIR OF MRS. SUDDABY OF HAMSTREET, KENT.

TO THE EDITOR.

DEAR SIR,

SHOULD the following narrative be deemed worthy of a place in your Miſcellany, many in theſe parts will be gratified by its inſertion, and, I hope, the religious public benefited.

I am, &c.
JAMES ANDERSON.

MRS. SUDDABY was favoured with a religious education, her parents fearing the Lord; and her father being an acceptable local preacher in the Rye circuit for many years. Such circumſtances greatly tend to form the habits and conduct of young perſons, eſpecially

cially of the female sex: they feel the influence of religious restraint, and are not so easily affected by evil examples.

When in her 21st year, she felt deep convictions for sin; and her distress on account of it was great. It was not, however, of long duration: she very soon after obtained deliverance from a sense of guilt and condemnation, and was inspired with a firm confidence, that God, for Christ's sake, had blotted out her sins, and received her into his favour. This inestimable blessing was communicated to her soul, while Mr. Henry Anderson was engaged in social prayer with her and a few other friends, when he travelled in the Rye circuit.

She was very remarkable for her filial affection. A more tender and affectionate child I never saw: an excellent example indeed she was for your young readers to copy after; who would do well to remember that the blessing of the Lord will assuredly attend those who honour their parents, while his displeasure and curse will follow *disobedient children*. She sacrificed, in more instances than one, her own *inclination* and *interest*, to what she considered to be her duty as a child. The death of her father affected her exceedingly: on this occasion she wrote in her diary—"I have received one of the severest shocks to nature I ever experienced; the loss of one of the best and tenderest of fathers: the suddenness of the stroke makes it the more keenly felt. But it affords us much satisfaction and comfort, to be assured that for years he lived in the spirit of prayer, and could rejoice in victory over death." To her widowed mother, she was not less affectionate. Some of her last words to her husband were "Be kind to my mother."

Awfully impressed herself with the value of the human soul, and the great concerns of eternity: the state of some of her relatives lay near her heart. Night and day, she poured out strong cries and tears to God for their conversion: and she lived to witness with joy the answer of her prayers. On this occasion she expresses her gratitude in these words:—"O thou kind benefactor! Thou dost indeed hear and answer prayer: I feel my obligations encreased to love and serve thee, on account of my *brother*, who is, indeed, dear to me. What an infinite mercy! Seven of our family, out of ten, in glory; a father and six children: and I trust my dear mother, brother, and myself, are following after them. O my God, quicken my steps in thy ways!"

She was remarkably qualified for the situation in which Providence had placed her, as a governess of children. She was not satisfied with instructing the youth committed to her care in the various branches of female education, which she engaged to teach them: but she "travelled with them in birth, that Christ might be formed in them, the hope of glory." On this subject she writes most feelingly: "O what do I feel for my children! What an earnest desire that they may be *all* saved! I feel them entwined round my heart. The thought of being eternally separated from them, comes close indeed! May the Lord incline them early to seek his face!" And, in several instances,

inſtances, ſhe ſaw the fruit of her pious labours. Happy the village that was bleſt with ſuch a Governeſs: happy the children who were under her care and tuition! And great is the loſs which both have ſuſtained!

"He that walketh with the wiſe, ſhall be wiſe," was the declaration of the wiſeſt monarch that ever ſat upon the throne of Iſrael; and the people of God have witneſſed its truth in innumerable inſtances; but ſometimes it happens that the occaſional intercourſe of young perſons with each other, although truly religious, proves, through unwatchfulneſs, injurious to that ſerious piety which ought to adorn the Chriſtian character. The *tea table*, alas! but too often gives occaſion to unprofitable, if not even to uncharitable converſation. Mrs. S., conſcious of danger, was always on her guard; and while frequently receiving the viſits of her *young friends*, exerciſed a holy jealouſy over her own ſpirit; and was as a guardian angel to theirs: hence, ſuch viſits never proved hurtful, but always edifying. If the converſation languiſhed; ſinging and prayer were introduced; and on theſe occaſions ſhe would plead with God, for her young friends, with ſo much urgency, affection, and feeling, that all preſent were bathed in tears. May they, and all who may read theſe lines, follow ſo excellent an example!

In the courſe of laſt year ſhe changed her ſituation in life; believing that Providence called her ſo to do. After much prayer, and with the advice of her friends, ſhe was united in marriage to Mr. Henry Suddaby, July 9, 1806. And as this important affair was undertaken in the fear of the Lord, they had his bleſſing, and were exceedingly happy in their union with each other the ſhort time they were permitted to live together, and it ſoon appeared that God was about to crown their union with a pledge of their mutual affection.

Mrs. S. was always remarkable for a ſerious and devout frame of mind; and as ſoon as ſhe diſcovered that ſhe was pregnant, ſhe became, if poſſible, more ſo. Two of her ſiſters having died in childbearing, ſhe was apprehenſive ſhe might poſſibly follow them in the ſame, and her friends were not without their fears. They ſaw her increaſing piety; her growing deadneſs to the world; her conſtant living as in eternity; and they were ready to conclude that ſhe was ripening for the manſions of the bleſſed.

And now the time of trial approached. On Wedneſday, the 22d of April, in the evening, her labour began. Her pains were lingering, and ſometimes very acute; till about ſeven o'clock on Friday morning, ſhe was made the living mother of a living child. Now the bitterneſs of death ſeemed to be paſt, and her friends fondly hoped ſhe would recover: but, alas! nature had been exhauſted, and convulſive ſymptoms appearing, indicated that her end drew nigh. Her weakneſs viſibly increaſed, till within a few moments of her diſſolution, when, conſcious of her ſituation, ſhe ſaid, "Lift me up, I cannot die." Her huſband recollecting that on a former occaſion, ſhe had expreſſed a wiſh to die in his arms, with aſſiſtance, gently raiſed her up, when reclining her head upon his breaſt, ſhe

lifted

lifted her dying hand, and faid, "Lord, receive my"—meaning to fay, *fpirit;* but not being able to articulate the word fhe inftantly fell afleep.

Thus died Mrs. Mary Suddaby, whofe lofs will long be felt by all who knew her; her friends, however, have the confolation of believing that their lofs is her eternal gain: feeing that fhe made it the grand bufinefs of her life, to prepare for a glorious immortality. She died on Friday the 24th of April, 1807, in the 33d year of her age, having been about eleven years an exemplary member of the Methodift Society.

I endeavoured to improve the awful difpenfation on the evening of the funeral, according to her defire, from Pfalm lv. and 6. to a numerous and deeply affected audience. After the fermon, the child, who furvives his mother, was dedicated to God in baptifm.

RYE, *May* 26, 1807. JAMES ANDERSON.

## MEMOIR OF MRS. RADFORD.

*To the Editor.*

THE incalculable utility of pious biography has induced me to fend you this fhort memoir to be inferted in your extenfively ufeful Mifcellany. If teftimonies of the urbanity and piety of Mrs. Radford were neceffary, numbers very refpectable might be attained immediately. Its early appearance is requefted by many of your fubfcribers, and will, I hope, prove a real bleffing.

BELPER, MARSHAL CLAXTON.
*March* 18, 1808.

MRS. RADFORD, whofe maiden name was Sarah Ball, the fubject of the following memoir, was born at Horfley-Woodhoufe, in the Belper circuit, Derbyfhire. It appears from her own Diary, as well as the concurring teftimony of all that knew her, that her mind was under a bleffed degree of moral influence in early life, fo that fhe had a fixed averfion to every thing finful. Thofe fafhionable amufements reprefented by Heathen Philofophers, "almoft adored by Infidels in the prefent day," as being innocent, and even ornamental, fhe viewed as highly criminal, well knowing they are degrading in their nature, mifchievous in their tendency, and deftructive in their confequences.

Mifs B. was a perfon of ample fortune, and endued in perfon and temper, with many accomplifhments which diftinguifh and adorn the female fex. March 9, 1795, fhe was married to Mr. Samuel Radford, and, in a few years, became the mother of five lovely children. At this period of her life, fhe was called to pafs through a variety of exercifes, of all others, the moft painful and diftreffing. In January, 1805, Mr. R. was arrefted by the icy hand of our laft enemy, and

removed to the receptacles of the dead. Her ſingular regard and attention to him, under the preſſure of a long and heavy affliction, produced in her a fixed conſumption. During the progreſs of which, ſuch were the diſcoveries ſhe received of her fallen ſtate by nature, and the exceeding ſinfulneſs of her every thought and temper, with the infinite ſuitableneſs and ſufficiency of Jeſus Chriſt, the dying Reconciler, that ſhe was determined to relinquiſh all, for a perſonal intereſt in the merits of his death. At this time a pious relation, being made acquainted with the deep diſtreſs of her mind, was led to write her ſome very affectionate and ſympathizing letters, in one of which ſhe earneſtly exhorted her to lay hold on Jeſus by a living, operative faith. To this friendly epiſtle, ſhe ſoon returned a joyful anſwer, ſaying, "I bleſs God, I can and do believe, and now aſſure you, with the moſt heart felt joy, that I feel the peace which paſſeth all underſtanding."

However ſome may dream of the ſafety of their ſtate, while they are ſtill the ſubjects of the ſpirit of bondage to fear, it is certain, Mrs. R. had not ſo learned Chriſt. She well knew, ſhe never could have ſolid comfort, without the abiding Comforter, and therefore found no reſt to her ſoul, till ſhe obtained a ſenſe of her juſtification, by the witneſs of the Holy Spirit.

Sunday, Feb. 3, 1805, ſhe writes in her Diary, "I am weak in body, but alive to the Lord. O the love of God, to ſuch a helpleſs, worthleſs worm as me! Where ſhall I thy praiſe begin? Not one deſirable object can I ſee in this wide world, but to live the life, and die the death of the righteous. This day, with an heart overflowing with ſacred love and gratitude to God, I went to the firſt claſs-meeting I was ever at. What language can deſcribe what I felt, while relating to them what God had done for me the vileſt ſinner: for

'Jeſus ſought me when a ſtranger,
Wandering from the fold of God.'"

"Sunday 26, I heard Mr. Drake from 1 Cor. x. 31. This ſermon ſhewed me much of myſelf, and how deficient I am in doing all to the glory of God. O may I be *a doer of thy word and not a hearer only.* March 2, I was very unhappy, on account of the many imperfections of my ſoul, and was tempted to think, I ſhould never ſafely land in glory, or *ſee the King in his beauty.* But by reflecting on that hymn, my drooping ſoul was cheered;

'Away with our ſorrow and fear,
We ſoon ſhall recover our home,'" &c.

March 4, ſhe exclaims, "Good God, what a debtor am I to thy mercy! Bereaved of my partner, and left with the important charge of five ſmall children, my mind muſt have ſunk for ever, but for grace divine! A father to the fatherleſs, and a huſband to the widow is the Lord! O that I may ſo train them up for him, that not one of my little ones may periſh! March 18, I experienced ſuch a degree of ſacred peace, and love, as cauſed my eyes to overflow with tears of humble, grateful joy. Through believing, my ſoul realized joys inviſible,

invifible, which caufed me to long to be diffolved, that I might be with Chrift.

"Auguft 4. This was the day of our annual love-feaft. What peculiar manifeftations do thofe lofe, who either carelefsly neglect, or never enter into the fpirit of fuch ordinances as thefe! My faith fo realized the immenfe joys of hope, that I forgot all the afflictions of my weak frame, and fat in heavenly places, with the princes of God's people. What a favour that fuch a worm as I fhould call thee mine! O may I never trifle at the threfhold of religion, or tarry in all the plain. Nov. 21. I am drawing nearer and nearer to eternity: and I am trimming my lamp and longing to be gone: not becaufe I am weary of doing and fuffering his will, but becaufe I fall infinitely fhort of doing it as I defire.

"Jan. 1, 1806. I had fet apart this day for humiliation and thankfgiving. In reviewing the paft year, my foul has been alternately occupied with fenfations of remorfe, and gratitude. What confufion arofe, from reflection, and felf-examination! I feemed to find a pleafure in afflicting and chaftifing my unfaithful fluggifh foul. Mr. Walton's fermon on the barren fig-tree, was rendered an unfpeakable bleffing to me. God has fpared me a poor cumberer of the ground! This confideration conftrained me, in the clofe of the day, by every thing facred and divine, to engage my foul in a covenant with God, which, I truft will be indiffoluble and eternal. Feb. 21, I am days and months nearer eternity. Should the archangel now announce, 'Time fhall be no longer,' am I ready? I blefs God, 'I know that my Redeemer liveth.' Jefus is become to me increafingly precious, fo that he is all my falvation and all my defire. Oh that I could praife him, with my every breath, and improve each golden moment as for a boundlefs eternity.

"April 6. The Lord was eminently prefent with us in our Love-Feaft, and made it to all a time of great refrefhing. I felt the vaft importance of being an Ifraelite indeed; juft fuch a one as the Lord will delight to acknowledge, and approve of when he makes up his jewels. May 4. My foul, for days, has been called to pafs through the moft powerful and exercifing temptations. But how it encouraged me to think, that the man of forrows, who was tempted in all things like unto us, is touched with a feeling of our infirmities, and will not fuffer us to be tempted above what we are able to bear. He will give grace to enable me to bear my own afflictions, and conquer fin in all its rifing motions.

"June 6. I feel the Lord more to me than ten thoufand worlds. I never hear his word from any of his fervants, without real profit. Surely men of God, are worthy of double honour! I cannot but efteem them very highly for their work's fake. Many, from a dread of fingularity, will not hear them, but my foul cries, 'Thy people fhall be my people, and their God my God.'" Some weeks after, fhe obferves, "In private prayer and meditation, I have felt that nearnefs to, and union with the triune God, I never experienced before. My thoughts by night and day, are impreffed with, 'Thou, God, feeft me.' This conftrains me to fet a double guard over my

wandering heart, left I should leave the God I love. Sept. 7. After hearing Mr. Pinder, from Matt. xviii. 20, our Love-feast immediately succeeded. God was with us, and the rational and scriptural experiences of God's children, related with such simplicity and divine unction, proved to me an unspeakable blessing. This night, from affliction of body, I was entirely deprived of rest; yet the Lord was so present with me, that while meditating on all he did, and suffered for me, I was constrained to say,

'Labour is rest, and pain is sweet,
If thou my God art here.'

"Dec. 31. Reflections on a kind Providence this morning, filled my soul with humble, grateful wonder. I seem like a cypher in creation, and a trifler in the ways of God, less than the least of all his mercies; and yet God is so gracious to me that I never want the abiding witness of his favour and love."—This, it must be observed, she never lost, but felt its blessed increase to the last.

"Jan. 20, 1807. In hearing 1 John i. 8, 9. explained, my soul felt unutterable things. What a blessing is found speech, that cannot be condemned. 'God is not only faithful and just to forgive, but to cleanse us from all unrighteousness.' Reflections on the faithfulness and willingness of God, to fulfil in me all his good pleasure, excited in my soul, the most ardent, longing expectation. I daily gain renewed confirmations of my faith and hope, and more sensible manifestations of the love and power of God. O that God in me would make an end of sin, and bring in everlasting righteousness!

"March 8. The various and powerful temptations, under which I have laboured this week, have called forth the exercise of every grain of divine grace which I had. But Satan, though mighty, is not almighty; the gracious God I serve, was near to deliver. After these severe conflicts, the Lord favoured me with some very extraordinary manifestations: Praise the Lord O my soul! April 21. My soul was this day very powerfully affected with the goodness of God to such a worthless worm as me. When one of the preachers arrived, to tarry for a night, that the gospel might be preached in a neighbouring village, I felt deeply impressed with the high honour the Lord bestowed on me in this particular; for I always feel a disposition to receive and welcome God's servants as angels of God, yea, as the Lord Jesus, well knowing my Lord hath said, 'He that receiveth you receiveth me.'

"May 6. In waiting on God both in private and public ordinances, I have enjoyed much of the *powers of the world to come;* my soul is more freed from all below, and often longs to put off mortality. The promises and faithfulness of God, connected with the glories of immortality, reflect such a flood of light on the dark valley, that I feel willing to enter. Death becomes more familiar, and is no longer the object of dread, but of desire; for though my outward man decay, my inward man is renewed day by day.

"June 28, I went to Belper to the opening of the new chapel. The reflections which arofe in my mind, on the miraculous fpread of the gofpel in this and other nations: the thoufands aſſembling to hear the word of Life, with the power of God revealed in their hearts, filled my ſoul with the moſt humble, grateful joy. Surely this is the dawn of a glorious day, when the empire of Jeſus ſhall be univerſal, and the whole earth filled with his glory! Auguſt 2, I heard preaching from Prov. xxiii. 17, 18. Under the latter part of the ſubject, my ſoul felt more than I knew how to ſupport. And when I retired for private prayer, I experienced ſuch ſingular nearneſs to the Lord, and union with him, that I forgot all below. Never was my ſoul more affected with the omniſcience of God. I ſeemed ſurrounded with Deity, and as in the immediate preſence of my judge. This proved ſuch a guard to all my wanderings, that my ſoul centred in God alone."

This was the laſt time Mrs. R. attended the chapel; for ſhe was ever after confined to her room. In the cloſe of this month I called to ſee her, and found her much ſupported and reſigned to God. Her evidence was clear and her confidence ſtrong. The laſt time I was favoured with an interview was, of all others, the moſt impreſſive and affecting. Enquiring into the ſtate of her mind, ſhe anſwered, "I have lately paſſed through ſevere conflicts, in reſigning my five children to the Lord. The thoughts of their being diſperſed abroad as orphans, without father or mother, appeared, at firſt, inſupportable. But the Lord has redeemed me from all. The Lord was a father to me when I was left fatherleſs, and I know he will be the friend and father of my dear orphan children. To reſign them with humble confidence, appeared once impoſſible. But, bleſſed be God, nothing is impoſſible to him. His grace ſupports me in a way I never expected, and I only fear I grieve God in longing to be gone."

The Sabbath previous to her departure, ſhe obſerved to a friend, on his entering the room, "I am ſtill a priſoner of hope: but, perhaps, before another Sabbath, ſhall be in glory." In the afternoon, before ſhe died, a relation enquired, How ſhe felt her mind now ſhe was ſo near death? She anſwered, "Happy, quite happy!" Juſt before ſhe breathed her laſt, ſhe noticed the cold ſweat ſtanding upon her arms, and obſerved, with eyes ſparkling with joy, "This is death! Certainly this muſt be death!" Thus died Mrs. Sarah Radford, Jan 15, 1808, in the 29th year of her age. *Precious in the ſight of the Lord is the death of his ſaints.* A funeral ſermon was preached at the chapel after her deceaſe to a very reſpectable and weeping audience, from Iſaiah xii. 2; the ſubject ſhe had choſen. O may every Reader follow her as ſhe followed Chriſt!

M. C.

## MISCELLANEOUS.

## MISCELLANEOUS.

### OBSERVATIONS ON THE COMMON PRAYER.

*To the Editor of the Methodiſt Magazine.*

Sir,

WE are certainly obliged to Mr. Hall for his judicious Remarks on the Litany and Prayer Book of the Church of England. However, as he was pointing out what might be amended in it, I am ſurprized that he did not mention the form of Abſolution in the *Viſitation of the Sick*, ſo often objected to. Altho' our Reformers and the great body of the people in the nation then, but juſt emerged from Popery, might ſee nothing improper in this abſolution; yet I think it muſt now appear in a very different light to profeſſing Chriſtians in general. Who now, that underſtands the Scriptures can place any confidence in the latter clauſe of the following words, when pronounced to a ſick perſon by a Clergyman? "Our Lord Jeſus Chriſt who hath left power to his Church to abſolve all ſinners, who truly repent, and believe in him, of his great mercy forgive thee thine offences; and, by the authority committed to me, I abſolve thee from *all* thy ſins, in the name of the Father, and of the Son, and of the Holy Ghoſt."

For my own part, Mr. Editor, I am attached to the Church of England, and I firmly believe that no book in exiſtence can with greater propriety be termed a Perfect Manual of Devotion and Form of Public Worſhip than the Prayer Book of the Church of England, yet I cannot help thinking that the above form of Abſolution, ordered to be pronounced by our Clergy, is unſcriptural, and that the damnatory clauſe of the Athanaſian Creed, as well as the phraſes mentioned by Mr. Hall, ought to be altered; if for no other reaſon, at leaſt for the ſake of unanimity; a thing at all times of importance, but, in my opinion, never more ſo than at preſent. With a high ſenſe of the utility of your Miſcellany, I remain, Sir,

Your's, &c.

*York, April* 10, 1809. CLERICUS.

AS we may not have occaſion to notice this ſubject again, we now alſo ſubjoin the following Remarks lately received.—

TO THE EDITOR.

*Sir,*

AS a child, I paid great attention to the Church Prayers (which I think was partly owing to my always being made to kneel during the ſervice,) and perhaps the impreſſions made on a child, accuſtomed to thought, may form ſome criterion of thoſe produced on elder perſons who do *not* think.

I remember

I remember the General Thankſgiving was my favourite prayer, becauſe it *aſked* a ſpirit of thankfulneſs; for I was conſcious of not poſſeſſing it. But when the miniſter and congregation prayed to God not "to deal with them *after* their ſins, neither reward them *after* their iniquities," I ſcrupulouſly omitted to join with them, in what appeared to me, a very unwiſe requeſt; for though I ſuppoſed it to be founded in humility, and a ſpirit of penitence, yet I was conſcious that I did not deſire ſo rigorous a treatment: for I imagined they ſubmitted to be left in ſorrow and diſtance from God on account of their ſins; (i. e. ſhould they commit any ſpecial ones,) not being aware, that the word *after* related to any thing but the order of time.

The idea, which always ſtruck me in one of the clauſes of the *Prayer for the Church Militant*, may perhaps appear to ſome ludicrous, but it was really taken up in my mind very ſeriouſly. I was for ſome time puzzled, that in the petition for Magiſtrates, we ſhould content ourſelves with aſking God to cauſe them to adminiſter juſtice *indifferently*; that expreſſion being only uſed to *me* when I had performed a work of ſhort cenſure, and equally ſo of praiſe. I conſidered, that God could enable them to act in a very laudable manner: why then ſhould we confine our petitions to what was barely tolerable? After many thoughts, I concluded, that the ſtate of this world was ſuch, as admitted of no great perfection; that we muſt be thankful when things were not poſitively *ill* done, and that perhaps it was out of humility that we only aſked they might be done *indifferently*.

But what I was leaſt able to account for, was the *earneſtneſs*, eſpecially at the concluſion of the Litany, with which the people aſked for mercy and deliverance. Both the words and *manner*, (which in a country Church was *vehement*) indicated apprehenſions of danger; yet I plainly perceived when we came out, no veſtiges of ſuch concern remained, and I was pretty confident no ſuch concern had been left. Why then were the expreſſions inſerted? I intended to make the enquiry; but recollecting, that I had heard times of civil fear and calamity *had been known* in this kingdom, I concluded thoſe petitions had been formed at ſuch periods, and were continued out of reverence to antiquity.—Theſe, Sir, were literally my thoughts before I was ten years old, and they may poſſibly be the thoughts of older perſons, who have not had the ſame advantages of inſtruction with your obedient Servant,

PAIDOS.

P. S. I know not whether I ſhould add to the above, my childiſh apprehenſion of another clauſe in the Common Prayer, which *now* is more ſeriouſly and literally applicable than formerly; viz. "For Thou, O Lord, *only* fighteſt for us." As a child, I could not underſtand *why* we, as a nation, ſhould be without allies; for this I thought to be the meaning of the phraſe. Our inſular ſituation I judged might be one reaſon; ſtill it did not appear ſufficient, and I ſuppoſed ſome cauſes exiſted to which I was a ſtranger.

*To*

*To the Editor of the Methodiſt Magazine.*

Dear Sir,

I HAVE juſt finiſhed a ſecond careful peruſal of the nine Letters to a Young Preacher from his Friend, publiſhed in your Magazine laſt year. The generality of young Preachers in the Methodiſt Connection have ſo few literary advantages compared with thoſe of other Miniſters, and with what their great work ſeems to demand, that the greateſt encouragement and moſt cordial thanks ſhould be given to thoſe friends who endeavour, in a Chriſtian ſpirit, whether by writing or otherwiſe, to promote their mental improvement. All muſt be convinced of this who attentively conſider, that, cloſely connected with their increaſe in uſeful knowledge, is their growth in real holineſs, and the attainment of the end of their miniſtry, the ſalvation of their own ſouls and of thoſe that hear them. Feeling my heart impreſſed with theſe things, I would offer my hearty acknowledgements to the friendly writers, for his many uſeful hints: but at the ſame time muſt beg leave to ſay, that he has omitted one very important particular, viz. *The means of procuring books.* "What ſhall I read?" is juſtly conſidered by this writer a very important queſtion: but another of equal moment, which muſt frequently ariſe in the mind of a Methodiſt Preacher is, *How muſt I get books?* And till this queſtion be ſatisfactorily anſwered, let no wealthy Methodiſt complain of the want of learning in the Preachers. This friendly writer has enumerated and recommended to the notice of young Preachers a very good ſelection of books, and he certainly might eaſily have enlarged the catalogue: but how is it poſſible for a young Preacher to purchaſe theſe books, who, when he enters on the itinerant plan, after furniſhing himſelf with other neceſſaries, has perhaps ſcarcely any thing left, and only receives in his circuit four pounds or four guineas per quarter, to provide himſelf with clothes, books, &c. and perhaps alſo thinks it his duty to ſpare a little out of this ſmall income, for a poor widowed mother or ſome other poor relative whom he aſſiſted before his leaving home? It ſhould alſo be remarked that, as a paſtor, he will often be called upon to viſit the ſick poor, and that numbers of diſtreſſed objects will ſo frequently ſolicit his help, that if he poſſeſs thoſe tender feelings of ſympathy, which his ſituation requires and ſuppoſes him to feel, he will be ready to ſhare his remaining little, (if he have any thing remaining) with the ſons and daughters of penury and affliction.

If your numerous readers, to whom Providence has given an abundance of this world's goods, will give this ſubject a few minutes ſerious attention, they muſt unavoidably ſee the propriety of adopting ſome plan for ſupplying the Preachers with books.

Should theſe Remarks appear to you worthy of a place in your Magazine, an early inſertion will much oblige,

Your's, very reſpectfully,

JUNIOR.

*April* 25, 1809.

## OBITUARY.

MARCH 15, 1808, died at Camelford, Mrs. Elizabeth Gill. She was born in London, in the year 1778. When she was very young, her father removed from London to Plymouth, where he died in the Lord, when she was about ten years old. She well remembered, and with great affection and respect often mentioned his excellent living example, and his triumphant dying testimony. Some time after her father's death, she removed to Launceston, where she was brought to a saving acquaintance with God, and joined our society when about the age of 19. From that time, it may be truly said, she adorned the doctrine of God our Saviour in all things. When about 22, on her marriage, she removed to Camelford, where she filled her new situation in a manner highly creditable, both to her understanding and piety. The care of her soul was evidently predominant; hence, to the utmost of her power, she diligently sought divine Grace, in the use of all appointed means, both public and private. But while thus intent on those things which are pious, and just, and pure, she also duly thought on those which are *lovely* and of *good report;* being a "pattern of industry, frugality, and cleanliness." All that knew her, can bear witness what a fine living comment she was, on the Poet's advice,

"Let thy mind's sweetness have its operation
"Upon thy body, clothes, and habitation."

As her various relations multiplied, she became exemplary in the discharge of all those duties which arose from them. The heart of her husband did and might safely trust in her, for she did him "good, and not evil, all the days of her life." And were her children of age justly to estimate her worth, could they but recollect how she opened her mouth with wisdom, and how remarkably the law of kindness was in her tongue, they too would "rise up and call her blessed."

About nine months before her death, she began to feel and manifest evident symptoms of declining health. She was aware of her danger, but felt no alarm: she could defy death as an enemy quite disarmed of his sting; or, rather, meet him as a friend, whose approach was desirable. In December, her infant child died of a consumption, similar to that under which she was sinking. For this, she felt very thankful, being assured she should soon follow it to the regions of immortality. Her heart had been no stranger to all those tender anxieties, natural to an affectionate wife and mother, under the most affecting circumstances; but as her end approached, divine Grace dissolved her every tie to earth, and enabled her to acquiesce in the allotments of God with the utmost composure. Her faith in an all-sufficient Saviour was unshaken; her realizing views of the eternal world were highly consolatory;

confolatory; and her truly exemplary patience had its perfect work. She had done with earth, and wiſhed to hear nothing but what related to that heavenly world, to which ſhe was haſtening.

The following account of her laſt hours, I received from a friend, who witneſſed, in what ſhe relates, that "dignity in death," which is the Chriſtian's prerogative.

"On Saturday, about three in the afternoon, I went with Mrs. Pearſe to ſee our dear and much reſpected friend, Mrs. Gill. As I approached her bed, I was deeply affected at ſeeing the alteration which had taken place ſince Thurſday evening. She perceived it, and ſaid, 'There is a great change ſince you left me.' I anſwered, 'There is, indeed.' She obſerved, 'I ſhall ſoon get home.' Then looking at Mrs. Pearſe and me, ſhe added, 'I love you both greatly, and wiſh you to be with me at my departure.' We aſſured her that, if poſſible, her wiſh ſhould be complied with. After lying ſtill a little, ſhe lifted her eyes, and ſaid, 'I die, my father's God to meet. Perhaps, my dear father's ſpirit is preſent, and other inviſible attendants waiting for me.' Mrs. Pearſe being called away on buſineſs, promiſed to ſee her again the next morning; but our dying friend, perſuaded that that interview would be prevented by her ſpeedy diſſolution, bade her an affectionate farewell. Another friend coming to ſee her, ſhe reached out her dying hand, and ſaid, 'I am almoſt home.' When they parted, ſhe ſaid, 'We ſhall ſoon meet in heaven.' A little after ſix, the ſervant rendering her ſome aſſiſtance, ſhe thanked her, and charged her to ſeek the Lord, reminding her that ſhe alſo muſt die. She then called me to her, and ſaid, 'My dear, I love you more than I can expreſs.' Then ſhe broke out into ſuch raptures as I never before witneſſed. 'What a bed is mine!' ſhe exclaimed, 'it is a bed of down. God has kept the beſt wine until the laſt. What glory do I ſee! This is worth living for! It is worth dying for!' On my wiping the cold ſweat from her face, ſhe, ſeeing her mother-in-law affected, ſaid, 'The paſſage is rough, but it will ſoon be over;' preſently adding, 'This ſweat is ſweet! My Saviour was crowned with thorns, and ſweat blood. I ſhall ſoon ſee him in glory, brighter than the ſun, and be with him for ever.' Her mother coming in, ſhe ſaid, 'Do not weep. If I had ſtrength, I could ſing.' She continued repeating, 'Glory be to God! Bleſſed be the Lord! What a death-bed is mine! How unlike that of thoſe who know not God! My death-bed is a bed of roſes.' She continued praiſing the Lord for his goodneſs towards her, particularly for the fulfilment of his promiſes to her now in her dying moments. Afterwards, enquiring what o'clock it was, and being informed of the hour, ſhe ſaid, 'I fear I ſhall be impatient, ere the time come.' I obſerved, 'You can ſay with Chriſtian, when paſſing through the river, "I feel the bottom, and ſee the ſhining ones on the other ſide."' She anſwered, 'Yes.' After this, ſhe ſpoke but little; and juſt at one o'clock, on the Lord's day morning, ſhe entered into that reſt which remaineth to the people of God."

FRANCIS TRUSCOTT.

Extract of a Letter from Mr. JOHN RUTLEDGE, to the Rev. Dr. COKE.

*New Providence*, Feb. 14, 1809.

Rev. and very dear Sir,

I HAVE deferred writing to you of late becauſe I have been daily looking for Brother Turton's return from America, who, I know, if he were here, could give you a fuller account of our affairs than I can. But he is not returned yet, nor have I had a letter from him theſe three months. As he ſignified in his laſt that he was much recovered, and alſo expreſſed the greateſt deſire to be with his dear people again, I ſuppoſe, either ſickneſs or the embargo has prevented his coming.

Wreck Sound, the place that Brother Turton left, is without help, ſave that they have Mr. Hilton, who, I underſtand, now preaches to them. They are kept together by this upright and ſimple man, who has nothing in view but the glory of God. I give them all the aſſiſtance I can by letters and advice when they come to town, eſpecially in matters of diſcipline.

I have experienced more ſickneſs this year laſt paſt, than I have done ſince I came to the Bahama Iſlands. I had the bad fever in the ſummer, when my recovery was deſpaired of by my doctor. On the fifth day the Lord rebuked it, and ſpared me to his people. Thanks be to his dear and holy name. In the fall of the year I alſo had a fever, from which I am only recovering, and by which I was confined five weeks. The heat of the fever in my body brought on a complaint which the doctors feared would turn to a fiſtula. This was a heavy affliction, and attended with much expenſe, as two doctors were employed to attend me.

In this town (Naſſau) our ſociety has rather increaſed the laſt year, and every thing appears to favour our cauſe. The White People will ſoon make the greateſt part of our congregations, and ſuch of them as have joined the ſociety, are a faithful, upright people. This is charming ground wherein to plant the Goſpel. I believe there is little or no religion in the place but what our people have, and this the public appear to be well convinced of. Indeed every mouth is ſtopt, and the cauſe is rather honoured than perſecuted. This town is a moſt comfortable ſituation for a preacher. The people (friends and members of ſociety) are the moſt liberal, perhaps, in the world. They think nothing too good for the preacher. I have found a comfortable home with them. O may the Lord enable me to be thankful, and to improve my time among them to his glory, the good of their ſouls, and the peace of my own mind. This is not the worſt climate in the Weſt Indies: but bad fevers are common in all the Iſlands. If we had a Chapel built in this town, our cauſe, I think, would be quite eſtabliſhed, and afterwards this miſſion would be no expenſe to the Connection, except for ſending out preachers. I am happy in my labours, and rejoice that ever I was called into the vineyard of my Lord. From your ready, though weak ſervant in the Goſpel,

JOHN RUTLEDGE.

A Second Letter from Mr. JOHN RUTLEDGE, to the Rev. Dr. COKE.

*New Providence*,
April 26, 1809.

Rev. and very dear Sir,

AS Brother Turton has not returned to us yet, I judge it my duty to furnish you and the Committee with a further account of the state of religion with us here. The number in society are as follows:——New Providence, Nassau, Whites 21, Blacks 120, Wreck Sound, Eluthera, Whites 90, Blacks 24.—As for religion, or the cause of Methodism, it never was in so prosperous a state here as it is at present. There is not one to move a tongue or lift a finger against us so as to affect us; and the cause, if not universally, is generally respected. Our society is increased, and our Chapels are quite too small to contain the crowds that flock to hear the word. The field appears to open wide before us. To God be all the praise.

Our Classes are lively, and many of our members experience the life and power of God. A lady called on me the 25th inst. and told me that she had now a sense of the favour of God, and knew that she had redemption in his blood who loved her and gave himself for her. Mr. Appleton, mentioned in my former letters, is still a great help to me in the work, and a light in the country. Mr. Hilton carries on the work at Wreck Sound. He is a man of unassuming manners and good sense.

The cause of religion is much respected, and its liberties, according to our mild government, well secured to us here by His Majesty's Attorney General, William Willy, Esq. to his honour, as a Christian and an active Minister of the peace. From your obedient servant in the Gospel,

JOHN RUTLEDGE.

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Extract of a Letter from Mr. WILLIS, Missionary in Grenada, to Mr. ISHAM, Missionary in Antigua.

*Grenada*, March 30, 1809.

Dear Brother,

BEING informed by brother Pattison, whom I saw in Barbadoes, in November last, that I was appointed for Grenada. I took the first opportunity that offered to sail for this Island. When I arrived, I learned that the people had been upwards of two years without a Preacher. I found, therefore, as might reasonably be expected, that some had grown weary and faint in their minds, and that the Society had suffered a decrease of twenty members, through death, and the removing or backsliding of individuals. But we have had an increase of fourteen members since I came hither. I think we have a prospect of more good being done, as our congregations are very large, and the chapel, in general, much crowded. Nothing but want of lumber prevents our enlarging it.

As I think it would not be right to leave the people, though but for two or three weeks, at this time when there appears to be such a spirit of hearing among them, I hope you will excuse my non-attendance at the District Meeting.* Had it not been for this

* By a Letter from brother Isham, dated in May last, we learn that the meeting of the Missionaries of Antigua District was held there, May 4, and some following days, when, 1. The Rules concerning the

this circumſtance, I ſhould have been glad to have been with you, eſpecially as I wiſhed to have propoſed a young man, a Local Preacher in Barbadoes, to be admitted on trial as a Miſſionary. He is an Engliſhman, and has been in our Society about three years. He lived with me moſt of the time I was there (Barbadoes) and, as far as I ſaw, his private character, as a Chriſtian, was irreproachable. I likewiſe heard him ſpeak in public, and believe he has gifts, which, with a little improvement, will, through the divine bleſſing, render him an acceptable Preacher. His heart appears to be in the work, and he conſiders it as his duty to offer himſelf. His conſtitution ſeems to be well adapted to the climate, and if you think proper to propoſe him to the Conference, I have no doubt but he will be made uſeful in the Weſt Indies.

From your affectionate Brother,
JOHN WILLIS.

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the Miſſion were read. 2. The Rules reſpecting diſcipline. 3. The Fourth Section in the large Minutes concerning the office and duty of a Methodiſt Preacher. 4. The peculiar buſineſs of a Superintendant. 5. The Section concerning the admiſſion of members. 6. The Section on the buſineſs of an Helper. 7. The Section containing Directions for Holineſs. 8. The Section containing Directions for a cloſer union among the Preachers. 9. The Section on the proper means for promoting a revival of the work of God.

It was then enquired, 1ſt. Whether there was any objection to the moral conduct, doctrine, or exerciſe of diſcipline of any of the Miſſionaries in that Diſtrict. 2nd. Who remained on trial, not having completed their four years. 3rd. What number of Miſſionaries were neceſſary for each Iſland.

The next point taken into conſideration, was the ſtate of religion in that Diſtrict; and it appears that, in Antigua, the congregations had increaſed ſince Chriſtmas; ſome had joined the Society, and they had reaſon to believe that religion was on the increaſe. From Dominica, St. Vincent, and Barbadoes, certain accounts had not been received. And all they knew concerning Grenada was from the preceding Letter. The number in Society in Antigua, was 2,498;—in Barbadoes, 40;—in Grenada, 84;—of the number in Society in the other Iſlands belonging to their Diſtrict, they had not received certain information. A circumſtantial account of Receipts and Diſburſements in Antigua, has been tranſmitted to the Miſſionary Committee, and laid before the Conference.

## Extract of a Letter from Mr. JOSHUA MARSDEN, Miſſionary, to the Rev. Dr. COKE.

*Hamilton, Iſland of Bermuda.*
April 13, 1809.

Rev. & dear Sir,

YOU will, doubtleſs, wiſh to receive information reſpecting my Miſſion and the ſituation of affairs in theſe Iſlands. The proſpect is not the moſt pleaſing, and yet the Lord has wrought a great work on the minds of ſome. I have formed ſixty into Society, none of whom were ever in any Society before. And yet I believe the perfect eſtabliſhment of a Methodiſt Miſſion, will be a work of much time, difficulty, and expence. I have got a ſubſcription ſet on foot, to build a ſmall place of worſhip in the country at Hamilton, as there will be no extenſive good done in the iſland, among the Blacks, till one is erected from the circumſtance, which I mentioned in my laſt, that the white people will not allow them to come and hear in houſes where they themſelves aſſemble.

In Hamilton, the only town in the Iſland, beſide St. George's, God has raiſed up ſome who wiſh to befriend me, but amongſt many there ſtill appears a wonderful ſpirit of oppoſition. And yet the

Iſland

Iſland, this winter, has been in a ſtate of actual famine. As the American embargo has prevented ſupplies coming from that quarter, hundreds upon the Iſland, as well as myſelf and family, have been obliged to live upon dried cod fiſh, frequently without a bit of butter to render it palatable. However, if I could ſee the cauſe of God flouriſh, I could freely ſubmit to every privation, and, I think, be contented with bread and water. I have a bleſſed hope that the Lord will ariſe and plead his own cauſe in this wicked and benighted place.

The privileges of my Engliſh brethren often make me wiſh that I had the wings of a dove, that I might fly away and participate of them. With regard to my ſituation in temporal matters, as yet I muſt be dependent on the funds at home. The Coloured People in the ſociety have it not in their power to do much, and others think little about the matter. Nor do I expect, till a little Chapel is erected, to be able to raiſe any regular revenue or ſalary. I hope, however, in future, my expenſes will be leſs, as my wife has begun to keep a ſchool for girls at the requeſt of a number of people.

The want of books is another ſerious difficulty under which I labour: for the people know nothing of the Methodiſts but by hearſay, and that is of the moſt unfavourable nature, and, you may depend upon it, there were no more traces of Methodiſm, or heart religion, when I came to this iſland, than if no Miſſionary had ever ſet his foot upon it. But the Lord hath begun a bleſſed work. May he carry it on in a glorious manner, for his mercy's ſake! I have lately drawn upon you for £20. and as ſoon as I begin to build the little Chapel, I ſhall have to draw upon you again, as I have only been able to get ſubſcriptions to the amount of £180. ſterling: whereas, at the loweſt calculation, it will require from £250. to £300. to erect it. When this is finiſhed I ſhall expect, by the bleſſing of God, to ſee ſomething done toward a more extenſive reformation both among Blacks and Whites. May the bleſſed Lord carry on his own bleſſed work. I am, with ſentiments of reſpect, Rev. Sir, your affectionate Son,

JOSHUA MARSDEN.

P. S. That you may have ſome knowledge how ſparingly I have lived, conſidering the extreme high price of proviſions, I have ſent you an account of the current price of ſundry articles of food in the iſland. Indeed the ſtate of things this winter has been very little better than abſolute famine.

Current Prices of Proviſions, &c. in Bermuda.

| | s. d. | s. d. | |
|---|---|---|---|
| Freſh Beef, | 1 8 | to 2 0 | per lb. |
| Mutton, | 2 0 | to 2 4 | do. |
| Veal, | 2 0 | to 2 4 | do. |
| Pork, | 1 8 | to 2 0 | do. |
| Freſh Butter, | 4 0 | | do. |
| Hams, | 3 0 | to 3 4 | do. |

Prime Pork, 38 to 40 dollars per barrel.
Flour 30 to 36 do.
Rye flour, (none.)
Rice, 8 to 12 do. per hundred.
Corn, £1 3s. 4d. per buſhel.
Muſcovado Sugar, 7 to 8 dollars per hundred.
Loaf ditto. 2s. 8d. to 3s. 4d. per lb.
Soap in boxes, 2s. 8d. to 3s. 0. do.
Candles (mould) in do. 4s. per lb.
Cheeſe, 3s. 4d. do.
American Butter, 4s. per lb.
Coffee, 2s. 0d. to 2s. 6d. per lb.
Cocoa, 1s. 8d. to 2s. 4d. do.
Currency here, 6s. 8d. to the dollar.

From Mr. WILLIAM GRIFFITH, Miſſionary, to the Secretary of the Miſſionary Committee.

*Gibraltar*, May 15, 1809.

Dear Sir,

DOUBTLESS you will be ready to condemn my long ſilence. I ſhould have written ſooner had I not waited in expectation of hearing from you, in anſwer to mine of October laſt; at which time our friends alſo wrote to you, requeſting you would uſe your endeavours to get us a piece of ground on which to build a new Chapel, the leaſe of the preſent place expiring in May 1811; and we being all fully convinced that no great good will be done in the place where we now meet. You will obſerve, it is only a wooden ſhed, and the lowneſs of the walls (not more than nine feet high), and its canvas roof, render it very unpleaſant, not to ſay unwholeſome, to aſſemble in, eſpecially in the ſummer ſeaſon. And as it affords no decent accommodation for ſuch as might wiſh to attend, and as the entrance is almoſt blocked up, by ſome new buildings in an unfiniſhed ſtate, in which ſtate they are likely to remain for ſome time, the attendance of the inhabitants is almoſt forbidden. However, we have reaſon to be thankful that, in ſome ſmall degree, appearances are more favourable than when I firſt came, and perhaps as favourable as we could expect: for there is a conſiderable increaſe of hearers, eſpecially of the women; ſo that, at times, we can ſcarcely find ſeats for them. The ſoldiers are fluctuating; but at all times the preaching is well attended. As it reſpects the ſociety, our number at preſent is 40, nine of whom, four men and five women, have joined ſince I came hither. Several others wiſhed to have joined us, but have fallen away by drunkenneſs, the prevalent evil of this place, an evil, of the extent of which you can ſcarcely form an idea. Happily we have loſt but one of thoſe whom I found in ſociety when I came, and he was only on trial. Moſt of thoſe who are now with us give evidence of a work of grace upon their ſouls: and I hope they grow both in knowledge and grace. Our new members among the women ſeem to be truly in earneſt. One of them, who always has been a very moral perſon, and a kind neighbour, is now deploring her wicked, ſinful heart, with ſome hope in Chriſt, as having died for her. And I hope ſome of the old ones are excited to greater zeal.

Concerning the veteran Battalion from Ireland, I can ſay but little, the number of thoſe of them that meet with us being reduced to ſix or ſeven, and being included in the forty above mentioned. If we were not pretty ſtrict in our diſcipline, doubtleſs we ſhould have more of them; that is, if we would diſpenſe with their attendance at Claſs Meetings, and allow them, as they term it, "a little drop of drink," which, they ſay, they cannot do without. But it is not *numbers* in ſociety merely, or chiefly, but *piety* in the practice of our members, that will encourage us here and pleaſe you at home. As it reſpects myſelf, I have both ſeaſons of trial and conſolation. I find the preſence of God frequently with me, and yet Satan is permitted to buffet me. But if the work of God do but proſper, all is well, and, I'truſt, I ſhall be contented. Believe me it lies near my heart. My wife and children are well, thanks be to God; and ſhe is far more reconciled than I at firſt thought ſhe would ever be. Your's affectionately in Chriſt Jeſus.

W. GRIFFITH.

## POETRY.

MR. EDITOR,

THE following lines, by the Right Rev. George Horne, late Bishop of Norwich, will be read with pleasure by many who have never seen them, and, I presume, with regret by none who may have seen them. The sentiment of them ought to be indulged.

J. FIELDEN.

### THE FRIEND.

THE fastest Friend the world affords,
Is quickly from me gone;
Faithless behold him turn his back,
And leave me all alone.

'My Friend, sincerely your's till death:'
The world no farther goes;
Perhaps, while earth to earth is laid,
A tear of pity flows.

Be Thou, my Saviour, then, my Friend!
In thee my soul shall trust;
Who false will never prove in death,
Nor leave me in the dust.

Home while my other Friends return,
All solemn, silent, sad,
With thee my flesh shall rest in hope,
And all my bones be glad.

### 87th PSALM *Attempted.*

HAIL, blest Judea! on whose favour'd land,
Celestial Salem's heaven built turrets stand:
Ye holy mountains, whose peculiar height,
Jehovah views with infinite delight;
Than Israel's favour'd dwellings, lovelier far,
For Zion's pearly gates are open there.

City of God! Of thee what glorious things,
Th' exalted Voice of Inspiration sings!
E'en now, methinks, before my raptur'd eyes,
Thy shining towers, thy lofty bulwarks rise;
Those radiant mansions of the angelic blest,
Where the redeem'd enjoy eternal rest.

What crowding ranks thy circling arms embrace,
Of Babylonish and Egyptian race!
Tyre's distant children, and Arabia's train,
In long succession crowd thy ample plain;
Thy spacious paths with glittering pomp adorn,
Messiah's sons, an earthly Zion born.

High favour'd Church! Which God himself shall own
With large reward and lasting honours crown;
E'en he thy blest accessions shall declare,
And write, "This man and that were born in her;"
The great Memorial shall for ever shine,
Record of Truth and pledge of Love divine.

With loudest strains in Hallelujah's sweet,
The different nations shall each other greet;
When in thy golden courts, Jerusalem!
With gladden'd hearts, their raptures they proclaim.
And as before th' Eternal Throne they bow,
Thus shall their grateful notes of triumph flow,
Great Parent! Great Redeemer! King of Kings!
Fountain of Good! *In thee are all my Springs!*

### *Gratitude to God for Providential Mercies.*

O God, my heart to thee ascends,
It's Maker and it's King;
And owns thy goodness far transcends
The praises I can bring.

My scanty praises, Lord, how mean!
How despicably poor!
For all the gifts thy bounties bring,
And make my cup run o'er.

While many of thy dearest saints,
And better far than I,
Pour out their piteous sad complaints,
And pierce us with their cry!

While in their souls th' invenom'd darts
Of bitter anguish lie,
Or crush'd by misery, their hearts
Groan their last gasp, and die!

Lord! what am I, my God, my King!
That I thy grace should prove!
Should tune a cheerful note, and sing
Thy providential love.

Lord, what am I, or what are mine,
That thou so kind should'st be?
Should'st lavish all these gifts of thine,
On such a wretch as me?

O'er dimpling waves my little bark,
Thy gentle Spirit bears,
Protects from adverse storms my heart,
And keeps my head from cares.

O! may this head to know thy will,
Continually improve!
O may that heart be fervent still,
And flame with heav'nly love!

Thus gliding down life's gentle stream,
May I advance to thee;
Till safe I launch with heart serene
On vast eternity.

*Conference-Office; John Jones, Agent.*

Rev.d W.m Wilberforce
Practical View of the Christian

THE

# METHODIST MAGAZINE,

## FOR NOVEMBER, 1809.

## BIOGRAPHY.

### MEMOIR OF MR. JAMES DENTON, PREACHER OF THE GOSPEL.

TO THE EDITOR.

THE following ſhort account embraces all the particulars I have been able to collect reſpecting my late friend and brother, Mr. James Denton. If you think it worthy, I ſhall eſteem it a favour if you will give it an early inſertion in the Methodiſt Magazine.

BURY, *Feb.* 13, 1809.

I am, dear Sir,
Your's ſincerely,
JAMES TOWNLEY.

OUR late brother, James Denton, was born at Hollinwood, near Oldham, Lancaſhire, Sept. 12, 1779. In his childhood and youth, he was placed in a ſituation exceedingly unfavourable to religious impreſſions, having early loſt his mother, and neither his father nor any other of his relations living in the ſpirit of the Goſpel. Nevertheleſs, when about 17 years of age, the Lord ſhone into his mind, and diſcovered to him his loſt ſituation. The following memoranda of his converſion, and call to preach the Goſpel, I have met with in his own hand writing.

" About the beginning of March, in the year 1797, it pleaſed God to awaken me to a ſenſe of the danger of loſing my ſoul. This excited an earneſt cry in me for mercy. My concern for ſalvation was ſo great, that I forgot every thing elſe, even my neceſſary food. Sleep departed from mine eyes. I reſted not, day nor night, but roared out for the diſquietude of my ſoul, making repeated and earneſt addreſſes to the throne of grace for mercy,

mercy to pardon. I had not the leaſt doubt but God would pardon me, and, glory be to his name, I had not cried long before he heard me, and delivered me from all my trouble, and filled me with joy and peace through believing. Praiſe now employed my tongue, and ſpake the happineſs of my ſoul. Yea, I was now ſo happy that I could not ceaſe to praiſe my Saviour night and day. I now was filled with concern for the ſalvation of all mankind, eſpecially my relations, and cried to God in their behalf, exhorting them to ſeek for the ſame bleſſing which I had found. I thought, at firſt, certainly they would all have taken my advice, and ſought the Lord; but, alas! I ſoon found the contrary. Their prejudices were too ſtrong for my arguments and perſuaſions.

"About April, I joined the Methodiſt Society, though I had reaſon to expect much perſecution from my friends, and eſpecially my father, if I did. I was not wrong in my apprehenſion, for my father perſecuted me very ſeverely, and, at laſt, turned me out of his houſe to provide for myſelf, altho' I was only about ſeventeen years of age, and not properly maſter of any trade. This expoſed me to many inconveniencies, eſpecially, as prior to that period, I had never known the want of any thing that was calculated to make me comfortable in life, ſo far as things temporal can give happineſs. Almoſt from the firſt of my conviction, I had a perſuaſion in my mind, that I was called to preach the Goſpel, but being of a timorous diſpoſition of mind, I thought I ſhould never be able to comply with the call. This was a ſource of great diſtreſs of mind. Sometimes I was inclined to think it was a temptation of Satan, whereby he intended to lift me up, and cauſe me to fall into his own condemnation. I was ſincerely deſirous of knowing the will of God concerning it, and, for this purpoſe made importunate application to a throne of grace for ſatisfaction reſpecting it. The Lord inclined his ear unto the voice of my ſupplication, and gave me more clearly to ſee, that I was called to this important work. And at laſt I was ſo thoroughly convinced that it was my duty, that I thought a neglect of it would be ſufficient to inſure my final condemnation, which led me, (after heſitating above twelve months) to attempt to ſpeak from thoſe words of our Saviour to the paralytic, Mark ii. 5, 'When Jeſus ſaw their faith, he ſaid unto the ſick of the palſy, Son! thy ſins be forgiven thee.' This was on June 24, 1799, at Holt-Town near Mancheſter."

As brother Denton kept no regular Journal, I have not ſucceeded in finding any farther account of his religious experience, till July 20, 1806, when he thus writes: "On taking a review of my paſt experience, O! how many inſtances of unfaithfulneſs to the grace of God do I diſcover! And yet my God has not forſaken me! What ſhall I render unto the Lord for all his mercies? I now give my ſinful ſelf to thee, O Lord! It is all I have to give. By

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the assistance of thy grace, I will henceforth live to thee alone. Accept my worthless offering, and help me evermore to bear in mind the solemn vow I now make, and act up to the spirit of it." Again on the 29th of July, he observes, "Thanks be to God for all his mercies! I have been kept another week, and have found more of the comforts of religion. Jesus has been precious to me. But, O! how prone is my heat to wander from him:

'Fix, O fix my wavering mind!
To thy cross my spirit bind:
Earthly passions far remove,
Swallow up my soul in love.'"

About this time his mind had become considerably agitated respecting his duty as a Preacher, and so great was his anxiety, that he assured me it produced such extreme debility as to confine him for some days to his bed. But being at length convinced that he ought to dedicate himself wholly to ministerial studies and labours, he was proposed to travel. I was present at the ensuing District Meeting, when a number of doctrinal and experimental questions were asked him, all of which he answered with modesty and propriety.

At the Conference, 1806, he was appointed to travel with Mr. Day, in the Newcastle Circuit, in Staffordshire. After his appointment to travel, he appears to have experienced considerable dejection of mind, but on Saturday, August 23, he writes, "I this morning made a fresh surrender of myself and all my concerns to God, and felt a persuasion, that he accepted the offering, sinful as it was. May I never more consider myself as mine *own*, but the Lord's."

On his arrival at Newcastle, he expressed his feelings in the following terms:—"August 30, I arrived at Newcastle, Staffordshire, and preached my first sermon the following morning, on Luke xxii. 23. O Lord, help me in the great work, and give me my own soul for a prey. The people received me kindly. I desire to be useful in plucking sinners as brands from the burning."

After having laboured twelve months in the Newcastle Circuit, he was appointed, at the Conference in 1807, to the Bath Circuit with Mr. Highfield, where he laboured with much acceptance. At the Bristol Conference last year, the Bath friends wished for his re-appointment, but the earnest desire and increasing infirmities of his father, who had been, for some years reconciled to him, led to an appointment near Manchester. He was therefore stationed for the Bury Circuit, where he arrived August the 20th, 1808. Since then he has been my esteemed colleague. We have laboured together in harmony and peace. And I express the general sentiment of the whole Circuit when I say, that I exceedingly

ingly regret his death. He was a man not only of genuine piety, but of conſiderable talents as a preacher; a man not only of enlarged natural capacity, but of much improvement and of ſound judgment: Indefatigable in his ſtudies, and uſeful in his labours.

His laſt illneſs was but ſhort, but his death was with the triumph of faith. On Wedneſday, January 11, 1809, he attended a meeting of ſeveral of the Preachers at Stockport, and then appeared in health, except feeling a degree of languor from the exertions of the preceding Sunday evening; but as we returned the next day, he complained much of the ſhaking of the carriage, and ſaid he had paſſed an almoſt ſleepleſs night. On Saturday the 14th of January, he rode to Haſlingden, about eight miles. and preached there in the evening. The next morning (Sunday) he declined preaching, but preached at noon at Haſlingden, from Jacob's viſion of the ladder, and then rode a few miles to Mill-End, and preached there in the evening with much animation, from Hebrews ii. 2, 3 On Monday, being ſtill indiſpoſed, he returned to Bury, and in the evening took an emetic. As he continued extremely low-ſpirited, though without much pain, we, on Wedneſday called in medical aſſiſtance. The doctor aſſured us his indiſpoſition was chiefly from nervous irritation. Brother D. alſo himſelf, often ſaid that he felt no pain, but only loſs of appetite and extreme lowneſs of ſpirits. On Friday evening he went out with us to tea, and became cheerful, and after our return took an egg for ſupper. The next morning he told me he had experienced a moſt reſtleſs night, and was determined to go to his father's at Mancheſter. We requeſted the doctor to ſee him before he left Bury. He therefore called, and on feeling his pulſe aſſured him there was nothing fatal in his diſorder, and that any irregularity there might be in his pulſe, proceeded from the violent nervous agitation under which he laboured. We preſſed him to continue at Bury, but his purpoſe was fixed, ſaying, if he did not go he ſhould never ſee his father again in this world. In the afternoon, one of our friends accompanied him in a chair to his father's. On his arrival he thought himſelf better, but ſoon ſaid he was as bad as ever. From this time I ſaw him no more, his death taking place while I was in the country. But from one of our friends, who called upon him the following Tueſday, I afterwards learned that he was then in ſuch a ſtate of violent nervous agitation, as to be incapable of ſitting or ſtanding in any place many minutes together. That evening, I have ſince underſtood, he ſuffered exceedingly from temptation; but the next morning, when the nurſe went into the room, he exclaimed, "I am happy. My pardon is ſealed. Bleſſed be God! I am going to everlaſting reſt." On Thurſday he had a very conſiderable diſcharge of thick fœtid blood, and was much weakened. In this ſtate, the enemy again thruſt ſore at him, ſo that he cried out,

"There is no place free from temptation;" but from this conflict he was soon delivered.

To his aged father, whose welfare lay near his heart, he one day, with broken accents, said, (grasping at the same time his hand) "Live—live—live—that we may meet in a better world." On Saturday, when Mr. Entwistle called upon him, he said, "I can *do* nothing." Mr. E. replied, "You are not now called to *do*, but to *suffer* the will of God;" on which he emphatically remarked, "*He* suffered for *me*." From about twelve o'clock on Saturday till four o'clock on Sunday morning he lay in convulsions, but being then relieved, thanked God for more ease. Some time afterwards he quoted the apostle's words, "Fervent in spirit, serving the Lord:" and attempted to speak from them, but his strength was soon exhausted; but after resting awhile, prayed for some minutes recollectedly:—again exhausted, he lay awhile silent, and then pronounced the blessing; and about 7 o'clock in the morning gently breathed his last, leaving a state of suffering, for a state of *everlasting rest*.

His remains were deposited in the burying-ground of Bridgewater-street chapel, Manchester, on Wednesday, February the 1st. May we be also ready!

J. T.

## DIVINITY.

*To the Editor of the Methodist Magazine.*

Dear Sir,

THE following observations on the necessity and importance of experimental preaching are taken from Bishop Horne's last charge to his clergy, and consequently may be considered as the Bishop's dying sentiments. If you think them suited to the design of your valuable Miscellany, you are at liberty to insert them. I have added a few words in brackets in one or two places.

I remain,

Your's respectfully,

A. B. SECKERSON.

OF late times there hath been a prejudice in favour of [what is called] good *moral preaching*; as if the people might do very well, or even better, without the knowledge of the *Christian mysteries*; a good moral life being the end of all teaching.

The enemies of Christianity, taking advantage of this prejudice, have made a total separation between *the works of religion and its doctrines*; pleading the example and authority of some of

our divines. And it must not be concealed, that by delivering *cold, inanimate Lectures, on moral virtue, independent of Christianity,* many of our clergy have lost themselves very much in the estimation of the religious part of the laity. I would, therefore, beg your attention, while I remind you of a distinction which a sense of your own duty, without any admonition from me, will lead you frequently to observe and enlarge upon; I mean the great and obvious distinction between religion and morality; and here by religion is to be understood the *Christian* religion; and by morality, such *good works* [so termed] as are *independent* of it. Its three great duties are, *Faith*, *Hope*, and *Charity*, [or Love.] Morality is the rule which teacheth us to live soberly and honestly. It hath four chief virtues, which moral writers have well explained; *Justice*, *Prudence*, *Temperance*, and *Fortitude*. By *Justice* we give every man what is due to him. *Temperance* is the rule whereby we restrain the appetites of the body, which are all naturally given to excess. *Prudence* is that foresight which distinguishes good from evil by the consequences of each; and *Fortitude* teaches us to meet danger and bear sufferings.

All these virtues are so useful one to another, that they cannot well subsist when they are separated. He who is without temperance, will not preserve his justice, because he will waste, in self-indulgence, what is due to other men: and he who has no prudence to consider consequences, will not be guarded against intemperance. It is evident these virtues are necessary for carrying us through life with honour and safety: therefore we exhort all Christians to the practice of them.

But the difference which we are always to bear in mind is, that the unbeliever, having *no Christian principles*, practises these virtues, as well as he can, on *secular and selfish considerations*, in conformity to commandments of his own making; while the Christian, animated by hopes and motives peculiar to Revelation, acts *for* [from] *the love of God, and in obedience to Jesus Christ:* knowing that we are not to be saved for any thing we do, but for [through] that faith in the promises, and that love to God and man with which it is done. There is a justice and propriety in our being saved by faith, rather than by works, because all *good works* [as they are called] *of every kind may be practised in hypocrisy;* they may proceed from the *base motives of ambition, vanity, or self-interest*, in which God hath no part: but in faith there can be no hypocrisy; because moral virtue is between man and man, but faith is between man and God, who seeth the heart, and cannot be imposed upon. Therefore no virtue can be certain and universal but that of faith: which consideration entitles it to be the saving principle in the Christian as it was in the Patriarchal religion. It is this only which extinguishes *the pride of reason*, and gives to God the glory of our salvation. It is this only which brings all

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men to a ſtate of equality. It is accommodated to every condition of life, for it coſts nothing; and while it reduces the rich, by obliging them to a renunciation of the world, it raiſes the ability of the poor, by giving as much effect to a cup of cold water, as to the treaſures of the wealthy. The ſame rule obtains remarkably in the powers of the mind; for the wiſe and prudent of this world, who appear *ſtrong in underſtanding*, are ſometimes found *very weak in faith*; and thoſe endowments of learning, which ſhould bring them nearer to God, often carry them further from him; while the poor and ſimple have that ineſtimable talent of *a believing heart*, which enables man to receive and underſtand the things of heaven. In every poſſible ſenſe but the literal, are thoſe words of the Prophet fulfilled: "Every valley ſhall be exalted, and every mountain and hill ſhall be made low;" for in the kingdom of God, as it ſubſiſts in the heart of man, none of thoſe inequalities are found, which are every where ſo obſervable in nature; and faith is the principle which levels them all.

Morality, without religion, is the ſcheme of the Deiſts, who, that they may not ſeem deſtitute of ſyſtem, affect a religion which they call natural. But *their* natural religion hath no affinity to Chriſtianity; it is inconſiſtent with it, and oppoſite to it. It hath *no Saviour, no Sanctifier, no Fall of Man, no Atonement, no Sacrifice, no Sacraments, no Sabbath, no Tempter, no Church, no Prieſthood, no Reſurrection, no Life Everlaſting.* It hath no Creed; for it hath nothing to form a Creed upon; and ſo is a religion without that principle which alone gives value and ſignification to every moral action. The Heathens never depended for acceptance on any ſuch plan of religion; they had recourſe to rites of worſhip, ſacrifices, ſupplications, and other acts of what we call devotion, for obtaining the pardon of ſin, and the averting of Divine vengeance. Natural religion, as a ſyſtem, is a phænomenon riſen up in theſe latter times; infidelity ſeems to have been increaſing upon us ever ſince; and as *the unedifying morality of our pulpits* is a growth from the ſame root, we need not wonder at the zeal and earneſtneſs with which it hath very lately been treated by a learned and able prelate of this Church.*

## ON FREE AGENCY.

*To the Editor of the Methodiſt Magazine.*

Dear Sir,

THE following letter was printed in *The Proteſtant Diſſenters' Magazine*, for September, 1794. It was addreſſed by the

* The Biſhop of St. David's.

Rev. Job Orton, to a Divinity Student at Daventry; in anſwer to ſome enquiries reſpecting the important doctrine of *Free-will*; and was lately put into my hands by a friend, as a uſeful article for your valuable Miſcellany. The Letter appears to me to afford much information on the ſubject, in a brief and pleaſing manner; and I hope that its circulation will be rendered a bleſſing to many of your Readers.

I remain, Dear Sir,

HINCKLEY. Your's affectionately,

J. LANCASTER.

*DEAR SIR,* *April* 29, 1776.

I SHALL be glad to give you any aſſiſtance in my power in the courſe of your ſtudies, but there is no queſtion, concerning which you could deſire my thoughts, that I am leſs capable of ſolving, or giving you any light into, than the queſtion you propoſe. Indeed it is a ſubject I never did underſtand, and I believe never ſhall underſtand while I am in this world. It is the moſt intricate ſubject in the Sciences, and I remember Milton, when he would deſcribe the employment of fallen angels, repreſents them as arguing and debating about *free will*, *free agency*, *neceſſity*, *&c.* and as being "in endleſs mazes loſt." I ſtudied the controverſy as carefully as I could, and read the books which then had been written upon it. But I never could get clear and diſtinct ideas upon the ſubject. I found unſurmountable difficulties on both ſides the queſtion, and could by no means ſolve ſome very puzzling queries, that the patrons of each ſide might and did ſuggeſt. I never found ſo much ſatisfaction on the ſubject, as ſince I read Beatie, as he doth not puzzle me with nice ſcholaſtic diſtinctions; but refers me to my own feelings. And if I may truſt them, I think I may be ſure I am a free agent.

I have another conviction of it, which is, indeed, a painful one: A conſciouſneſs of having, in innumerable inſtances, done thoſe things which I ought not to have done, and which I had power not to do, and of having left undone thoſe things which I ought to have done, and which I had power to do. While I feel my conſcience accuſing me in ſome inſtances, and excuſing me in ſome others, (which is, you know, the Apoſtle's language, and his proof of the knowledge and the guilt of the heathen who had no expreſs revelation) I can no more doubt that I am a free agent, than I can that I exiſt. And while I feel this ſenſation within me, the objections againſt free agency all vaniſh, though I can by no means anſwer all the ſubtle arguments that may be brought in favour of neceſſity. I cannot poſſibly conceive, how a holy God can puniſh ſinners, or how they can feel anguiſh or remorſe of conſcience, if they were any way, or by any ſuperior agent, neceſſarily determined to act as they did. The whole ſcheme of the

goſpel,

gospel, which supposes and addresses us as guilty creatures, depends upon this. For where there is no self-agency, no power in man to act otherwise than he doth, I cannot see how he can be chargeable with guilt, any more than a beast, or a piece of matter, which is acted upon. I never read Edwards's book, and I suppose never shall.* I bought and read his tract upon *Religious Affections*, which I did not understand. And how that can be important, fundamental and essential to religion, which a plain and unlearned man cannot understand, is to me a mystery. And, indeed, the supposition is absurd in itself, and contrary to all our natural ideas of God, and the account which the Scriptures give us of him, agreeably and correspondent to these. I see not how God can be the moral governor of the world, and, as the Judge of the earth, do right, if his creatures could not do otherwise than they do. How God foreknows future contingencies I know not, neither is it my business to enquire. A great deal depends on the idea you affix to the word *contingency*, and perhaps most of the difficulties attending this controversy have been owing to the use of words, to which various and even contradictory ideas may be and have been fixed, and arguing and deputing on both sides without clear ideas.

I apprehend what immediately influences our temper and practice, is a general and clear idea that God knows all things, and will bring every work into judgment. There I must rest.—You will never have occasion, and, I hope, never have inclination to bring this controversy into the pulpit, nor do I apprehend that the determining of it so much affects the leading truths of the Gospel as some have supposed. I have known many, who were in the scheme of necessity; but I never could conclude it from their sermons and prayers. These were expressed in such a manner, as plainly to intimate that man is a free agent. "Dr. Watts's Essay on the Freedom of Will in creatures," is a good piece, and deserves your careful perusal and study. Collins, as far as I understand him, shuffles egregiously. I presume I have left you as much in the dark as before. But now my faculties begin to fail me: I am scarce fit to write upon any subject, much less one so abstruse as this. I think upon the whole, every man's reason, and experience, and feelings, will teach him that he is a free agent, and no man would think otherwise, except he had some metaphysical notions put into his head.

Is it not something strange, that Edwards and Dr. Priestley (whose schemes of Divinity are *toto cælo* different) should both be champions, strenuous champions, for *Necessity?* But thus extremes meet! And you will often see reason to remark this as you proceed in the course of your studies. When you meet with such texts as these, "Why will ye die, O house of Israel:—I would

* Some extracts of his book I have seen.

have

have gathered you but ye would not:—Ye will not come unto me," &c. and all thoſe where the ruin of ſinners is charged upon themſelves; think what an idea we muſt entertain of God and his Word, if men have not a natural liberty to hear and to obey, and ſome kind of moral liberty too. But enough of this dry ſubject.

The manner in which you write pleaſes me much, and eſpecially the modeſty with which you propoſe the difficulties which preſs upon you. Such ſtudies and difficulties have great uſe in opening the mind, and preventing conceit and confidence. They read us daily leſſons of humility and ſelf-diffidence, and the neceſſity of earneſt prayer to the Father of lights, that he would open our underſtanding, guide us into the truth, and keep us from error on the right hand and on the left.

I am, your ſincere friend and ſervant,
JOB ORTON.

TO the above Letter, Mr. Editor, you may add by way of Appendix, ſhould you think proper, the following ſentiments on the ſame ſubject: they are extracted from the Diſcourſes of the learned and judicious Dr. Heylyn. In his diſcourſes entitled, "Natural Religion the Foundation of Revealed," he has theſe forcible ſentences:—

"HAD man been made paſſive, as brute matter is, he would have been a mere machine, that muſt *go true* indeed, but would be abſolutely incapable of praiſe or blame, virtue or vice, reward or puniſhment; whereas it is evident that man was created in a ſtate wherein he might yield a voluntary homage, not a forced ſubjection. He is, therefore, endowed with *free will*, which is the image of God in man, and renders him as independent as is compatible with the nature of a created being. Inſtead of thoſe invincible impreſſions of truth, which would have captivated the will, God gave him *Reaſon*, by which he might examine the objects preſented to his choice. Man was placed in ſuch a ſituation, and the ſupreme Good was ſo obſcured, or appeared ſo remote, and conſequently diminiſhed, as made a poſſibility for temporal good to come in competition with it. And hereby the freedom of the will was preſerved, which would have been annihilated in a perfect view of truth: but, as the caſe now ſtands, as ſome objects, although of the utmoſt importance, affect the mind but feebly, or may be wholly diſregarded; while others, though exceedingly trivial, by their immediate preſence and vigorous action on the ſenſes, raiſe conſiderable emotions in us; there becomes room for *choice*, after reaſon [under the influence of Divine grace] has deliberated and given its verdict."

It is on this principle that the ſame author clearly accounts for the introduction and exiſtence of *moral evil*. In his diſcourſe on

Original Sin, we have the following remarks: "It may be asked, Whence came evil into the world? This has been deemed a question of great intricacy; but it may be solved by considering only whence *moral* good proceeds. Does it not arise from the right use, which a free agent makes of his liberty, when he chooses that which is proper for him, and rejects the contrary? Now evil comes from the same fountain that good comes from, even the free-will. Take away free-will, and there can be no moral good in man, as there is no moral good in a mill or other machine. As good therefore proceeds from the freedom of the will, so the possibility of evil evidently flows from the same cause, and it is needless to seek it elsewhere."

From that possibility man called evil into existence, and thereby fell from *righteousness*, i. e. justice largely taken, as involving all duty. By justice the creature belongs to the Creator, and can have no right to dispose of itself. And the only use man ought to make of his will is to surrender it to God perpetually in a generous and unremitting obedience.

## THE TRUTH OF GOD DEFENDED.

### *OBSERVATIONS ON REVIEWS.*

#### THE QUARTERLY REVIEW, NO. I.

*(Continued from page 418.)*

THIS is also a new Review, in which we see a fresh attempt to profit by the eagerness of the public to obtain information, without the trouble of enquiring into its accuracy, or of examining the purity of the medium through which it is conveyed. The Quarterly Review, it is said, is published in opposition to the Edinburgh Review, which also appears quarterly; and from a cursory examination of some of the articles in this new Review, we do not perceive in them either the infidelity or the jacobinism of the Edinburgh Review; but we see in both an equal ignorance of the peculiar doctrines of Christianity, and of the power of godliness. We do not find in the Quarterly Review those barefaced forgeries concerning the Methodists, which are to be found in the Edinburgh Review; and although we read in it many gross misrepresentations arising from want of information, we see few perversions of facts from want of veracity.

In the Quarterly Review we have looked through the article entitled, "Periodical Accounts relative to the Baptist Missionary Society."

Society," &c. in which it is said that "in later times the (Christian) faith has been spread more by colonization than conversion;" from which it is clear that the writer does not know what conversion means. The true Christian faith, which is of the operation of God's Spirit, and which saves the sinner from the dominion of sin, and produces holiness of heart and life, is always accompanied by conversion. In fact, this faith and its fruits include and constitute conversion. He is converted, whose mind and conduct are changed by the faith of the Gospel; and he has not the faith of the Gospel whose mind and conduct are not changed. Colonization then cannot spread the true Christian faith without conversion, as faith and its fruits, and faith and conversion are inseparable.

These Reviewers give us farther proof of their great deficiency in religious knowledge, and of their inability to distinguish between true and false religion, when they tell us that there is "in *all* religious communities a vivacious and vivific principle;" by which, according to the true meaning of their own words, we understand them to say, that there is in all religious societies, a long-lived, active, life-giving principle. But who has found this in *all* religious communities? We regret that in many religious Protestant communities in England, which we could mention, there is nothing *vivacious*, nothing *vivific*, but on the contrary, all religious principle appears to be dead, yea twice dead, and plucked up by the roots.

Of Mr. Wesley and Mr. Whitefield, these men speak with more respect than many of their contemporaries in the trade of reviewing, and say that they are the Loyolas of Protestantism. p. 195.—Ignatius Loyola our readers will remember, was an officer in the Spanish army in the beginning of the 16th century, who dedicated himself to the Virgin Mary as her knight, and went a pilgrimage to the holy land. Mr. Wesley and Mr. Whitefield dedicated themselves to God, and went about the country as his ministers, preaching the Gospel of the Lord Jesus, and no more thought of going a pilgrimage to Jerusalem than to Mecca. After Loyola returned from the holy land, he founded the order of Monks, called *Jesuits*, or the *Society of Jesus*, in the Romish Church; and engaged that his disciples should go whithersoever the Pope commanded them. Hence they became most dangerous instruments in the hands of the Pope, and they are now expelled from every nation in Europe. Mr. Wesley and Mr. Whitefield were no Monks, nor had they any thing more to do with Popery than with Paganism. They were Clergymen of the Church of England, and seeing and deploring the wickedness of the land, and even of many of the Clergy of their own Church, they went forth into the highways and hedges preaching the repentance,

faith,

faith and obedience of the gospel, and warning sinners to flee from the wrath to come.

The Reviewers add, that Mr. Wesley and Mr. Whitefield were "of all men of their generation the most efficient." p. 195. By this we suppose is meant, that their labours were most successful;—that the religion which they preached was effectual to the conversion of sinners from the error of their way. We have no doubt that the preaching of these two apostolic men was blessed to the salvation of thousands of persons, and we pray that all the Clergy of the Church of England may be *efficient* in the same way.

In the same page of this Review, we have however, the most palpable proof of ignorance which we have lately witnessed.—It has been said among the reviewing tribe, that the Reviewer who takes the trouble to read a book before he begins to write a critique upon it, does not understand his business; and the writers in this new Review, seem to have acted in perfect conformity to *this canon of criticism*. They have begun to write on religious subjects without taking the ordinary means to understand them. Let them read the Scriptures, especially the New Testament, with humility and prayer before God, that they may understand the religion of Jesus Christ. Let them read, if they are able, the writings of Luther, Melancthon, and others of the German Reformers; and let them read the writings of the Fathers of the English Church, before they again assert that the religion which is preached by the Wesleyans, the orthodox Dissenters of every description, and the evangelical Churchmen, "is not the religion of our Fathers." Rev. p. 195. On this subject it is evident that they have no knowledge, and that they are ignorant of the sources whence it is to be derived. They know nothing of the Christian religion in reality; and this is the fact with regard to hundreds of poor miserable profligates, who are employed to write in the greatest part of those publications called Reviews, and which now swarm in the country. In the *Eclectic* Review, however, we are happy to state that true religion and learning are united, and that we know that several of the writers in that Review, are men of high character in the religious, as well as in the literary world.

The little literature which is to be discovered in most of the Reviews, is employed in undermining religion and morality, and in disseminating infidelity. Books of various kinds which are filled with the most pernicious errors have been recommended to the public by hireling Reviewers, who have at the same time repressed and abused the most necessary and judicious antidotes to them. Men of this sort obtain their bread by writing in periodical publications of the most dangerous tendency, which an assumed

conſequence and a ſtudious accommodation to the indolent and vitiated taſte of the times, have rendered popular. Of thoſe primary doctrines of religion particularly, which are found in the Scriptures, and in the writings of the Reformers, and in Articles of Faith of foreign Proteſtant Churches, and of our own national Churches, the Reviewers, in general, are groſsly ignorant. Such ſubjects, indeed, have never been ſtudied by them, as they are too recondite for their capacity, and directly in oppoſition to their habits and diſpoſition. They have no inclination to enter into the examination of them, eſpecially when, with moſt of their readers, a filthy joke, at the expence of religion, or a falſe inſinuation of enthuſiaſm, or want of common rationality in religious people, will anſwer their purpoſe much better. And by ſuch critics as theſe, the moſt valuable works of the moſt pious and learned men in the kingdom are often reviewed. The multiplicity of Reviews, however, which have lately been publiſhed, and which are noted only for their ſtupidity, and for the protean forms which Socinianiſm and Infidelity aſſume in them, tend very much to bring the trade of reviewing into contempt. People begin to ſee the propriety of reading and judging for themſelves, and they are not willing to be taught religion and morals by Reviewers who are ignorant of both, and who have not yet learned the firſt principles of Chriſtianity.

## *A Converſation between an* INFIDEL PHILOSOPHER, *a* QUAKER, *and a* METHODIST.

*(Concluded from page* 421.*)*

*Inf.* CANDOUR obliges me to confeſs that the conduct of the primitive Chriſtians is not *eaſily* accounted for on the principles of modern philoſophy. That they deceived themſelves is demonſtrable from the accounts given of them by Jews and Heathens. Their obſtinacy in error in the face of the moſt cruel torments, is a phænomenon for which ſome future Hume or Voltaire may poſſibly account. But becauſe there are phænomena in the moral world, am I bound to give credit to a ſet of men who, I know not from what motives, profeſs that, in conſequence of their believing what they term the Goſpel, they are holy and happy?

*Meth.* The oppoſition of Jews and Heathens to Chriſtianity, is an argument againſt the truth of it worthy of modern Philoſophy. If this be a mode of arguing that ought to carry conviction, we muſt allow that every truth which has been ſtrongly oppoſed has been demonſtrated to be a falſity; and then there will be no more truth in the world.

*Inf.*

*Inf.* In this instance you have answered with sufficient shrewdness and reason; for I must confess, on second thoughts, that opposition in itself neither is nor can be demonstration. Notwithstanding the absurdity of your creed, you offer something like argument in its defence; and such is my regard for reason, whatever it may be urged in favour of, that I shall always treat it with respect. I am now prepared to hear what you have more to urge in favour of a religion which, bad as it is, you seem to have embraced from conviction.

*Meth.* It is a truth obvious to reason, that every *effect* must proceed from an *adequate cause*. That many who were once *unholy* and *miserable*, are *now holy* and *happy*, is a fact which thousands of credible witnesses avouch, and is an effect which must necessarily have an adequate cause. Christians seeing nothing in nature to which it can, with any colour of reason, be attributed, ascribe it to God, who *works* in his believing, obedient people, *to will and to do of his good pleasure*. To this cause the effect in question must be attributed, or to the *belief of a lie*.

But he who is capable of attributing *holiness* and *happiness* to the belief of a lie, equally opposes reason, common sense, and revelation. This will appear evident, when it is considered that the truth of every thing peculiar to Christianity, depends upon one historic fact, namely, the resurrection of Christ from the dead. If Christ did not rise, believing that he did, could effect no more than the belief of any other falsehood. But has it ever been found, or is it *conceivable*, that the belief of a *lie* was instrumental in suddenly eradicating from thousands vicious habits, and planting in their place the opposite virtues? But these things have been effected by believing with the heart in Christ, as a risen Saviour; therefore Christ certainly rose from the dead.

Men of sense and unimpeached morals tell you, that in consequence of their believing in Christ, they love God, and are happy. How can you reject their testimony? There are only two possible methods of doing this: to prove, first, the *impossibility* of the experience in question, or, secondly, that those who profess it are deceived. Neither one nor other of these things can be proved; and therefore the evidence of Christianity, arising from its effects on those who sincerely embrace it, neither *is* nor *can* be diminished by the fiercest attacks of Infidelity. Infidels may still, if they choose, persist in maintaining their absurd notions; but they can never, in the smallest degree, shake the foundation of the Christian faith. But close reasoning is not the fort of Infidels; in some most important instances, they reject the strongest evidence; and in others believe without any evidence whatever. They are too wise in their own estimation to need instruction from God himself; nor will they credit any thing he has revealed, unless he *demonstrate* it to them by such a procedure as their caprice shall

dictate. With them a miracle is *impossible:* it would be a phænomenon for future *enquiry*. One rising from the dead would not convince such sceptics.

*Inf.* Permit me, Sir, to interrupt you, by assuring you that you mistake my principles. I am, indeed, an eternal foe to credulity, but ever ready to acquiesce in any thing for which there is sufficient evidence. The scepticism of Hume, in all its latitude, I do not adopt, nor the immaterialism of Berkley; yet I do not hesitate, in imitation of the first of these Philosophers to assert, that the proof of a miracle is impossible. Who, or what can convince a Philosopher, that ever a man arose from the dead; that the blind, I mean those born so, were made to see; or that diseases which baffled the power of medicine, have ever been cured by a word or a touch? No! an angel from heaven, if such a Being exist, could not make me believe such incredible relations. Truth I must maintain at all events, though it be at the expence of doubting, nay disbelieving the evidence of my senses. Such evidence may be fallacious; nor is it possible for it to convince me of a thing in itself impossible, namely, a miracle.

*Meth.* You have now, Sir, verified what I said a little ago, viz. that miracles themselves could not convince characters of your description; and in so doing you have afforded a proof in favour of that revelation which you unhappily reject: "If," said Abraham, speaking out of Paradise, "they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead."

That God, who can do every thing, is able to raise the dead, cannot be denied without the greatest absurdity; and that he did raise Christ from the dead, is a matter of fact in proof of which the clearest and fullest evidence can be adduced. Do you not believe, Sir, that previous to the Christian æra, Julius Cæsar was murdered in the Roman Senate-house?

*Inf.* No doubt I do; for so many historians have given an account of that extraordinary event as to render its having existed not only probable, but absolutely certain. But what has that to do with the subject in question? There was no miracle in the business; for a number of armed men killing an unarmed individual, contains nothing new or extraordinary.

*Meth.* I did not mention the murder of Julius Cæsar as a miracle; but would enquire what evidence satisfies you with respect to the fact? It is almost two thousand years since that event is said to have taken place; how then can you be certain, that the whole account is not a forgery imposed on the world for some political purpose?

*Inf.* I have historic evidence for the truth of it; and as it does not admit of mathematical proof, I am bound to receive it on the only evidence of which it is capable.

*Meth.* Now you talk ſoberly, and attend to reaſon. But tell me, Is it not poſſible, that a number of hiſtorians ſhould, from motives unknown to us invent the whole ſtory, and, in ſo doing, impoſe on the credulity of their readers?

*Inf.* It is certainly *theoretically* poſſible, but *practically* impoſſible.

*Meth.* Of courſe, Sir, you have no more doubt of the fact than if you had been in Rome, and preſent when Mark Anthony harangued the populace over the murdered body of Cæſar.

*Inf.* I confeſs I have not; for to deny the hiſtoric fact in queſtion would lead me to diſcredit all hiſtory; nay, to believe nothing of which I have not had ocular demonſtration. Jews and Chriſtians as well as Heathens, are unanimous in their belief of the manner and cauſe of the death of Julius Cæſar. And when Jews and Pagans are unanimous in their belief of the reſurrection of Chriſt, I ſhall allow that there is as much evidence for it, as for the murder of Julius Cæſar; but even *then* I ſhall remain unconvinced: becauſe no evidence can make me believe what I *know* to be in itſelf impoſſible.

*Meth.* Your ſuppoſition of Jews and Heathens believing in the reſurrection of Chriſt, and remaining Jews and Heathens, is an *impoſſible* ſuppoſition. For whoever believes in the reſurrection of Chriſt is, in a broad acceptation of the word, a Chriſtian; and is, of courſe, neither a Jew nor a Pagan. You, Sir, moſt illogically demand *impoſſible* evidence; and *determine* that, could it be afforded, you would remain unconvinced. Permit me, Sir, to aſk you, why you think it a thing incredible that God ſhould raiſe the dead?

*Inf.* I never ſaw any one raiſed from the dead; nor do I believe the thing in itſelf poſſible. It is true, in this caſe I cannot prove a negative; but I have all the evidence that the nature of the thing will admit, that ſuch an event as one riſing from the dead never *did*, nor *can* take place.

*Meth.* If, Sir, you can prove the *impoſſibility* of the thing itſelf, the point is *ſettled;* Chriſt is not riſen; and the Apoſtles, and all ſucceeding Miniſters of the Goſpel, have been falſe witneſſes, for they have all teſtified that he roſe from the dead. But how do you prove the reſurrection of the dead to be *impoſſible?*

*Inf.* I confeſs that to do it ſatisfactorily is, and has long been, a deſideratum in *free thinking;* for as I am one of thoſe "enquirers after truth" who believe in the *omnipotence* of the Supreme Being, I perceive that I cannot, without manifeſt abſurdity, believe a reſurrection to be impoſſible. Truth compels me to make this conceſſion; but it does not, by any means, follow, that becauſe a thing is poſſible, it therefore has been. It is *poſſible* for a mountain of gold to exiſt as high as the Alps; but who, except ſome raving Bedlamite, ever imagined ſuch a golden mountain to have in reality exiſted?

*Meth.*

*Meth.* We are to hear no more from you, however, concerning the *impoſſibility* of the reſurrection of Chriſt. Now let me civilly aſk you, ſuppoſing ſuch an event to have taken place, what evidence would be ſufficient to render it credible to men of reaſon and candour; men, of courſe, competent to decide on the weight of moral evidence neceſſary to claim their aſſent?

*Inf.* Men of ſenſe and integrity aſſerting the fact, after having ſufficient evidence of its exiſtence; and ſhould they expoſe themſelves to *certain* and *foreſeen* inconveniencies, on account of giving their teſtimony, it would amount to the higheſt moral evidence.

*Meth.* If ſuch evidence as *this* can ſatisfy you, you will, and muſt be a Chriſtian. The apoſtles of Chriſt were men of ſenſe and integrity; they frequently ſaw and converſed with their Lord after his reſurrection: and in giving their teſtimony in favour of the reſurrection of Chriſt, they expoſed themſelves not only to inconveniencies, but to certain neceſſities, diſtreſſes, ſtripes, and impriſonments. In ſhort, in every place they were awaited by bonds and afflictions. All theſe they could have avoided by *ſimply concealing* their belief in the reſurrection of Chriſt. Their expoſing themſelves to all *ſorts* of danger and diſtreſs in preaching the reſurrection of their Lord, *demonſtrates* not only that they were completely ſatisfied of the fact, but that they were enjoined, by divine authority, to declare it to the world at large. The ſudden and amazing effects produced by preaching Chriſt crucified and riſen from the dead, with the other peculiar doctrines of Chriſtianity, are ſo many evidences of the truth of the Chriſtian religion.

*Inf.* If you could induce me to entertain as good an opinion of your Apoſtles as you do, I ſhould find it ſomewhat difficult to reject the Chriſtian dogma of the reſurrection. But the immortal Gibbon has diſcovered, that no pagan hiſtorian, cotemporary with the Apoſtles, took the leaſt notice of them or their proceedings.—In addition to this omiſſion, it will be no eaſy matter to *demonſtrate* to me, that thoſe who firſt reported the reſurrection of Chriſt, were men of *ſenſe*, *free* from *every tinge* of enthuſiaſm, and of *ſuch* integrity as not to be capable of deceiving others. Until all theſe things are *demonſtrated* to me, I ſhall refuſe my aſſent to the dogma of the reſurrection.

*Meth.* But you believe that Julius Cæſar was murdered without any ſuch demonſtration; nay, notwithſtanding your acknowledging the *poſſibility* of the whole account being a fabrication. You likewiſe acknowledged the *poſſibility* of a reſurrection, but now refuſe your aſſent to that of Chriſt, without ſuch proof *as is not poſſible* to be given you, namely, a perfect knowledge of the heads and hearts of men who lived almoſt 1800 years before you were born. I am now, Sir, more than ever perſuaded, that until an infidel begin to

endeavour

endeavour sincerely to *live* agreeably to the precepts of the Gospel, he will be incapable of *believing* its doctrines. How wisely has Bishop Taylor observed, "Every man understands more of religion by his affections than by his reason. It is not the wit of the man, but the spirit of the man; not so much his head as his heart that learns the Divine Philosophy! Having no expectation, Sir, of convincing you by the force of argument, I can only refer your case to God; and beseech him, for the sake of him who bought you with his precious blood, to enlighten the eyes of your understanding. *With God all things are possible.*

*Inf.* I thought we should have some of your cant. I *never* pray; all true philosophers know that prayer is useless. I have had infinite patience in listening so long to your nonsense: but now that you threaten to pray for me, I can bear your presence no longer. So, your humble servant. *(Goes away angry.)*

*Q.* What an unspeakable mercy it is, friend, to have found the truth! How cordially should all that have the root of the matter in them, notwithstanding some unavoidable difference of opinion in points which do not affect the essentials of true religion, love one another!

*Meth.* I am entirely of your mind; and from my heart say, while conscientiously attending to the rules of that Christian Body to which I belong, "*Peace be to all that love the Lord Jesus Christ in sincerity.*"

*Nov.* 20, 1807.

## THE WORD OF GOD ILLUSTRATED.

*To the Editor of the Methodist Magazine.*

IN the early ages of Christianity, after prayer, any one was permitted to address the audience on any divine subject which he judged proper. In many places, and on most occasions, these addresses were pious and useful; but, at length, they became often so incoherent and unconnected, that it was found necessary to make a law, that whosoever addressed the people on these occasions, should not only read some passage of Scripture previous to their doing so, but also take care that the address itself, as well as the arguments used, and the inferences made, should naturally arise out of the passage they had read. Hence the origin of the custom of reading some text of Scripture before every sermon. I would not have mentioned this, nor troubled your readers at this time, did not many, both in the Church and among Dissenters, not only harangue the people on topics that have no manner of connection with the portion of Scripture read, but raise doctrines and make inferences therefrom totally different from those intended

intended by the inſpired author. A conduct of this kind indicates, not only a want of ſenſe, but ſeems highly criminal. For, having heard with the outward ear the word of God; and, if read with propriety, his mind having been impreſſed, through the emphaſis and living tones of the reader, with a ſenſe of the truth and importance of the doctrines and duties recommended in the text, the pious hearer's attention ought not to be carried away to ideas unconnected with it; nor to arguments and inferences that the ſacred author never intended ſhould ariſe from it. To do this, is diſtracting the mind. It is leading men into error, and making the Word of Truth ſpeak what the Spirit of Wiſdom never meant it ſhould.

Many think preaching an eaſy matter. And ſo it is, if to continue ſpeaking for half an hour, or a given time, be all that is meant by it. But, let thoſe that take on themſelves the important office of teaching others, in the houſe of God, and of pointing out the way to heaven, beware; for, when they come to give in their account, dreadful will be the conſequence, if it ſhall be found that, perverting the Scriptures, they have not only dwelt on trifles, as matters of mighty importance; but, through ignorance and inattention, in conjunction with prejudice and a deſire of being thought men of abilities, have neglected to enforce many of the moſt important doctrines and duties of religion. To guard againſt this, when explaining, illuſtrating, or proving the doctrine held out by any portion of Scripture, we ſhould conſider the occaſion on which the paſſage was written, the circumſtances of the author, at the time he wrote it; as well as of the perſons for whom, in an eſpecial manner, the paſſage was intended. We ſhould conſider the drift of the author; the duty he is recommending, or what it is he is illuſtrating, and explaining. At the ſame time, we ſhould take into conſideration the laws, cuſtoms, manners, notions, and the like, to which he refers. For inſtance, when among the vaſt variety of inſtructions given to the Iſraelites by Moſes, we read, *Thou ſhalt not ſeethe a kid in its mother's milk; thou ſhalt not wear a garment of woollen and linen;* * and it is ſaid, that whoſoever does ſo, ſhall be cut off from his people; we are not to imagine, that the perſons who did ſo were to be put to death, but to reflect that, To be cut off from his people, in Scripture, often means nothing more than the leſſer excommunication; and that the Iſraelites were forbidden to ſeethe a kid in its mother's milk, and to wear a garment of

* Ainſworth ſuggeſts that this latter precept was intended "to lead Iſrael to the ſimplicity and ſincerity of religion, and to all the parts and precepts of the Law and Goſpel in their diſtinct kinds." And the former might have in view the preſerving them from every appearance of cruelty as well as from an imitation of Heathen ſuperſtition.

woollen

woollen and linen; not that there was any great degree of moral turpitude in these things, but because the priests of Baal used to wear garments of that kind, when they officiated at his altar; and that kids boiled in milk was a dish much used in their solemn festivals, by the worshippers of that idol. And when we read that the merciful Father of the Universe, in a solemn manner, enjoins the patriarch Noah, not to eat the flesh with the blood, we are not, with the Jews of old, nor those of the present day, to imagine, that the eating of flesh with some blood in it is an enormous crime; but, to consider the words as [containing, among other things *] a command to Noah, not to bring cattle, sheep, goats, &c. to the door of his tent, according to the ancient custom; and, taking slice after slice from the living animal, dress and eat it, as, it seems, is sometimes done in Ethiopia, &c. at the present day. If the expounders of Scripture would thus take into their consideration the circumstances connected with the passages which they read, quote, and explain, they would not be so apt to err; nor would the imagination of the people, both in the Church and among the Dissenters, be so often heated without their minds being in the least enlightened, or their views of the works of God in the least enlarged. Not insensible of the utility of your Miscellany, and the care with which you try to make men think and act as they should,

I remain, with much esteem, Sir,

*St. Martin's-Lane,* Your's truly,
*London,* May 5, 1809. JAMES HALL.

## THE WORKS OF GOD DISPLAYED.

### THE LOADSTONE.

THE Loadstone is found in iron mines, and resembles iron both in weight and colour. Its most remarkable properties are, turning to the poles, and attracting iron. As to the former, when it moves without hindrance, it constantly turns one end to the north the other to the south: only declining a little to the east or west. If two loadstones are brought within a certain distance of each other, that part of one which is toward the north pole of the earth, recedes from that part of the other which respects the same pole. But it

* We add, "among other things," because we are fully persuaded that when God granted to Noah and his posterity a right to eat animal food, he prohibited their eating the blood of the animals slain; and that the prohibition is so far from being revoked, that it has been sanctioned and enforced afresh, under the New Testament Dispensation. See Acts xv. 20.

accedes to it, if the ſouthern pole of the one, be turned to the ſouth pole of the other. The needle touched with the Loadſtone, when on this ſide the equinoctial line, has its north point bending downward, on the other ſide, its ſouth point: under the line, it turns any way, and is of no uſe.

As to its attractive power, it not only ſuſtains another Loadſtone, (provided the north pole of the one be oppoſed to the ſouth pole of the other) but iron alſo. Likewiſe, if ſteel-duſt be laid upon a Loadſtone, it will ſo diſpoſe itſelf, as to direct its particles ſtraight to the poles, whence they will be moved round by little and little, till they are parallel to the axis of the Loadſtone. It communicates its virtue to iron, and if it be armed with (that is, fixed in) iron, its force is greatly increaſed. It loſes its force either by fire or by letting two Loadſtones lie together with the north pole of one oppoſed to the north, or the ſouth pole of one to the ſouth of the other. Theſe plain phænomena of the Loadſtone we know, the cauſe of them we know not.

Mr. Howard ſailed to Barbadoes, in company with another ſhip, commanded by one Groſton. Suddenly a terrible clap of thunder broke Groſton's foremaſt, and did ſome damage to his rigging. When the noiſe was paſt he was ſupriſed to ſee Mr. Groſton's ſhip ſteering directly homeward. He tacked and ſtood after him, and found that Mr. Groſton did indeed ſteer by the right point of his compaſs, but that the card was turned round, the north and ſouth point having changed places. If he ſet it right with his finger, as ſoon as it was at liberty it returned to its former poſture; and on examination he found every compaſs in the ſhip had undergone the ſame change.

An odd diſcovery has lately been made that not only iron, as has been generally thought, but braſs too, by being hammered and properly touched, will contract a true magnetic virtue. And perhaps it will be hereafter diſcovered that other metals may receive the ſame.

## THE PROVIDENCE OF GOD ASSERTED.

*Mr. Editor,*

WHEN depraved paſſions have gained the aſcendency and ſeized the reins of government, ſound reaſon and pure revelation have been diſcarded, wholeſome laws have been diſputed; and the moſt atrocious depredations have been committed upon the human race. The divine Legiſlator of the Jewiſh nation, made obſtinate perſeverance in diſobedience to the lawful commands of parents, a *capital* crime. "If a man have a ſtubborn and rebellious ſon, who will not obey the voice of his father, nor the voice of his mother: and, when they have chaſtened him, will not hearken to them, then ſhall the father and mother lay hold on him, and bring him to the elders of the city, and unto the gates of his place. And they ſhall

say unto the elders, This our son is stubborn and rebellious; he will not obey our voice; and all the men of his city shall stone him, that he die. So shalt thou put away evil from among you; *and all Israel shall* HEAR AND FEAR!"* The vulgar and profane champion of modern infidels† may represent such laws as sanguinary and severe; and argue from these precepts against the Scriptures as unworthy of God. "Severe as these precepts may appear, they are in fact a merciful restriction of laws; which prevailed early in the world. Government originated in parental authority; and the early fathers of mankind reigned as princes over their numerous households. Many ages after, the ancient Romans, as well as some other people, vested in fathers the absolute power of life and death: and the Chinese at present. are remarkable for the reverence they exact from children to their parents.‡ Perhaps, in the above law the Almighty was giving the *first* example of transferring the power of life and death, from the father to the civil magistrate. And although in this country, the resistance of parental authority duly exercised, does not come under the cognizance of the civil law, yet, the sin is still the same in his eyes who said, "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee;" and in this world, wicked children, who obstinately refuse compliance with this Divine mandate, do not always go unpunished. The following affecting account will justify this remark.

## DISOBEDIENCE TO PARENTS, SABBATH BREAKING, AND DEATH.

ABOUT four years ago, at Cam, in this (Dursley) Circuit, a youth near seventeen years of age, of the name of Thomas Hill, on the sabbath-day, was requested by his father to attend the Methodist Chapel, (that being the place where his father and mother attended for public worship), but being a head-strong lad, he *obstinately* refused, and found means of escaping from his father. Instantly he met with

* Deut. xxi. 18—21, † T. Paine.

‡ Their punishment of parricide, if such a thing ever happens, is the most exemplary and severe: the criminal, in this case, is cut into ten thousand pieces, which are afterwards burned; his houses and lands are destroyed, and even the houses that stand near them, to remain as monuments of so detested a crime; or, rather, that all remembrance of so abominable a villany may be effaced from the earth. The Emperor of China, on certain days of the year, pays a visit to his mother, who is seated on a throne to receive him; and four times on his feet, and as often on his knees, he makes her profound obeisance, bowing his head even to the ground. The same custom is also observed, through the greatest part of the empire; and if it appears that any one is negligent or deficient in his duty to his parents, he is liable to be complained of before the Magistrates, who punish such offenders with *much severity*. Sir Thomas More seems to have emulated this beautiful example; for, being Lord Chancellor of England at the same time his father was Judge of the King's Bench, he would always, on his entering Westminster-Hall, go first to the King's-Bench, and ask his father's blessing, before he went to sit in the Court of Chancery, as if to secure success in the great decisions of his high and important office.—DODD'S BEAUTIES OF HISTORY.

one of his companions, who, like himself, was bent on the profanation of the Sabbath. This youth had a gun which Hill proposed to fire at a bird, but the bird flying, he returned the gun, which was on the cock, to his companion, until he leaped over the hedge to see which way the bird had flown. He had no sooner parted with this instrument of death, than it went off, and lodged the contents in his back, driving his cloaths into the wound. The news of this awful catastrophe were immediately conveyed to his father. His mother, who was confined at the time in child-bed, hearing of the fatal circumstance, was not to be restrained, but with the father and others hastened to the spot, where they saw their unruly son bleeding to death. The reader will scarcely need to be informed, that this circumstance nearly cost the mother her life. The unhappy youth languished until the following morning, when, I am informed, he expired, exclaiming "O! my father! my father!"

DURSLEY, Feb. 9, 1809. T. PINDER.

## THE AWFUL END OF A DISOBEDIENT AND CRUEL SON.

J. S. a private in the 15th Light Troops, had contracted such a habit of profane swearing, and was so accustomed to D—n his *mortal limbs*, that he was generally known by the name of *mortal Jack*. In this respect his conduct became proverbial; "You are as bad as *mortal Jack*," was the common adage by which the most profane swearer in the regiment was reproved. On April 24, 1794, at Cambray, while asleep in his tent, he disturbed his fellow soldiers by making an unusual and dismal noise. On being with difficulty awaked, he said, "I have been dreaming, that I was reaping corn with my father, in a field where I once beat him, because he would not supply me with money; and I thought, that a number of venomous creatures fixed upon me; and a large one flying over the corn, seized me by the throat. My father seeing the danger I was in, strove to drive them away. I imagined that the earth shook, trembled, and opened; and that the venomous creature which held me by the throat, dragged me into an opening chasm, or pit, when the earth immediately closed upon me; and *this* day, I believe I shall be in hell!" He had just related this strange dream, with which his companions were diverting themselves, saying, "The devil is coming for *mortal Jack*," when the horn blew, "*Boots and saddles.*" Instantly they rose, saddled, mounted, and were ordered to form two deep, advance and charge the enemies' infantry; which fired upon them as they advanced. This was about four in the morning. S. had been in various engagements, and it seems, had always behaved in a courageous and soldier-like manner; but now apparently, his courage, for the first time, forsook him. His soul being appalled by his dream, he had scarce strength to draw his sword; which, when drawn, visibly shook in his hand. His sergeant observing the perturbation of his mind, and either not knowing, or not adverting to the cause, thought him afraid of danger; and

and threatened to accuſe, and have him tried for cowardice, as ſoon as the engagement was over. While he was advancing, covered by his front man, a ball ſtruck him in the body, and he fell from his horſe. Thoſe of his companions who were acquainted with his late awful dream, ſuppoſed that his fall was occaſioned by fear; but, at the cloſe of the engagement, the horſe taking the ground, it was found that he was dead: and that his death was occaſioned by a wound from a muſket ball. There being a previous agreement between himſelf and his comrade, that if either of them ſhould fall, the ſurvivor ſhould inform the friends of the deceaſed; therefore his comrade, from whom I received this account, wrote to his father, informing him of his ſon's death. On the return of the 15th to England, S.'s father ſent a meſſage, requeſting that the comrade would call upon him, and give him ſome farther particulars reſpecting his unhappy ſon, accordingly he went, and found him confined, by age, to his bed. "Are you the young man who informed me of my ſon's death?" "I am," replied the comrade. "Ah," rejoined the old man, with tears, he was the death of his mother. Becauſe ſhe would not ſupply his extravagance, he threw her down ſtairs, when ſhe received a hurt from which ſhe never recovered. He was a wild lad. I gave a premium with him to a ſhoe-maker. His miſconduct to his maſter got him into priſon. I interfered and procured his releaſe. He then wiſhed to change his buſineſs. I found him a new maſter and another trade; and gave a ſecond premium with him. About ſix weeks after, he had a child laid upon him. I ſettled the buſineſs by finding ſecurity; and on a following Sunday, while I was at Church, he got into my room, broke open my box, and took out of it £10. which I had provided for my rent. Through theſe miſfortunes I was in arrears with my landlord, who took my effects; this obliged me to apply to the pariſh, which allows me three ſhillings a week; and I now live with my daughter."

"A fooliſh ſon is a grief to his father, and bitterneſs to her that bare him. The eye that mocketh at his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall pluck it out, and the young eagles ſhall eat it. * Reader, art thou the man! Tremble, raſh youth. Bluſh, fooliſh girl! Look up to heaven. See the arm of the Almighty prepared to avenge thy diſobedience! Oh ſtop—pauſe—reflect—recover thy ſenſes—repent—ariſe—return—caſt thyſelf on thy mother's boſom, at thy father's feet, and ſay, 'Father I have ſinned againſt Heaven and before thee."

DURSLEY, Feb. 9, 1809. T. PINDER.

## THE GRACE OF GOD MANIFESTED;

### MEMOIR OF MRS. REBECCA MASON.

TO THE EDITOR.

THE ſubject of the following Account was not an "Old Diſciple" whom exalted office, ſingular ſufferings, unremitted la-

* Prov. xvii. 25. xxx. 17. "Sudden judgments ſhall cut him off."
Mr. HORNE.

bours, or general publicity entitled to record: on the contrary, her life was ſhort, and her ſituation private. Undiſtinguiſhed by any extraordinary diſpenſations of Providence, her claim to *public notice* is *exalted piety*. The extracts from her journal, contained in the following narrative, will, I preſume, evince her ſoundneſs of judgment, deep devotion, and cloſe walk with God: ſhould this Memoir prove a ſtimulus to the old profeſſor, and excite the young to imitation, the end of its compilation will be anſwered. I am, Sir,

High Wycomb, March 25, 1808.

Your's, affectionately, RICHARD WADDY.

Miss Harley, afterwards Mrs. Mason, was the daughter of Mr. Joſeph Harley, of Birmingham, where ſhe was born in Oct. 1782. From her infancy ſhe diſplayed great ſweetneſs of temper, evenneſs of mind, and affability of manners. In the 17th year of her age, being on a viſit to a pious relative at Abrewas, in Staffordſhire, ſhe was providentially brought under the miniſtry of the Goſpel, by Mr. Wintle, whoſe word was attended with power to her mind. The eyes of her underſtanding were now opened to a perception of her own nothingneſs, an admiration of the long ſuffering of God, and his repeated calls, by providence and grace, which, through "hardneſs of heart," ſhe had heretofore reſiſted. Her convictions were not attended with that horror and diſtreſs of mind which many have experienced; and hence ſhe was frequently tempted to doubt their reality, and the truth of her acceptance with God, which, I preſume, is leſs frequently the caſe with thoſe whoſe convictions are keen, and who feel the burden of ſin to be inſupportable: for to ſuch the deliverance is ſo evident that it cannot eaſily be doubted.

But though not keen, her convictions were clear. She perceived the inſufficiency of earthly things to afford ſolid happineſs; and was humbled under a deep ſenſe of the long forbearance of God towards her. "Truly (ſays ſhe) it is becauſe his compaſſions fail not, that I am not where hope never comes. Let gratitude then fill my heart, and open my lips to ſpeak of his loving kindneſs." Her ſoul was now intent upon obtaining a ſenſe of God's forgiving love, which ſhe fought with ſtrong cries and tears, hoping, as ſhe obſerves, that he would hear her repeated cries for mercy, and ſpeak peace to her ſoul. Her importunity could not fail of ſucceſs with him who has promiſed to "fulfil the deſire of them that fear him, to hear their cry and ſave them." Accordingly, on the 22d of February, 1802, he revealed himſelf to her as a God merciful and gracious; forgiving iniquity, tranſgreſſion, and ſin. "I can no longer doubt (ſays he,) of the pardoning love of God, and I feel my heart grateful that I am not running down the tide of diſſipation and folly. Laſt night theſe words, 'Thy ſins are forgiven, accepted thou art,' were powerfully applied to my ſoul, as alſo, 'Be not faithleſs, but believing,' and yet my rebellious heart could not believe; but this night, while at my work, the Lord appeared ſo ſenſibly preſent to bleſs me that I could no longer withſtand.

Feb.

Feb. 23. I do not feel the ſhadow of a doubt reſpecting the pardoning love of God; I never lived till now. Before, I only knew the name of happineſs, but now, I enjoy it. O what joy there is in believing! Laſt night I could ſcarcely cloſe my eyes to ſleep, I felt myſelf ſo happy, and throughout this day my ſoul has been filled with love: May the Lord ever keep me humble!"

From this kind diſplay of the divine favour, her ſoul panted for cloſe and conſtant communion with God. "I want (ſays ſhe) the faith that would take the kingdom of heaven by force; being convinced that it is neceſſary to ſtrive to enter into the way of life, for many ſhall ſeek and not be able. I feel myſelf leſs than the leaſt of all ſaints; but he ſtill keeps my ſoul in peace. My heart's deſire is to comprehend with all ſaints what is the height and depth of the love of Chriſt. I long to be entirely given up to his ſervice, and to ſpend and be ſpent in his work; to have the fear of man entirely done away. Glory be to God, I can give up my will to him in many things, but I deſire to be thoroughly conformed to him in every particular, and to count all things loſs, ſo that I may win Chriſt, and be found of him in peace. I want my eye of faith never to be taken off the bleeding ſacrifice. This would enable me to love God more, caſt my every care upon him, and, in regard to ſuffering, to lie as clay in the hands of the potter. I long for holineſs more than heaven."

Nov. 30. "I never ſaw ſo great a need of holineſs as I do at preſent. On Monday laſt I felt much bodily pain, and had thoſe outward trials which are hard to be borne by fleſh and blood. I felt a degree of peeviſhneſs and fretfulneſs of temper, which cauſed me to cry earneſtly to God for a clean heart." Her ſoul ardently panted after perfect love. Frequently ſhe ſeemed to herſelf to be at the point of ſtepping into the full enjoyment of it, but unbelief prevented, and, during the greater part of her pilgrimage, ſhe was ſubject to doubts, fears, and internal conflicts.

Miſs Harley poſſeſſed a tender conſcience which was ſenſible of the ſlighteſt touch of ſin. After ſpending a few hours in company, ſhe was wont to examine her temper, converſation, and conduct, by the moſt rigid teſt, and while her friends were reflecting with admiration on the amiableneſs of her deportment, ſhe was often bewailing, in private, her want of watchfulneſs. Her religion never paſſed a more ſtrict ordeal than when arraigned at the bar of her own conſcience. There circumſtances, motives, and actions, were all examined; nor did ſhe attempt to magnify her virtues, or extenuate her faults by pleading the power of temptation, the prevalence of paſſion, or the frailty of nature, theſe ſhe contemned as frivolous excuſes, being fully convinced of her own *free agency*.

She ſometimes complains of lightneſs of ſpirit and trifling, as faults with which ſhe was chargeable, and which ſhe could not indulge, even in a ſmall degree, without remorſe, as appears from the following extracts.—"Yeſterday morning my mind was deeply attentive to divine things. I ſat under the word with pleaſure and profit; but in the afternoon, being with ſeveral of my chriſtian friends,

friends, I was not sufficiently on my guard: a spirit of levity crept in which brought condemnation and gloom upon my mind."—"Nov. 19, 1803, This afternoon I have been to Mrs. ——'s, our conversation was too trifling to be profitable. I have always to repent when I go into carnal company without being obliged to do it; when necessitated, I find the Lord preserves me, so that if I am not edified, my soul is not ensnared: but when I go of my own accord, I generally find cause of grief, either at the time, or afterwards, being too apt to engage in light and trifling conversation, without considering the consequence. O that the Lord would refine my heart from the evil of inbred sin, then would the world and all its pageantry disappear as clouds before the sun."

The plan of salvation she well understood, being deeply sensible of her native depravity. In reading the biographical accounts of Mr. Fletcher and other pious characters, she felt her soul humbled at the retrospect of her own unfaithfulness, observing, "I see myself less than nothing: every day convinces me more fully that my salvation is entirely of grace, and that the top-stone will be brought forth with shouting, *Grace, grace unto it!* I long for entire sanctification, that this propensity to love earthly things may be destroyed. I am humbled at the sight of my defects and failings, and have often fears, lest, when I am weighed in the balance of the sanctuary, I should be found wanting."

Though prone to doubts and unprofitable reasonings, yet at times she expresses strong confidence in God. "Jan. 7, 1804. On Thursday I felt my mind to be very dead; a weak body and much worldly business bowed down my spirits. Yesterday in the afternoon I met Mr. and Mrs. Moore, Mr. and Mrs. Reynolds, and several other friends at Miss Penn's, and I felt my soul drawn out after God: we turned our visit into a prayer-meeting, and heaven itself seemed near. Afterwards at Cherry-Street Chapel my mind was sweetly stayed upon God, being willing to be any thing the Lord would have me to be. I thought, that were I upon a death-bed, and then called to enter into the eternal world, I should not have one doubt. I feel there is no condemnation to them that are in Christ Jesus.* Sept. 29. My mind has been tried this week from various quarters, but though this has at all times robbed me of my peace, it has not shaken my confidence: for, glory be to God, I feel a growing reliance on him, and an assurance, that he will make my face strong against my enemies. I see nothing desirable but holiness, and

'When I survey the wondrous cross,
On which the Prince of Glory died;
My richest gain I count but loss,
And pour contempt on all my pride.'

* During Mr. Moore's residence in Birmingham, his ministry was exceeding profitable unto her: she remarks, "With such simplicity does he open the Scriptures, that a babe in grace may understand; this is such preaching as suits me, and I never go to hear him, but with an expectation not only of getting my judgment better informed, but of receiving from the Lord an increase of grace."

I believe

I believe it is the will of God that I should hang upon the crucified; for he seems to be taking away every other support."

If the sacred Scriptures had been silent upon the subject, experience would have taught her, that in the world we shall have tribulation. She was the child of many sorrows, yet these clouds were frequently dispersed by the enlightening rays of divine grace, and her peace flowed as a river.

Feb. 1, 1803, (she says) "I cannot be satisfied this night without making a memorial of the loving kindness of the most high God. Though I have been much engaged throughout the day with worldly business, I have had such close communion with my God and Saviour, that I have almost been in ecstacies. My thoughts on the Scriptures have been remarkably sweet. I believe I have not, this day, had one thought for the world. My mind is now very happy, and I feel such a love to the ways of God as I cannot express; the throne of grace also is easy of access: my joy abounds. O that all would come to this Jesus and be blessed!"

While some professors satisfy themselves with a religion they do not feel, and vainly censure all the avowed experience of true believers, as betraying great weakness of intellect, or an over-heated imagination, others dwell so much upon their feelings as to dethrone their confidence, and darken their future prospects. This was sometimes the case with our departed friend. Though possessed of a well-informed Judgment, she suffered her feelings frequently to prevail over it, conceiving them to be the result of moral evil, or the evidence of God's displeasure, when they were only the effects of bodily weakness. Oct. 29, she writes, "I have felt great fear this week, which has been occasioned by judging myself by my *feelings*. The changes of the weather, have a very great effect upon my spirits, and then I often write bitter things against myself." When in this state of mind, she experienced very strong temptations: the existence of God, the truth of Revelation, the reality of her past experience, and the certainty of future prospects, all became matters of doubt. She observes, March 31, 1804: "This week I have passed through short but dangerous temptations, respecting the Being of a God, but when I considered how wonderfully I was made, the temptation vanished, and I was sure I had a Maker, and that my Maker was God. At other times, I have been tempted to doubt the Divinity of Christ, but, when I have looked into the word of God, and observed how to him, all the Prophets have borne witness, my faith in him as a Saviour, has been strengthened."

"On Friday and Saturday, I had to fight against the most horrid temptations, respecting the Divine Government; with earnestness I importuned the Lord to keep me, and his strength was perfected in my weakness. During the week my body has been afflicted; I have been kept from murmuring, but not from temptation. Satan has frequently accused me of being destitute of grace. I have also been tempted to think, that there is no efficacy in prayer, and that God will act according to himself whether I pray or not. But yesterday morning

morning, my soul was peculiarly blest in prayer, and Scripture and experience prove to me the truth of that promise, 'Ask and it shall be given you.' Hence in all these things, I am more than conqueror through the Captain of my salvation." &c.

The severest conflict she was called to sustain, was, on the 26th of August 1806. She observes, "After writing on Saturday, I began to consider the sins that had beset me; but I cannot describe the state I brought my mind into. I conceived the misery of the damned could not exceed what I felt for more than an hour. I prayed with all my might, but the heavens appeared as brass, and God as though he had forgotten to be gracious. I prayed till my natural strength was exhausted, so that I have not yet overcome it: In the agony of my soul I laid myself before the Lord declaring, that,

'If I ne'er found the sacred road,
I'd perish crying out for God.'

I had such views of his justice, that I saw he would be clear in eternally condemning me. It was a time which I believe I shall never forget. Whatever I felt before or since God spake peace to my soul, was nothing compared to it. It was as though I were engaged with all the powers of darkness, and had no one to help me. On the sabbath morning I went to the seven o'clock preaching, though very weak in body. I still felt a deep gloom upon my mind. I went at noon, but found my bodily weakness quite overcame me. I have since been much at a throne of Grace, and have not petitioned heaven in vain,

'Here I'll raise mine Ebenezer,
Hither by thy help I'm come.'"

Miss Harley's filial affection was great. By sympathy she entered into all the sufferings of an afflicted father, which, united to a weak constitution, greatly depressed her spirits. Yet in this God dealt with the utmost tenderness towards her, by frequently giving her presentiments of approaching sufferings, and fortifying her mind with rich communications of grace. On the 8th of April, 1804, she says, "The evening I wrote last, the Lord was preparing me for the furnace. Like St. Paul, I was in the third heaven. In the night I was seized with a sore throat, on Tuesday I had a violent attack of spasms, which continued two days. It was with the greatest difficulty I could breathe. I believe I could not have been worse and livid. But my soul was kept in peace, and

'Not a cloud did arise,
To darken the skies,
Or hide for a moment my Lord from my eyes.'

I had communion with the Father and the Son, thro' the holy Ghost. 'To me to live was Christ, and to die would have been gain.' Being desirous to die, and willing to live, I committed myself into the hand of God, perceiving the Lord could not do wrong, and said,

'Mould as thou wilt thy passive clay.'

The

The laſt fortnight the Lord has given me a praying ſpirit, and I believe if we are agonizing Chriſtians when in health, the Lord wil not leave us in affliction.

"June 2. When my body is afflicted my ſoul is moſt happy. Of a truth the Lord is with me in the furnace. To-day and yeſterday I have been very poorly in body, but do not feel an impatient ſpirit; in this reſpect I lie paſſive. O Lord form and faſhion me as thou wilt. It is not pleaſing but profitable to meet with outward trials: they drive us nearer to God. When unwell, I have ſweet and refreſhing views of eternity, and ſhould be glad to be freed from the ſhackles of mortality.

"Nov. 17. I can bleſs God, that in almoſt every thing he has croſſed my will. When he chaſtiſeth, it is for my profit. And tho' at times I have been ready to think my way too rough, and uneven, at other times I have been able to ſubmit to him who made me, and who knows what ſpirit I am of, and what trials I need to bring me into ſubjection.

"May 16, 1805. My ſpirit enjoys a calm, altho' at this time it is very much depreſſed. This ariſes from an affliction, which is a ſwelling in my throat. What the event will be, God only knows. But I do not feel a murmuring ſpirit, and in reſpect to my ſtay here, I am reſigned. If the Lord has any thing for me to do, I would willingly ſtay, if not, I would moſt gladly go.

'What is there here to court my ſtay,
Or keep me back from God?'

In the commencement of her religious purſuits ſhe was expoſed to much perſecution from her friends and relatives. This continued during the greater part of her life, her parents never cordially approving of her religious principles and procedure. The following extracts will ſhew the light in which ſhe viewed this exerciſe of her faith and patience, and the improvement ſhe derived from it.

"Feb. 20, 1803. My ſoul has been in deep waters, and I have not known which way to turn. Could I but have looked up to Jeſus, ſurely he would have comforted me. Laſt night I was enabled in ſome meaſure to lay my troubles at the foot of the Croſs, and to-day I feel the conſolations of his Spirit. He is a wonderful Counſellor, and knows how to plead my cauſe. Though at preſent there ſeems nothing but perſecution before me, yet will I endeavour to put my truſt in the Lord, that at laſt I may come off more than conqueror through the blood of the Lamb.—If the Lord be for me, who can be againſt me?" Again, "A weak body and perſecution almoſt overpowered me: but I need ſuch leſſons to make me wiſe unto ſalvation." Little do the people of this world know how much they increaſe our preſent happineſs, and brighten our future crown by perſecution. It is enough that the ſervant be as his Lord. All who will live godly in Chriſt Jeſus, *ſhall* ſuffer perſecution. And although national civilization, wholeſome laws and the increaſe of knowledge, have proceeded far in ſuppreſſing its violent outrages, yet the ſpirit of the

world remains unchanged. If we be exempt from all perfecution, our exemption muft be afcribed rather to a conformity to the world, than to any other cauſe. The world knoweth its own, and thoſe who are not of the world are hated by it. Nor can the cords of affection, friendſhip or kindred, bind the enmity of the carnal mind. 'The father ſhall be divided againſt the ſon, and the ſon againſt his father; the mother againſt her daughter, and the daughter againſt her mother, and a man's enemies ſhall be thoſe of his own houſehold.' For the wicked cannot read their own condemnation in the conduct of the righteous, without expreſſing their deteſtation and abhorence of it.

She proceeds: "I have been much tried from various quarters; but in all the goodneſs of God is manifeſted: When I am oppreſſed by outward trials, my inward conflicts are comparatively few. That ſo many ſcourgings ſhould be needful to keep me near to God, is cauſe of ſhame and ſelf-abaſement to me.—When my path is ſmooth, I am too much inclined to reſt. It is a ſubject of thankfulneſs that I am driven out of every reſting place, to dwell continually in the wounds of Jeſus."

Miſs Harley was very conſtant in her attendance on public ordinances, and a ſtrict obſerver of the times appointed for national faſts, and religious ſolemnities. The improvement ſhe derived from them was great. Reviewing the birth of Chriſt, ſhe entered cloſely into the greatneſs of his condeſcenſion, the offices he was to ſuſtain, the object he was to accompliſh, and partook of the gladneſs and joy his advent ſo juſtly inſpires. His crucifixion led her contemplations to the purity of God's Law, the evil nature of ſin, and his great humiliation, and while by the eye of faith ſhe looked on Him whom her ſins had pierced, ſhe truly mourned and had fellowſhip with him in his ſufferings. With her riſing Lord, ſhe ſeemed to quit this earthy vale, and to aſcend to the celeſtial world, being begotten again to a lively hope of the heavenly inheritance, and dwelling with ecſtacy upon the joys and glories of immortality. The annual revolutions of time called her thoughts to the conſideration of the ſhortneſs of human life, and the imperfection of her paſt conduct, and produced preſent purpoſes of future fidelity. Jan. 6, 1805, ſhe writes, "This afternoon, while pleading with God for myſelf and others, eſpecially the claſs in which I meet, my ſoul was much bleſſed. To night at the meeting for the renewal of our covenant with God, I did not heſitate a moment, although it is a ſerious engagement, but gave myſelf to God as a ſinner, who by his grace, am determined to take him for my *Saviour* and my *Maſter*. May the remnant of my days witneſs, that I do not forget my engagement." She may with propriety be ſaid to have given herſelf up to prayer, maintaining a conſtant intercourſe with God. *Private prayer* was her delight, and the cloſet was her earthly paradiſe. There ſhe breathed out her deſires after God with freedom, and almoſt conſtantly found it a Bethel to her ſoul. "I feel," ſays ſhe, "abundant cauſe to bleſs God for his goodneſs to the moſt unworthy of his creatures. Bleſſed be his holy Name, he does keep my ſoul in peace. I have ſweet communion with him, and can truly ſay, my cloſet is a heaven to my ſoul: there I can tell my wants to my heavenly Father with confidence."

Miſs Harley was peculiarly tender of the character and reputation of others. If at any time ſhe was drawn into a converſation upon their faults, the retroſpect filled her mind with painful remorſe. How unlike the conduct of ſome profeſſors, who liſten to the commendation of others with envy, while like a certain ſpecies of inſects they feed only upon ſores, and never appear to breathe with freedom, but in the infected air of ſcandal and defamation.

Though affable with her friends, ſhe always manifeſted prudent reſerve in the preſence of ſtrangers, which united to an almoſt unremitted attention to buſineſs, greatly contracted the ſphere of her acquaintance. She was courteous towards all, but familiar only with a few. Her intimates were ſelected with much caution from amongſt thoſe who were the moſt eminent for piety and zeal, and to theſe objects of her choice, her friendſhip was open, generous, and conſtant: for ſhe knew well how to appreciate the worth of a friend. Of one of theſe ſhe writes, Oct. 19, 1805, "This afternoon I have found my ſpirits depreſſed on account of ſiſter P—'s leaving the town. Ever ſince I knew her, I have loved her ſincerely in the Lord. I never felt my ſoul ſo united to any of my friends. We have had many precious ſeaſons together in claſs and band, and when we have met to plead with God in behalf of ourſelves and others. She was the ſiſter of my ſpirit, and I find it a great trial to part with her. May God ſhine upon her path, and fill her with grace and divine conſolation."

*(To be concluded in our next.)*

## MISCELLANEOUS.

### ON BENEVOLENCE AND LIBERALITY.

TO THE EDITOR.

THE following remarks on a ſubject of much importance are at your ſervice, if you judge them ſuitable for your Miſcellany.

Oct. 11, 1808. Φιλανθρωπος.

ALL truly religious perſons will readily allow, that as all the temporal bleſſings which they enjoy come from the hand of God, ſo it is their duty to conſecrate them all to his ſervice, and in that way which he directs.

Under the Jewiſh law, one tenth at leaſt was required to be given toward the ſupport of the worſhip of God in the temple, beſides what perſons might give to the poor, the fatherleſs, and the widow. Under the Chriſtian diſpenſation no particular proportion has been ſpecified, St. Paul having only directed the Corinthians, on the firſt day of the week, to lay by them in ſtore for charitable uſes, according as God had proſpered them. And perhaps it is impoſſible to fix any one ſtandard to which it would be proper for all perſons to accommodate themſelves in this matter. For if a man have a large family, and can only earn what is ſufficient to procure food and raiment

ment for them, were he to give one tenth of his gains, his family might be left in abſolute want. Still, however, it is his duty to give occaſionly of that little which God hath given to him. But if a man's family be raiſed above want, and he can provide them with food and raiment convenient for them, and ſuitable to the ſtation of life in which, by the order of Providence, they are placed; perhaps *one tenth* of his annual income may be that proportion, which it is the moſt proper for him to devote to charitable purpoſes.

But if the income of any perſon be large, or if he have not a neceſſity of employing nine tenths of it for the ſupport of his family, or to provide that his children may have what is needful for life and for godlineſs, it certainly will be his duty to give away more than one tenth in ſome way of charity.

Moſt perſons may aſcertain the amount of their income, at leaſt within a little: and if a perſon acts conſcientiouſly, as in the ſight of God, it will not be difficult for him to know what he ought to give annually, ſo as at leaſt to beſtow one tenth. The income of a perſon in trade may vary, and ſometimes the variation may be conſiderable, in which caſe, the average of three or four years might with propriety be taken, and the tenth or a certain proportion be conſecrated to the Lord.

There are ſeveral advantages attending the mode of giving, here recommended.

1ſt. It would be a regular conſtant offering to the Lord of a part of our ſubſtance, and thereby an acknowledgement of his continued goodneſs to us.

2nd. When a portion is thus conſecrated to God's ſervice, it will be given more freely. Many perſons imagine that they give much more in twelve months, than they really do. The human heart is ſelfiſh and corrupt, and when charity is ſolicited, the remembrance of the laſt gift will ſometimes powerfully recur to a perſon's mind, and he will be in danger either of believing that he gives beyond his ability, or of his ſhutting up the bowels of his compaſſion from his fellow-creatures in diſtreſs. But if an appointed portion of his income be ſet apart for that purpoſe, he will conſider the ſum thus ſet apart, as no longer his own, but as conſecrated to the Lord, and he will be ready to give it away freely and cheerfully as proper occaſions may require.

3rd. It will be a barrier againſt that very common temptation, to withhold the hand from giving or at leaſt to give ſparingly. When the money is appointed to be given, the perſon will not avoid charitable occaſions, but rather ſeek them, and wherever an opportunity of doing good occurs however frequently, he will gladly embrace it according to the ability which God hath given him.

4th. According to this plan a perſon will give, not in the proportion in which he gave two, five, or ſeven years ago, but according as God has proſpered him. There are inſtances of perſons, who when their income amounted only to fifty or ſixty pounds per annum, would have given three or four pounds, or perhaps more, out of that income annually. When their income increaſed to three or four

hundred they ſtill gave about the ſame ſum. Nay, perhaps if their income has increaſed to one thouſand or two thouſand pounds per annum, they judge that they give liberally if they have increaſed their donations to fifteen or twenty pounds per annum, inſtead of a hundred or two hundred pounds, which at leaſt ought to have been devoted to charitable uſes out of their abundance.

It is painful to a feeling mind to reflect on the various excuſes which ſome perſons make, that they may avoid giving to the poor or to aid the cauſe of God. Perhaps a perſon who has given them ſome offence is one of the managers of the Charity or Inſtitution, for which their aid is ſolicited: or ſome ſuch perſon may take an active part in its concerns, and therefore they will withhold their ſupport. Or it may be that a name, which is not pleaſing to them, ſtands foremoſt in the liſt of Subſcribers, and becauſe of that name they will give nothing.

Some will refuſe their help becauſe they were not applied to more early in the buſineſs, or had no hand in forming the plan for the management of the Charity. Others, if applied to early, will ſay, they will not give to any thing which is novel, or which has not long received the ſanction of the public. There are ſome perſons, who, if their minds have been a little fretted, or made uneaſy, through any circumſtance however trifling, and any application be made for their contribution whilſt that vexation or uneaſineſs continues, will inſtantly give a point blank refuſal, and that be the charity ever ſo important. Others will endeavour to find out ſome objection to the Charity, either from what has already taken place, or what they think will yet take place, or what is, they ſay, at leaſt poſſible, and this merely as an excuſe for their not giving that aſſiſtance which might reaſonably have been expected. And there are others again who, when application is made to them for aſſiſtance in a good work, will immediately declare, that they have made up their minds never to give any thing for that purpoſe, as if their determination at ſome former period, would diſſolve the obligation that lies upon them before God as they have opportunity to do good unto all men.

Some perſons who are conſidered as charitable, ſeem to give merely as their feelings are moved, and however important an Inſtitution may be, or however urgent the demands for its ſupport, if it do not preſent itſelf to their minds in a moving way, they are ſteeled againſt any reaſons which may be urged for its ſupport; for unleſs their paſſions are touched, arguments are of little ſervice. Some, however, bleſſed be God, are of a different ſtamp; and give from the motives and principles of reaſon and religion. They conſider all they poſſeſs as a truſt committed to their management by God, and that they are not the proprietors, but merely the ſtewards of it. They therefore dedicate ſuch a portion of it, as they judge he requires, to his ſervice, and that portion they conſider as ſacredly belonging to him; and having devoted it to the Lord, they are ready cheerfully to beſtow it in whatever way they ſee they can promote the greateſt good. And although they may have contributed liberally towards the relief of the poor, or the ſupport of the cauſe of God for many years,

years, they do not therefore suppose, that God is indebted to them, but rather judge that he has put honour upon them, by enabling them to do what they have done. Such persons give freely, not because it may appear honourable in the eyes of mankind, or because the names of Subscribers are *published*, but from motives of gratitude and obedience to God, and duty to man. Reason, not passion, is the guide in their contributions, and what they contribute is not given grudgingly, or of necessity, but willingly and cheerfully.

It has frequently been remarked, that God hath rewarded those persons even in this world, who have been liberal according to their ability, and has returned to them, in different ways, far more than they had contributed to his cause, or other charitable uses. And, on this principle, it appears to me a privilege for even the poor to contribute something to such purposes. If it be but little, only let it be according to their ability, and the widows' mite will not be forgotten.

As your valuable publication is chiefly read by the Methodists, I wish to remark, that, from the little knowledge I have of them, I have rejoiced to observe a readiness in them, in general, to contribute to the aid of every good work. Benevolent Societies for the relief of the afflicted of all denominations, and Sunday-Schools for the instruction of the children of the poor, have been instituted by them, and liberally supported in all parts of the Kingdom. Chapels have been erected in various parts, and foreign Missions have been appointed and supported. And, besides the maintenance of their own Preachers, there are few public charities in the Kingdom, towards which they have not contributed.

Still more may be done. Were every member of the Methodist Society to devote a proper portion of his income to charitable purposes, more of the sick poor might be relieved; more Sunday Schools instituted; more Missionaries sent into foreign parts; and more labourers employed in the Lord's vineyard in this kingdom, to spread the knowledge of the Gospel of Christ in such towns and villages of Great Britain and Ireland as are still in darkness. The efforts, although extraordinary, of an individual, cannot be expected to do much, unless by way of example to excite others; but the united exertions of such a body of people as the Methodists might, through the Divine blessing, produce astonishing effects.

There are few sensations more pleasing to a benevolent and pious mind, than those which arise from a consciousness of having afforded relief to persons in distress, or having, through the blessing of God, promoted the temporal, spiritual, or eternal interests of mankind. Our Lord informs us, that it is "more blessed to give than to receive;" and were there no other or better motive to induce us to be liberal after our power, even the pleasure which arises from doing good, ought to influence every person always to give according to his ability. But when we consider the love of God in Christ, or look forward into eternity, and hear what our Lord says respecting the Day of Judgment, the motives for acting agreeably to the principles of christian charity, become doubly powerful.

Let those who hope to inherit eternal life, read and consider carefully

fully our Lord's account of the proceſs of the day of judgment, recorded Matt. xxv. 31—46. and be careful that their principles and their practice accord with his declarations, remembering that all muſt ſhortly appear at his bar, and that many will be found at that day, who ſaid, "Lord, Lord," and imagined that their faith was ſound, and their experience clear and genuine, but being weighed in the balances of the ſanctuary, were found wanting in *obedience* to the will of God. Vain excuſes will not avail at the Judgment-ſeat of Chriſt. All the falſe coverings will then be ſtripped off, and every man will appear in his true light. And all our acts of charity ſhould be founded on Chriſtian principles, and proceed from love to God and love to man. But when we have done all that God commands, we muſt remember that our hope of eternal glory can only be ſecurely built on the merits of a crucified Redeemer, and an intereſt therein by a faith which worketh by love.

## OBITUARY.

TO THE EDITOR.

PERMIT me to inform you that Jonathan Brown, of Ebcheſter, whom you probably knew, as being one of the firſt Methodiſts in the neighbourhood of Newcaſtle-upon-Tyne, lately departed this life. He was awakened to a ſenſe of his danger, as a guilty ſinner, when about 15 years of age, under the miniſtry of the late Rev. John Weſley, at the time of his firſt coming into theſe parts, and while he was preaching at Tanfield-Leigh in the open air. It ſeems, the word then ſpoken, ſo enlightened his underſtanding and affected his heart, that an immediate change was produced, both in his ſpirit and conduct.* For he told me he was almoſt immediately, and on his firſt hearing, filled with peace and joy through believing. He had the honour of being joined in the firſt Methodiſt Society that Mr. Weſley formed in that part of the kingdom, which is now about 65 years ago.

By the grace of God he was preſerved from bringing any ſcandal or reproach upon the cauſe of God to the laſt. The firſt Methodiſts had frequently to travel far to enjoy the benefit of the means of grace; but he ſaid, "Though I had to labour for my bread, and often was very weary when I ſet out to hear

* Mr. Weſley's account of this is as follows: (5th Journal, p. 78,) "We walked over to Tanfield-Leigh (about ſeven miles from Newcaſtle.) Here a large company of people were gathered together from all the country round about, to whom I expounded the former part of the fifth chapter to the Romans. But ſo dead, ſenſeleſs, unaffected a congregation, have I ſcarce ſeen, except at Wickham. Whether goſpel or law, or Engliſh, or Greek, ſeemed all one to them. Yet the ſeed ſown, even here, was not quite loſt. For on Thurſday morning, between four and five, J. Brown, then of Tanfield-Leigh, was waked out of ſleep by the voice that raiſeth the dead. And ever ſince he has been full of love, and peace, and joy in the Holy Ghoſt."

preaching or to attend my class-meeting, yet I was quite fresh when I returned." So powerful an effect has the happiness of the soul upon the body and the animal spirits. Nevertheless, he was sometimes under a cloud, in his experience, particularly about ten weeks before his death. This was probably occasioned, partly by the nature of his bodily disease, and partly by the power of temptation. As he had been accustomed to walk at liberty and in the light, to be in this state of heaviness, troubled him much. But from a conversation I had with him, about six weeks before his death, I found he was fully persuaded the Lord would disperse the cloud before he called him hence, which he accordingly did. On the Friday week before he died, the Sun of Righteousness shone with peculiar brightness on his soul. The change was striking, as though the gloom of winter had departed in a moment, and all the verdure of spring and summer had suddenly succeeded.

The last ten or eleven days of his mortal life were spent in praise and prayer. As the lamp of life began to burn dim, the light of the Lord shone brighter and brighter on his soul. And now he became remarkably concerned for the prosperity of the Church of God, and prayed with amazing fervency that his neighbours might be awakened and converted to God. A few hours before the spirit left the body, a friend said to him, after praying with him, "Jonathan, is Jesus now precious?"——He replied, "Very precious." His friend said, "The crown is ready." He answered, "I know it is." "Jonathan," added his friend, "I think the lump is leavened," he said, "Yes, it is finished," and immediately fell asleep in Jesus. May my last end be like his.

THOMAS VASEY, jun.

*Sunderland*,
*July* 11, 1808.

June 1, 1808, died Hannah Webster. She was born at Brown-Hill, in the parish of Batley, near Leeds, in the year 1751. Her parents fearing God themselves, and being members of our society, endeavoured to bring her up, with the other branches of the family, in the fear of God. At the age of 11 years she was brought into great distress for the salvation of her soul; insomuch, that one evening after she had been at her class, she was found lying on the ground bathed in sweat and tears, and crying mightily to God for mercy. But, according to her own account, she did not then obtain a satisfactory evidence of the remission of her sins. It pleased God, however, in her 18th year, to give her a deeper conviction of sin, and also to manifest to her his pardoning love. She now rejoiced exceedingly in God her Saviour, and witnessed a good confession. From this time she continued to be a faithful follower of Jesus Christ, and an ornament to her profession to the day of her death. During the 14 years she was in the married state, it is thought, by those who knew her best, that she conducted herself in every respect, as became the Gospel. Her partner having obtained like precious faith with her, they were of one mind, and laboured to promote each other's happiness. Sister Webster was remarkably assiduous in attending all the means of grace, at every opportunity,

tunity, particularly her claſs-meeting, which was generally rendered a great bleſſing to her ſoul, as alſo family duty, in which ſhe always took a part. She expreſſed herſelf frequently as being beſt pleaſed with, and moſt profited by, that preaching which ſet forth Jeſus Chriſt as a complete and preſent Saviour. In the year 1804, ſhe was ſorely afflicted, but perfectly reſigned to the will of God. The Lord was pleaſed, at that time, to reſtore her. But in the year 1805, a cancer broke out in her breaſt, which became a trying and afflicting ſcene, as ſhe endured ſeveral painful operations; but in the midſt of them, and often at the worſt, ſhe broke out and ſaid, "Jeſus does all things well." In this affliction I cannot learn that ſhe ever murmured or charged God fooliſhly. In the year 1807, it pleaſed the Lord to lay his afflicting hand upon her again, when ſhe often ſaid, this would be her laſt affliction. It was ſo, but it continued long, and was very ſevere. She frequently obſerved to the kind friends who viſited her, "Jeſus cannot err. If I had not Jeſus to look to now, what could I do?" If any aſked her at any time whether ſhe had any fear of death, ſhe invariably anſwered, "No." When, a little before her diſſolution, her ſiſter enquired of her how ſhe was, ſhe ſaid, "I am travelling to the New Jeruſalem." Though ſhe was never free from pain during her long affliction, yet ſhe always appeared in the ſpirit of prayer and praiſe, frequently obſerving, "It is the Lord's doing, and he does all things well." On the day ſhe died, while her huſband and ſiſter, being with her, were ſaying ſomething about Jeſus, ſhe heard them, and cried out, "He will be my pilot: bleſſed Jeſus! ſweet Jeſus." She added, "I am departing;" and quietly ſunk into the arms of death, and her happy ſpirit took its flight to the paradiſe of God.

Z. TAFT.

## RELIGIOUS INTELLIGENCE.

### *America.*

Extract of a letter from the Rev. W. M'KENDREE, lately elected a Biſhop of the Methodiſt Epiſcopal Church in America, to the Rev. Dr. COKE.

Very dear Brother,

GRACE and peace be with thee and thy dear companion through time, and prepare you for a bleſſed eternity.

You can hardly conceive the beneficial effects of your ſoothing and encouraging letter to me. At a moment when I groaned in ſpirit, being conſcious that I was not qualified to fill the highly important ſtation to which the charitable allowances of my good brethren had called me, your fatherly letter came to hand. I ſtood in great need of help, and you miniſtered to my neceſſity. I thank you, and I humbly bleſs the Lord!

You wiſh me to comfort and aſſiſt Father Aſbury: from habits of long acquaintance, while I laboured with him as a ſon in the Goſpel, I am diſpoſed, and it is my pleaſure ſo to do; and I am much encouraged in my endeavours to ſerve him by the attention which the venerable old man pays to me in our new relation, and the abundant help that I receive in return.

Since I have been with Brother Aſbury we have had much peace, love, and union in the Conference. There has been a great increaſe of Preachers in the Conferences that are paſt, and an addition of about three thouſand members in the Weſtern, and as many in the Southern Conference; the other Conferences have alſo an addition of members, and furniſh a good proportion of Preachers. I am not able to ſay we grow in grace in proportion to our increaſe of numbers and reſpectability; but I believe we are advancing in ſpirituality. After conſidering our rapid progreſs in this extenſive country, the different educations, and variety of ſentiments of thoſe who become members of our Church, previous to their joining with us, I muſt confeſs that I am aſtoniſhed at the peace and unity which run thro' our whole body.

I am favoured with but little of Father Aſbury's company: as ſoon as one Conference is over, we part, and go with all ſpeed from one appointment to another, by different routs, to meet at the next Conference. The old ſoldier (Mr. Aſbury) travels ſometimes on horſeback, and part of his time on crutches; he preaches ſtanding, ſitting, and on his knees, as the neceſſity of the caſe requires. He ſeems to be determined to labour more than any of us.

Things are ſuppoſed to be ripe for another Conference, to the Weſt of this place. And, in my opinion, the work in the Weſtern Conference, has prepared the way for a ſecond, which, if admitted, will make nine annual Conferences. Your's, in the bonds of love,

W. M'KENDREE.

Having lately received Minutes of the ſeveral annual Conferences of the Methodiſts in the United States of America, for the preſent year, we are able to give a more accurate account of the progreſs which they are making in that country than we were when our Number for September was put to preſs:—It appears that they have, this year, admitted on trial 103 Preachers, and 81 into full connexion. We find too that their increaſe of members of Society is much larger than we had been given to underſtand. When the account was taken, the number in the diſtricts belonging to each Conference was as follows:

| | |
|---|---|
| Weſtern Conference | 19018 |
| Southern Do. | 22628 |
| Virginia Do. | 24241 |
| Baltimore Do. | 26472 |
| Philadelphia Do. | 36899 |
| New-York Do. | 23654 |
| New England Do. | 10096 |
| Total belonging to the ſeveral Conferences | 163038 |
| Total laſt year | 151995 |
| Increaſe this year | 11043 |

## MISSIONARY INTELLIGENCE.

From Mr. JOHN TOLAND, Miſſionary in the Weſt Indies, to the Rev. Dr. COKE.

*St. Thomas's, May* 17, 1809.

Rev. and dear Sir,

HAVING a favourable opportunity, I ſend you ſome farther account of the work of God in the Virgin Iſlands. Since my arrival from the Diſtrict-meeting, I have been in moſt of them, and, bleſſed be the God of all conſolation, he is ſtill reviving his work among them. The Claſſes at Guana Iſland and Commanus are the leaſt in number at preſent, but I have reaſon to believe there are ſome of them deeply pious. Brother Taylor has been in Spaniſh Town this laſt quarter. He ſays there has been no increaſe in number, but he believes that the

the work of grace is ſpreading its ſaving effects through the ſouls of the members of the Society, moſt of whom, by their exemplary deportment, prove that their lives are hid with Chriſt in God. Indeed during the time I was with them, I was often led to admire the ſteadineſs of their conduct, and felt much gratitude to God that my lot had been caſt among them for a time, I think the Leaders in particular, are generally the moſt pious of any I have met with. The Claſs of White People, is the ſame in number that it was, I truſt they are increaſing in holineſs. The Lord bleſſes his work in Peter's Head, the Claſſes are increaſed much in number, and I think true ſimplicity and love, abound in them more and more.

In January laſt I went to another, called Salt Iſland. The ſame night I formed a Claſs of 19 members. Since then we viſit it ſometimes; thoſe joined in Society go on ſteadily. A few more have been added to them.

A fortnight ago, I was at Joes Van Dykes. We held a love-feaſt, and many felt Chriſt precious to their ſouls. I have not ſeen ſo large a congregation in the Chapel ſince the firſt time I was there. In the afternoon I came to the weſt-end of Tortola, where the power of God has been greatly manifeſted for ſome time paſt. I preached in the Chapel at Carrot Bay, to a very large congregation. After preaching, the leader told me, that the friends wiſhed to relate to me what God had done for them ſince I had been there laſt; but as time would not permit, I could only exhort them to hold faſt what they had received, and expreſs my thankfulneſs to God on their behalf. While I was ſpeaking to them the Lord ſhowered down his bleſſings on us, and praiſes aſcended to heaven, from almoſt every heart and tongue of both old and young. We ſung, prayed, and praiſed God together till near twelve o'clock at night. God has bleſſed the labours of three of our Black Brethren on two Eſtates here, and there is every proſpect of their farther uſefulneſs. They are three pious, ſimple men, and it does my ſoul much good to be among them.

The number at Fat-Hog Bay, is nearly doubled. They are, in general, a ſteady, pious people. We viſit them once a week, and, at preſent, the work of God among them, ſeems to be genuine. They are increaſing in number. In Road Town the Lord has given us ſucceſs: many of every colour have joined us, and our Chapel is crowded every Sunday. I think, through the whole Circuit, peace and harmony reign, and they readily contribute to promote the Goſpel of peace.

A few days ago, I came to St. Thomas's, where I was received with much affection. The Society conſiſts of 80 members, many of whom are increaſing in the knowledge and love of God. They earneſtly wiſh and pray that the Lord would ſend them a Miniſter. I bleſs God I feel my own ſoul much united to Him and his people. My heart is often refreſhed among his ſimple followers, and I can ſay, it is my meat and drink to do his will. I am thankful to him alſo for the continuance of good health; for I have not been once prevented from preaching, by ſickneſs, ſince I came to the Weſt Indies. Sometimes I am ſeverely tempted, but, through grace, I overcome; and I truſt, that He, who has begun the good work in me, will perform it until the day of the Lord, and that I ſhall then be found in Him without ſpot, and blameleſs. It is my only wiſh that He may make me inſtrumental in bringing many ſouls to his kingdom, that we may rejoice together when He ſhall come to make up his jewels.

Your's truly, in the bond of the Goſpel,

JOHN TOLAND.

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Extract of a Letter from Mr. ISHAM, Miſſionary in the Weſt Indies, to the Miſſionary Committee.

*Antigua, St. John's, July 15, 1809.*

Honoured Fathers and Brethren,

YOUR letter, reſpecting his Majeſty in Council having repealed the act paſſed in Jamaica, arrived on the 19th ult. The contents of it, when made known to the congregations, produced joy in the hearts, not only of the members of Society, but of the others alſo, who attend our Chapels. And the ſacrifice of praiſe for ſo good a King, Council, and Government, and of prayer for their proſperity, and that of the Redeemer's kingdom, aſcended to the univerſal Sovereign.

I like this place better than I did, and, from appearances, expect that our labours are crowned with ſucceſs. We continue to have large, quiet, and attentive congregations: and lately, ſome white men have been convinced and converted, and have joined the Society. I truſt, through the virtue of the Saviour's blood, the preaching of Chriſt crucified,

crucified, and the power of the eternal Spirit, great good has been, and will be done. Glory be to Him who rules above! May His kingdom come with power and grace to every heart of man.

I am, your's, &c.

THOMAS ISHAM.

BROTHER TURNER writes from *St. Kitt's, July* 12.

"THE joyful news of the repeal of the Jamaica Act has given great satisfaction here. I read the letter which brought us the information, to our congregations, and published it in the newspaper. Our people love our good King more than ever, if more can be."

## JAMAICA.

Extract of a Letter from Mr. GEORGE JOHNSTON, Missionary to the Secretary of the Missionary Committee.

*July* 20, *Chapel-House, Kingston.*

HAVING an opportunity of dropping you a line by a respectable member of our Society here, I readily embrace it, to inform you that the news of the repeal of the Slave-law had a wonderful effect upon the people here. Our own people, and those who wish us well, were transported with joy, almost out of measure, and wished to have the Chapel opened immediately; but the hearts of those who wish us to be any where but here, and to have any liberty but that of preaching and hearing the Gospel, seemed to swell with rage against us, and to be still determined that the Chapel should never be opened if they can keep it shut.

The Committee will recollect that it was not through the Consolidated Slave Law that the Chapel was first shut, and meetings for preaching, and other acts of divine worship among us, first prevented; but by the law of the Corporate Body.* This imposed silence on every Preacher, or other person holding religious meetings, who had not a licence from the proper Court in this island. Licences, you will recollect, were refused to our Preachers when they applied, in consequence of which, the Chapel was shut. And if the Corporate Body have power to act in the same manner still, we are in no better a situation in Kingston than we were. But I trust, his Majesty's Decree has precluded the exercise of any such power in future. Our intention is to apply at the next Quarter Sessions for licences, according to the provisions in the Toleration Act, and if we are refused, to proceed to our duty, and to preach till we are put in prison, that the matter may be brought to a trial. In the mean time, I have drawn up, and waited on the Governor with a Petition. Although I could not see his Grace, because he was taken up with business, I saw his Secretary, who told me that his Grace had not received any official information from home, "But," said he, "we will lay your Petition before his Council, as it is a matter which requires the greatest consideration."—We shall certainly endeavour to take advantage of every favourable circumstance that may present itself in order to obtain the object so much desired. May God so turn the hearts of all the higher powers that they may become the honoured instruments of enforcing the laws of his kingdom, and of protecting his worship and people. Your's,

GEORGE JOHNSTON.

Extract of a Letter from Mr. GEORGE JOHNSTON, Missionary in Jamaica, to the Rev. Dr. COKE.

*Chapel-House, Kingston, Aug.* 12.

Rev. Sir,

I informed you in my last that I had presented a Petition to the Duke of Manchester: his Grace was pleased to inform us by a letter, that he had then received

* To explain this, we must observe, that in the year 1803, an act passed his Majesty's Council, by which Kingston was made a City, and the Corporation endued with powers to make ordinances concerning and for the regulation of sundry matters. By virtue of this power, the Corporate Body issued an ordinance in June 1807, by which it was enacted, that persons not licensed by the laws of that island and Great Britain, who should preach, &c. should be fined £100, and imprisoned three months. Tenants or householders, and any who should have meetings before six o'clock in the morning, or after sun-set in the evening, were liable to the same penalties. In consequence of this, none but the Preachers then here held any meetings, as no others were licenced, that privilege being refused to others at two applications in the year 1803. The Preachers, however, went on till December, 1807, when those appointed for Jamaica were stopped by the Corporation, as they were not licenced in the island. They requested they might be licenced here, but that privilege was refused them; and at the same time, they were ordered to desist from any further exercise of their office. Since which time, the Chapel has been shut up.

no official inſtruction from his Majeſty or Council. The laſt packet brought Engliſh newspapers, which contained the Decree of our gracious King in behalf of toleration, and one of our printers inſerted an exact copy of it in his paper, which excited great joy in the friends of religious liberty. As we expected that the packet would have brought official inſtruction to the Governor, I went to wait upon his Grace, in order to acknowledge the receipt of his letter, and to ſolicit his patronage afreſh; but I had not the privilege of ſeeing him. The Quarter Seſſions will be held, I expect, on Tueſday next. We intended to apply for a licence, not doubting but the Governor had received his Majeſty's commands by the packet. To our ſurpriſe and diſappointment, however, we have found it was not ſo.

Mr. Wiggins and I waited upon Counſellor W. this morning, in order to engage him to plead for us at the Seſſions. He ſaid, that if we ſhould give one hundred pounds to procure a perſon to plead, the money would be loſt; as we could not get a licence before his Majeſty's pleaſure ſhould be officially communicated. This gentleman is the City Recorder, and he pledged his honour, that as ſoon as his Majeſty's Decree ſhall have been officially communicated, he will, in council, propoſe the abolition of the law which hinders public worſhip. He ſaid, that when the Toleration Act ſhall have been acknowledged in the iſland, our liberty will be the ſame here as in England; only we muſt pay more attention to the cuſtom of the iſland with reſpect to the diſtinction between white and black people. He alſo ſaid, he expected the Seſſions to be deferred for a week, on account of the Aſſize Court, and that, ſhould the packet arrive with his Majeſty's orders before the ſitting of the Court, a licence would be granted to us; but if it did not arrive, we muſt wait till the next Seſſions. However trying this may be, yet the Counſellor's information gives us great joy, as it contradicts the reports which were in circulation, that the Corporate Body would ſooner loſe their charter than acknowledge his Majeſty's right to interfere with their internal regulations.

We have had more than ten people employed in repairing the Chapel for a fortnight, and it will be one week more before the work be finiſhed. The price of living is more than doubled, becauſe of the miſunderſtanding with America. The expence will exceed a hundred pounds. We are applying to our friends, and I have no doubt of their readineſs to aſſiſt us. Your obedient ſon in the Goſpel,

GEORGE JOHNSTON.

## POETRY.

### THE WAY TO HAPPINESS.

BY DR. PARNELL.

*Author of the Hermit.*

HOW long, ye miſerable blind!
Shall idle dreams engage your mind?
How long the paſſions make their flight,
At empty ſhadows of delight?
No more in paths of Error ſtray,
The Lord, thy Jeſus, is the Way,
The Spring of Happineſs! and where
Should men ſeek Happineſs but there?
Then run to meet him at your need,
Run with boldneſs, run with ſpeed,
For he forſook his own abode
To meet thee more than half the road.
He laid aſide his radiant crown,
And love for mankind brought him down
To thirſt and hunger, pain and woe,
To wounds, to death itſelf below;
And He that ſuffer'd theſe alone
For all the world, deſpiſes none.
To bid the ſoul that's ſick be clean,
To bring the loſt to life again,
To comfort thoſe that grieve for ill,
Is His peculiar goodneſs ſtill.
And as the thoughts of parents run
Upon a dear and only ſon,
So kind a love his mercies ſhow,
So kind, and more extremely ſo.
Thrice happy man! (or find a phraſe
That ſpeaks your bliſs with greater praiſe)
Who, moſt obedient to thy call,
Leaving pleaſures, leaving all,
With heart, with ſoul, with ſtrength, incline
O ſweeteſt Jeſu! to be thine.
Who know thy will, obſerve thy ways,
And in thy ſervice ſpend their days,
Even death, that ſeems to ſet them free,
But brings them cloſer ſtill to Thee.

AN

## AN ELEGY

ON THE DEATH OF MRS. REBECCA MASON, OF BIRMINGHAM;

*Who died in the 24th Year of her Age.*

BY R. WADDY.

IN shades of solitude, remote, serene,
I grateful mus'd, on earth's autumnal scene,
The rich support of life, the ripen'd ears,
The meed of labour, and the lapse of years:
By falling leaves, and fading flowers led,
Contemplative, amidst the silent dead
Where lie the court-like beau, the rural swain,
The wise philosopher, the pedant vain,
The patient saint, the proud imperious fiend,
The griping miser, and the generous friend;
Aloof in life, by death in friendship laid,
On earthy beds, which sculptur'd curtains shade,
In calm repose, nor mundane pleasure know,
Nor heave the verdant sod, at human woe:
Nor clarion shrill, nor thunder's loudest sound,
Nor men, nor angels wake, from sleep profound,
Till dawns eternal day, in orient skies,
And the last trump, commands the dead to rise.
Then, lov'd Rebecca, shall thy ruins soar,
To suffer, sicken, and to die no more:
Upon thy urn now drops the falling tear,
'Tis friendship's tribute, to a friend so dear.
Dear to a mother, to a husband more,
But most to Christ, whom most she did adore.
Here at His shrine, she offer'd time, and health,
Life, habitation, body, mind, and wealth;
Instructed youth, set aged wand'rers right,
And walk'd before them in the paths of light.
She sought for them, whom sickness bound at home,
They sought for her, whom hunger forc'd to roam,
Nor sought in vain, ere told the cause of grief,
Their woes found pity, and their wants relief.
Phlegethon fum'd, and worldly tempests blew,
With hellish rage, yet just and pious grew,
This tender plant, on Sion's hill secure,
Jehovah's law the hedge, His strength, the tower.
The sacred sun his fruitful lustre shed,
Richly o'er her the heaven dew was spread,
And fruit, full ripe, her branches did sustain,
Ere summer's heat, or fell autumnal rain.
Terrestrial joys, the ties of friendship kind,
Nor mother's tears, nor husband's prayers could bind,
To earth the heart, which heavenly ardour fir'd,
And *most* the presence of its Lord desir'd.
When dire disease, approaching freedom spoke,
And nature's throes, the mortal shackles broke.
The soul disburden'd, cheerful took its flight—
Through trackless ether, to the plains of light:
Upborne aloft on wings of angels fleet,
To *reign* with Christ, or *worship* at his *feet*.

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AS we know that many of our Readers are anxiously expecting from us some Remarks on the Rev. MELVILLE HORNE's late Publication, termed, "AN INVESTIGATION OF THE DEFINITION OF JUSTIFYING FAITH,—THE DOCTRINE OF THE WITNESS OF THE SPIRIT, &c." we are sorry that we are under the necessity of informing them, that although we have had in our possession, for several weeks, a Review of that Book, prepared in August last; yet we shall not be able to make room for it in our Magazine till we print our Number for January next; when we purpose to insert the whole, or a part of it. Many other very important Articles we are also under the necessity of deferring for a similar reason.

*Conference-Office*, 14, *City-Road*; JOHN JONES, *Agent*.

Mackenzie sculp.

Mr. ANTHONY B. SECKERSON,

*Preacher of the Gospel*

THE

# METHODIST MAGAZINE,

## *FOR DECEMBER*, 1809.

## BIOGRAPHY.

### MEMOIR OF MR. THOMAS MITCHEL.

TO THE EDITOR OF THE METHODIST MAGAZINE.

*Dear Sir,*

I Make no apology for ſending you an account of the Life and Death of a perſon who was fifty-ſix years an honourable member of our Society, and for fifty years, at leaſt, one of our reſpectable and uſeful Leaders and Local Preachers.

Moſt of the *facts* contained in the following Memoir, are taken from an account written by himſelf, within a few years of his death, or by a friend who acted as his amanuenſis. Theſe facts I have endeavoured to arrange, clothe, and improve, in ſuch a manner, that they may be both acceptable and profitable to the numerous readers of your valuable Miſcellany. And by inſerting them therein, as ſoon as convenient, you will oblige,

Sir,

Your's, moſt reſpectfully and affectionately,

T. KELK.

*I. A ſhort Account of his Youth.*

THOMAS MITCHEL was born in the pariſh of St. Agneſs, Cornwall, in the year 1717. His parents were of that reſpectable claſs of ſociety, which is frequently called the *induſtrious poor*. He had two brothers and two ſiſters, the youngeſt of whom died in her infancy. At an early age he was ſent to ſchool, but having a weak conſtitution and being too much indulged, his progreſs in learning was very ſlow. When he was about eight years old, he was attacked by a moſt malignant fever, which prevailed in the pariſh, and proved fatal to numbers. And before he was quite recovered, his father and mother, brothers and ſiſter, became alſo

the objects of its fury. An affecting ſcene of family diſtreſs enſued, during which, the ſubject of the preſent narrative acted a part which does him great honour, if filial affection be praiſe-worthy, or if attention to our parents deſerve reſpect. When the neighbours were ſo greatly alarmed by the progreſs and dreadful effects of this diſorder that not one of them could be prevailed upon to ſit up with this afflicted family, he, though but a child, waited on them for many weeks with unremitted attention.

When he was eleven years old, he began to experience the truth of that ſentence which was pronounced on guilty Adam: "In the ſweat of thy face thou ſhalt eat bread." His buſineſs was that of *a Miner*, in which employ his brother about this time received conſiderable injury, and moſt of the little property which his parents poſſeſſed, was ſpent to no purpoſe, in obtaining for him all the medical aſſiſtance in their power. A few years after this, his father died, and by his death they were deprived of the tenement in which they lived, as they only held it in virtue of his life. Having buried his father with the only guinea he had in the world, he lived with his mother for a while in a hired houſe. And now it was that he began to gratify thoſe "youthful and fleſhly luſts which war againſt the ſoul." Not paying the regard to his mother which he had done to his father, he indulged himſelf in card-playing and other diverſions, which grieved her very much. And imagining that other young men were happier than himſelf, becauſe they had more money, and made a better appearance, his mind became unſettled, and at laſt he determined to go abroad.

*II. Of his Sufferings and Providential Deliverances while a Marine in the Service of King George the Second, during the War with Spain in* 1740, *and France in* 1744.

In the 22nd year of his age, he and one of his companions came to Truro, where, meeting with a recruiting Sergeant, and tempted by his flattering tales, they preſently enliſted for the Marine Service, and were elated with hopes of ſoon obtaining both riches and honours.

When orders came to join the regiment, they ſet off in good ſpirits for Tiverton, where their company lay: and from thence they went to camp in the Iſle of Wight. They found their canvas houſes, ſtraw beds, and ſcanty fare (but one meal a day, owing to the number of troops and ſcarceneſs of proviſions) very diſagreeable to them: but as there was no remedy, they were obliged to ſubmit. After four months hard duty and much hunger, they were ordered to embark for the Weſt-Indies. They now hoped for a full ſupply of food; but the tranſports were ſo full of troops, that they could not carry ſufficient proviſions. In conſequence of this, *ſix* men were put on *four* men's allowance; but as their numbers were ſoon reduced by death, this hardſhip did not continue long.

Soon

Soon after their landing in Jamaica, as Thomas Mitchel and two others were walking in the woods, they found a tree of the apple kind,* the fruit of which was about the size of an egg, and of a yellow colour, spotted with black. They gathered some of this fruit, *but did not taste it*, notwithstanding its tempting appearance; and it was well they did not, as certain death would have been the consequence. As they were returning to the camp, they were met by a black man, who, seeing this fruit in their hands, and supposing they had eaten of it, cried out, "*Mr. Buckra, Mr. Buckra, you be dead men.*"

It should seem they were not here long before they were ordered to embark again on a private expedition. And when they were off New Spain, they found the place appointed for their landing was near Fort Jago; on a point of land at the mouth of the harbour which was covered with wood, and defended with batteries. Having spent five weeks in making preparations for an attack, under the fire of the enemy day and night, they opened their batteries on a Sunday morning and continued the fire till Thursday noon without intermission, when they took the batteries of the enemy by storm, after great slaughter on both sides.

* This was, probably, the *Hippomane* or *Manchineel* tree, which grows in the West-Indies; "Its appearance is very attractive, and the wood of it peculiarly beautiful. It bears a kind of apple, resembling the golden pippin. This fruit looks very tempting, and smells very fragrant; but to eat of it, is instant death; and its sap or juice is so poisonous, that, if a few drops of it fall on the skin, it raises blisters, and occasions great pain. The Indians dip their arrows in this juice, that they may poison their enemies when they wound them. Providence hath so appointed it that one of these trees is never found, but near it there also grows a *white wood* or a fig tree, the juice of either of which, if applied in time, is a remedy for the diseases produced by the Manchineel."

COLLYER AND FENNING'S GEOGRAPHY, VOL. 2. p. 699.

THE following is a further account of this tree, given in the Encyclopædia Britannica.

"The Mancinella with oval sawed leaves, is a native of all the West-India islands. It hath a smooth brownish bark; the trunk divides upward into many branches, garnished with oblong leaves about three inches long. The flowers come out in short spikes at the end of the branches, but make no great appearance, and are succeeded by fruit of the same shape and size with a golden pippin. The tree grows to the size of a large Oak. These trees have a very poisonous quality, abounding with an acrid milky juice, of an highly caustic nature. Strangers are often tempted to eat the fruit of it; the consequence of which is an inflammation of the mouth and throat, pains in the stomach which are very dangerous unless remedies are speedily applied. The wood is much esteemed for making cabinets, book-cases, &c. being very durable, taking a fine polish, and not being liable to become worm-eaten: but as the trees abound with a milky caustic juice already mentioned, fires are made round their trunks to burn out this juice, otherwise, those that fell the trees would be in danger of losing their sight by the juice flying in their eyes; this juice raises blisters on the skin wherever it falls, turns linen black, and makes it fall out into holes. It is also dangerous to work the wood after it is sawn out; for if any saw-dust happens to get into the eyes of the work-men, it causes inflammations and the loss of sight for some time, to prevent which, they generally cover their faces with fine lawn during the time of working the wood. It was with the juice of this tree that the Indians used to poison their arrows."

They

They were next ordered to go againſt the city, which lay nine leagues diſtant; but in attempting to force one of the batteries *ſword in hand*, the flower of their army were either killed, wounded, or taken priſoners.

After this, they ſailed on another expedition to the Iſland of Cuba, which nearly proved fatal to the whole army. The great fatigue occaſioned by the neceſſity they were under of cutting their way through the woods for the ſpace of twenty miles, and the dreadful fogs which enveloped them, while on guard in the night, rendered their ſituation ſo wretched, that numbers of their comrades daily fell around them as leaves in Autumn.

As many of them as were ſpared being returned once more to Jamaica, our friend, among others, was drafted on board a frigate bound to New England. When they got off Newfoundland, a violent ſtorm aroſe, which laſted twelve days with unabated fury, carried away their maſts and rigging, and otherwiſe ſo injured the ſhip, that ſhe became quite ungovernable. On the twelfth day, as they drifted before the wind, the men on the forecaſtle deſcried the breakers about a league ahead, occaſioned by a reef of rocks, that lay between them and the land. And here they had another ſtriking diſplay of divine Goodneſs in their preſent preſervation: For while they were ruſhing to all human appearance, into the jaws of death, and without the leaſt proſpect that one life would be ſpared, the wind, which till then, had been driving directly on the reef, ſuddenly ſhifted and drove them again to ſea. And as the ſtorm was alſo abated, their languiſhing hopes of being preſerved a little longer, were conſiderably revived; but as the ſhip was much damaged, ſhe took in water ſo very faſt, that after two or three days hard toiling at the pumps, without bettering their condition, all their hopes of ſafety were entirely deſtroyed. In this extremity, however, "He in whoſe hands our times are," ſent them relief by ſome fiſhermen from Merville-Head, who took them in tow, and carried them ſafe into Boſton.

In another voyage from Jamaica to America, while lying at anchor a little below Peſcadaway, and when their officers were on ſhore, their ſhip caught fire, and all their efforts to extinguiſh it, were in vain. In this diſtreſs they availed themſelves of two boats which they had along-ſide, and landed on an Iſland; but as the night was very cold, and the ſnow very deep, more than half of the ſhip's company were ſo chilled that they could not ſtand. They now ſtood in need of ſome comfortable refreſhment, but as their officers were not with them, they could not obtain any. A Warehouſe was their lodging place, and a ſail ſpread on the ground, ſerved them for a bed. Diſſatisfied with theſe lodgings, our friend, and two others, determined to find better if they could: they therefore left their companions, and after travelling ſeven weeks, keeping all the time as near the ſea-coaſt as poſſible, they arrived

at

at Boſton, and ſhipped themſelves on board a merchant-man bound for Antigua, and from thence to London.

Nothing material happened in their paſſage to Antigua: but learning when they came thither that war was declared againſt France, and that they could not ſafely remain on board on account of the preſs, they fled to the Plantations for ſhelter till the ſhip was ready for ſea.

On their arrival at the Nore, all their hands were preſſed and put on board the Royal Sovereign, which was ſtationed there as a guard ſhip. They felt this a great hardſhip: and the rather, as they were likely to be put in a ſhip ordered on a foreign ſtation for three years, without being permitted to tread their native ſhore, after they had been four years abſent from it. As, therefore, their caſe appeared deſperate, they had recourſe to a deſperate remedy: without knowing, or much regarding, what the conſequence might be, they gave themſelves up as deſerters, being determined rather to riſk their lives than go abroad again in ſuch circumſtances. Through the interference, however, of a captain of marines on board, to whom they made their caſe known, they were taken out of the hands of the ſhip's officers, and, at laſt, Thomas Mitchel obtained a paſs from the Lords of the Admiralty, and was ordered to join his regiment. When he came thither, he went immediately to the commanding officer, and laid before him all he had paſſed through from the time he had left the regiment, and the means to which he had had recourſe to get clear from the Royal Sovereign; and it ſeems the commander highly approved of his conduct.

But he was not long here before there was a draft to ſupply the Cheſter and Sunderland men of war with marines, and it fell to his lot to go on board the Cheſter of 50 guns. Preſently after they came to their ſtation they diſcovered a ſail, to which they gave chaſe, and about three o'clock brought her to cloſe action. She proved to be a French man-of-war of 54 guns: but as they could not open their lower ports on account of a heavy gale, all the men were obliged to fight on the upper deck, which occaſioned great ſlaughter on both ſides. The Sunderland being a bad ſailor, was left behind; but, in about four hours after the action commenced, ſhe came up: nevertheleſs, the enemy ſtill refuſed to ſtrike till they prepared for boarding: then ſhe hauled down her colours, and they ſent a boat from each ſhip to take poſſeſſion of her.

And here an act of French humanity ſhould not be overlooked. Their boats were no ſooner alongſide than they were daſhed to pieces againſt the ſhip, and the men thrown into the ſea; but the French were ſo far from haſtening their deſtruction, or ſuffering

them to periſh for want of help, that they did all in their power to ſave their lives, and happily ſucceeded.

They found a family of diſtinction on board, and much property. Having brought the prize ſafe into Plymouth, all the wounded (of which T. M. was one) were ſent to the hoſpital. After his recovery he entered into the marriage ſtate and obtained a trifling promotion.

Being once more ordered for the Weſt Indies, he left his wife with her father and mother, and went on board the Captain man-of-war, under the command of Captain Wade. And, after taking ſeveral prizes, they received the pleaſing news that peace was concluded, and an order to return to Portſmouth, where they were paid off and diſcharged.

### III. *Of his Converſion and ſubſequent pious Labours.*

Being once more made free from the duties, dangers, and ſufferings of a military life in the time of war, he ſoon ſet out for Plymouth, and from thence for his native home, where he arrived in ſafety with his wife and child, after an abſence of eight years and ten months.

And now being diſpoſed to ſettle with his family, his firſt concern was to get a houſe and ſome neceſſary furniture, which nearly exhauſted all his cash: and the next was to get into work, as he had only the labour of his hands to depend upon for ſubſiſtence.

Were it not ſo common, it might ſeem ſtrange, that any who have been frequently delivered from imminent danger ſhould forget their great and gracious Preſerver: but ſo it is. Nay, many of thoſe who "go down to the ſea in ſhips," and "ſee the works of the Lord, and his wonders in the deep," not only forget to praiſe him when "he maketh the ſtorm a calm, and bringeth them unto their deſired haven;" but even inſult his ſacred majeſty by horrid imprecations.

This was the caſe with the perſon who is the ſubject of this narrative. He found no difficulty of getting into his former employ; but he was ſo dreadfully addicted to the diſgraceful practice of profane ſwearing, that his companions were ſhocked to hear, and conſtrained to reprove him for it. And in doing this, they acted agreeably to the dictates both of humanity and piety. For if we ſaw any of our fellow-creatures in danger of loſing their lives through ignorance or inconſideration, could we poſſeſs any fellow-feeling if we ſuffered them to plunge into deſtruction without giving them the friendly warning? And can we have any compaſſion or regard for our fellow-creatures, if, when we ſee them in danger of falling into the pit of hell through curſing and ſwearing, or any other crimes, we do not endeavour to convince them of their error, and "warn them to flee from the wrath to come?" If it be humanity to try to ſave a thoughtleſs

young

young man from temporal ruin, how much greater is the benevolence of thoſe who endeavour to ſave him from eternal miſery? But to reprove ſin is an act of piety as well as humanity: for it is written, "Thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him." This is a plain command, and no conſideration whatever ſhould induce us to violate it. But if we would reprove ſin profitably, conſiderable attention ſhould be paid to the manner and ſpirit in which we do it. While we exerciſe fidelity and uſe plainneſs of ſpeech, all rudeneſs and anger ſhould always be avoided. We ſhould convince them, if poſſible, that nothing but love for their ſouls could have prevailed on us to take ſuch liberty with them. The manner of reproving ſin with ſucceſs is well expreſſed in the following lines:

"O may I learn the art,
With meekneſs to reprove;
To hate the ſin with all my heart;
And yet the ſinner love."

Whatever the manner were in which our friend was reproved by his comrades, it ſeems their words were not altogether loſt upon him. But though he was ſoon convinced of the evil of ſwearing and determined to ſtrive againſt it, a little provocation frequently occaſioned a repetition of the crime: for, inſtead of looking to Him "who giveth power to the faint, and grace to help in time of need," he formed his reſolutions in his own ſtrength, which, in the time of temptation, he found was perfect weakneſs.

Swearing, however, was not the only vice to which Thomas Mitchel was addicted when he firſt returned from ſea: he was alſo very fond of liquor, and often intoxicated with it. And though during the temporary derangement he imagined himſelf to be happy, when reaſon regained her throne and conſcience was awake, he was ſtung with remorſe, and penetrated with ſorrow.

In this ſtate of ſinning and repenting he continued for the ſpace of two years. Then he gave himſelf to reading good books, regularly attended the Church and ſacrament, and became ſo reformed in his outward conduct that his neighbours and his acquaintances could not help remarking the great change which had taken place. He was now a ſtrict phariſee, and had ſuch an high opinion of his own excellence, that he thought if he died in that ſtate he ſhould certainly go to heaven! But, alas, both his foundation and his peace were falſe. He was fooliſhly building on the ſand, inſtead of the Rock of Ages; and crying, peace, peace, when there was no peace. "For if there had been a law given which could have given life, verily righteouſneſs ſhould have been by the law. But the Scripture hath concluded all under ſin,

that the promiſe by faith of Jeſus Chriſt might be given to them that believe."

He was convinced that he had been deceiving himſelf while hearing a ſermon preached by the Rev. Mr. Fowler, or Vowler, miniſter of the pariſh, on theſe words: "When ye were the ſervants of ſin, ye were free from righteouſneſs. What fruit had ye then in thoſe things whereof ye are now aſhamed? For the end of thoſe things is death." Under this diſcourſe he was ſtripped at once of all his ſelf-righteouſneſs and deluſive hopes of heaven. The ſenſe of his vileneſs laid him in the duſt before God, and he became ſo alarmed at the ſight of his danger, that he was afraid he ſhould drop into hell before he got home. All his ſins were ſet in array before him, and the following ſcriptures (brought to his recollection, it may be preſumed, by the Holy Spirit) were as ſo many darts within him: "Upon the wicked the Lord ſhall rain ſnares, fire, and brimſtone, and an horrible tempeſt: this ſhall be the portion of their cup." "The wicked ſhall be turned into hell, and all the nations that forget God."

His fear now became exceſſive, owing, it ſeems, to a partial view of God. Looking more at his threatenings and judgments, than at his promiſes and mercies, he erroneouſly concluded that he had ſinned beyond the reach of forgiveneſs. I ſay erroneouſly, for although Jehovah in the purity of his nature and the rigour of his juſtice is "a conſuming fire," to the guilty; yet, through Jeſus Chriſt, to every true penitent, he is "The Lord God, merciful and gracious, long-ſuffering, and abundant in goodneſs and truth."

In this ſtate of diſtreſs, verging on deſpair, his only relief was in retirement, where he could give full vent to his grief. In the evenings, therefore, when he had finiſhed his labour, he frequently went under ſome hedge by himſelf, to weep and mourn: and in the darkneſs and ſilence of the night, when deep ſleep uſually falleth upon men, his eyes were held waking, and his couch was watered with his tears.

About this time (1751, or 1752) he began to attend the preaching of the Methodiſts with much ſhame and confuſion: not becauſe he ſuppoſed he ſhould diſhonour himſelf by aſſociating with them; but becauſe he had ſuch humiliating views of himſelf that he thought they would not receive him.

Having frequented their public meetings for near eight months, without opening his mind to any perſon, at laſt one of the Society gave him an invitation to come to a Claſs-meeting: and, after much reaſoning about his unfitneſs, at length he complied. But as he did not find any ſpeedy relief, the grand adverſary of ſouls took the advantage of this, and nearly gained an awful victory over him.

One day, while landing water under ground, his ſituation was repreſented

repreſented to him as growing worſe and worſe: a ſudden gloom immediately overſpread his mind, and the powers of darkneſs ſeemed to ſurround him. In this ſtate he fixed his feet on the landing beam with an intention to plunge himſelf into the ſhaft; but that God who will not ſuffer an earneſt ſeeker of ſalvation to be tempted above what he will either give him ſtrength to bear or overcome, mercifully interpoſed in this time of extremity: for that inſtant the following words were as powerfully applied to his ſoul as if a voice had proclaimed them in his ears, "Thy ſins and thy iniquities will I remember no more." All his guilty gloom immediately vaniſhed, as darkneſs before the riſing ſun: and ſo wonderful and unexpected was the change, that he looked behind him to ſee if any perſon were preſent.

But though Satan was foiled, he was not diſcouraged: for, changing only his mode, he preſently aſſaulted him again with equal vigour and malice. He was now tempted to doubt the reality of what God had done for him. "Has God," ſaid he, "pardoned my ſins! that is impoſſible." And by thus reaſoning with himſelf, or rather with the enemy, he loſt his peace, and was brought into bondage and diſtreſs again.

He did not, however, continue in this ſtate long; for as he was wandering over a common, with an inexpreſſible weight of grief upon his heart, he was met by, and prevailed upon to accompany a local preacher to an adjoining pariſh, where he was going to preach: and no ſooner were the words of the text delivered, (Malachi iii. 17,) than the Lord ſet his ſoul as clearly at liberty as before. His bands were broken, his load was removed, and with the boldneſs of faith he could now ſing,

"My God is reconciled,
His pardoning voice I hear;
He owns me for his child,
I can no longer fear;
With confidence I now draw nigh,
And boldly, Abba, Father, cry."

"Being juſtified by faith, he had now peace with God, through our Lord Jeſus Chriſt:" and "the love of God was ſhed abroad in his heart by the Holy Ghoſt which was given unto him. His experience agreed with the Scriptures, and "the Spirit itſelf bare witneſs with his ſpirit that he was a child of God." And as a new creation had taken place in his ſoul, it appeared to him as if he were in a new world. "Old things were paſſed away, and, behold, all things were become new."

*(To be concluded in the Appendix.)*

DIVINITY.

## DIVINITY.

### ESSAY ON EVIL SPEAKING.

FUGIAT TUA TURPIA LINGUA.
*"Keep thy Tongue from Evil."*

*To the Editor.*

STIMULATED by a conſciouſneſs of duty, and a deſire to do good to my fellow-creatures; I have ſent you a ſhort Eſſay on Evil Speaking, for inſertion in your widely extended and invaluable Miſcellany.—Filled with ſorrow and remorſe at the effects of this pernicious evil, and ſeeing no method to ſtop the torrent, (eſpecially after the maſterly, unrefutable, and ſcriptural arguments which the Rev. John Weſley produced on the ſubject with ſo little ſucceſs,) your Miſcellany was ſuggeſted to my mind, which re-animated my drooping ſpirits; knowing its contents, which are ſo well ſelected for the public good, have proved a bleſſing to thouſands.

I was greatly pleaſed when I ſaw on the Contents of the April Magazine, Obſervations on, "Speak Evil of no Man." I inſtantly referred to the place, and muſt confeſs, when I came to it, I was not a little grieved that no more was ſaid on the ſubject: certainly what was ſaid, was much to the purpoſe. But its great importance, and the univerſal violation of the command, requires a more minute elucidation.

This evil, I am ſorry to ſay, is far too prevalent among profeſſors of Religion. Numbers who ſubſcribe to your Work have never ſeen Mr. Weſley's Sermon on the ſubject: * therefore your publiſhing this, will not only be preſenting what is new to many of your Readers, but, I truſt, will be a mean, in the hand of God, of helping to eradicate a vice which at preſent ſo much diſgraces moſt communities of Chriſtians.

I have not been a little aſtoniſhed at hearing perſons, whom I have had every reaſon to believe, upright, ſincere characters before God, and who looked with abhorrence at the crimes of murder, ſwearing, lying, &c. ſpeaking evil of an abſent perſon, and depreciating their characters in the groſſeſt manner, and even taking delight in ſo doing, and ſaying, they thought it was their duty. Alas! what ignorance! Is not the command, "Speak evil of no

* This ſermon, which I cordially recommend to all profeſſors of Chriſtianity, may be had at the Book-Room, City-Road, London; or at any of the Methodiſt Preaching-Houſes in Town or Country, at the low price of Two-Pence.

man;" as plain as "Thou ſhalt do no murder." And I ſincerely believe, before God and man, it will be as tolerable for a murderer, at the day of judgment, as for an evil ſpeaker. How often have I ſeen the fruits of a young convert, juſt out in bloom, blaſted by the calumniating ſpirit of thoſe who were called "Fathers in Chriſt." And many thouſands, I may ſafely ſay, have, through the ſame evil, been impeded in their way to Zion, till they have forſaken their religious Community, who, at *this time*, might have been bright and uſeful ornaments in the Church of Chriſt. O ye evil ſpeakers! Ye peſts of ſociety! How will ye ſtand before the God of gods in Zion?

A perſon's character is much ſooner loſt than regained. And though every word that is ſaid of him, may be as true as the Goſpel, yet ſtill the command is violated, and the perſon is *equally* culpable in the ſight of God. Scandal ſoon circulates: and there is ſeldom an inſtance of its paſſing from one to another, but it is exaggerated: ſo, frequently, that what in itſelf was trivial and inſignificant, has been made out to be a crime of the greateſt enormity.

"Who ſteals my purſe, ſteals traſh; 'tis ſomething, nothing
'Twas mine, 'tis his, and has been ſlave to thouſands;
But he who filches from me my good name,
Robs me of that which not enriches *him*,
But makes *me* poor indeed."

"It is a *certain* ſign of an ill heart to be inclined to DEFAMATION. They who are harmleſs and innocent can have no gratification that way; but it ever ariſes from a neglect of what is laudable in a man's ſelf, and an impatience of ſeeing it in another.

"Were all the vexations of life put together, we ſhould find that a great part of them proceed from *Evil Speaking*. There is not a man living who is not, *in ſome degree*, guilty of this offence; though, at the ſame time, however we may treat one another, it muſt be confeſſed, that we all conſent in condemning the characters who are notorious in this practice. It generally takes its riſe either from an ill-will to mankind, a private inclination to make ourſelves eſteemed, an oſtentation of wit, a vanity of being thought in the ſecrets of the world, or from a deſire of gratifying any of theſe diſpoſitions of mind in thoſe perſons with whom we converſe.

"The publiſher of ſcandal is more or leſs tedious to mankind and criminal in himſelf, as he is influenced by any one or more of the foregoing motives. But whatever may be the occaſion of ſpreading evil reports, he ought to conſider, that the effect of them is equally prejudicial and pernicious to the perſon at whom they

they are aimed. The injury is the ſame, though the principle from whence it proceeds may be different." *

"But the very commonneſs of this ſin," ſays Mr. Weſley, "makes it difficult to be avoided. As we are encompaſſed with it on every ſide, ſo if we are not deeply ſenſible of the danger, and continually guarding againſt it, we are liable to be carried away by the torrent. In this inſtance, almoſt the whole of mankind is in a conſpiracy againſt us. And their example ſteals upon us we know not how; ſo that we inſenſibly ſlide into the imitation of it. Beſides, it is recommended from within as well as from without. There is ſcarce a wrong temper in the mind of man, which may not occaſionally be gratified by it, and conſequently incline us to it. It gratifies our *pride*, to relate thoſe faults of others, whereof we think ourſelves not to be guilty. *Anger*, *reſentment*, and all unkind tempers are indulged, by ſpeaking againſt thoſe with whom we are diſpleaſed. And in many caſes, by reciting the ſins of their neighbours, men indulge their own *fooliſh and hurtful deſires*.

"Evil Speaking is the more difficult to be avoided, becauſe it frequently attacks us in diſguiſe. We ſpeak this out of a noble, generous (it is well if we do not ſay, *holy*) indignation againſt theſe vile creatures! We commit ſin, from mere hatred of ſin! We ſerve the devil out of pure zeal for God! It is merely in order to puniſh the wicked, that we run into this wickedneſs! So do 'The paſſions' (as one ſpeaks) 'all juſtify themſelves,' and palm ſin upon us under the veil of holineſs!

"But is there no way to avoid the ſnare? Unqueſtionably there is. See Matt. xviii. 15, 16, 17. Here you will find immediately an anſwer to your enquiry. The ſucceſs of a reproof greatly depends on the ſpirit wherein it is given. Addreſs him, therefore, in a ſpirit of tender love, which many waters cannot quench. But ſee that the *manner* alſo wherein you ſpeak, be according to the Goſpel of Chriſt. Avoid every thing in look, geſture, word, and tone of voice, that favours of *pride* or *ſelf-ſufficiency*. Studiouſly avoid every thing magiſterial or dogmatical, every thing that looks like arrogance or aſſuming. Beware of the moſt diſtant approach to *diſdain*, *overbearing*, or *contempt*. With equal care avoid all approach to *anger*, and though you uſe great plainneſs of ſpeech, yet let there be no reproach, no railing accuſation, no token of any warmth but that of love. Above all, let there be no ſhadow of *hate*, or *ill-will*, no bitterneſs or fourneſs of expreſſion; but uſe the air and language of ſweetneſs as well as gentleneſs, that all may appear to flow from love in the heart. And yet this ſweetneſs need not hinder your ſpeaking in the moſt ſerious and ſolemn manner: as far as may be, in the very words of

* Spectator.

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the Oracles of God, (for there are none like them) and as under the eye of HIM who is coming to judge the quick and dead. A reproof given in this manner, and in this ſpirit, can ſcarcely fail of ſucceſs. O that I could hear every reader ſay, 'By God's aſſiſtance I will uſe no other method but this.' *Remember*, it is your *duty* to reprove your brother of ſin, but it is not your duty to tell your brother's faults to the world, let it flow from whatever ſpirit it may.

"Do not think to excuſe yourſelf for taking an entirely different ſtep, by ſaying, 'Why, I did not ſpeak to any one, till I was ſo *burdened* that I could not refrain.' You were burdened! It was no wonder you ſhould; unleſs your conſcience was ſeared. For you were under the guilt of ſin, of diſobeying a plain commandment of God. You ought immediately to have gone and 'told your brother of his fault between you and him alone.' If you did not, how ſhould you be otherwiſe than burdened, (unleſs your heart was utterly hardened) while you were trampling the command of God under foot, and hating your brother in your heart? And what a way have you found to *unburden* yourſelf? God reproves you for a ſin of *omiſſion*, for not telling your brother of his fault; and you comfort yourſelf under his reproof, by a ſin of *commiſſion*, by telling your brother's faults to another perſon! Eaſe, bought by ſin, is a dear purchaſe: I truſt in God you will have no eaſe, but will be burdened ſo much the more, till you go to your brother, and tell him and no one elſe."

That the above Obſervations may be ſeriouſly peruſed and ſtrictly attended to, is the moſt ardent deſire of,

LONDON, Your unworthy Correſpondent,

*June* 8, 1809. B. G. R.

## THE TRUTH OF GOD DEFENDED.

### *OBSERVATIONS ON REVIEWS.*

#### THE EDINBURGH REVIEW, NO. 26.

ON the Proceedings of the Society for the Suppreſſion of Vice, the Edinburgh Reviewers ſay, "If once combination is allowed for the ſuppreſſion of vice, where are its limits to be?" page 334. Theſe men aſk the queſtion with as much aſſumed importance as if they thought the world would believe that it is a ſerious evil for men to riſe up againſt the wicked, and to combine to enforce the laws of the land againſt evil doers. Sinners of all ſorts join hand in hand in oppoſition to godlineſs; but when vice is

is oppoſed, it is aſked, Where are the limits of combination to end? Theſe men delight to miſrepreſent both religion and morality, and the means uſed to promote them in the world. In ſpeaking of the Society for the Suppreſſion of Vice, they aſſert with as much falſity as folly, "Nothing therefore remains but to rage againſt the Sunday Dinners of the Poor," &c. p. 341; and they afterwards quote what is ſaid by the Society againſt indecent prints and circulating libraries, to ſhew, as they ſay, "how impoſſible it is to keep ſuch Societies within any kind of bounds." p. 342. Theſe Reviewers, we hence infer, have no objection to indecent prints or books. The truth is that they cannot keep within any kind of bounds, their hatred to men of religion and morality. They ſay "the natural anſwer from the members of the Society will be, that we (the Reviewers) are lovers of vice, deſirous of promoting indecency, of deſtroying the Sabbath, and of leaving mankind to the unreſtrained gratification of their paſſions." p. 342. We have no doubt that this will be the anſwer of many of the members of the Society, and very many people will think with us, that it is the truth.

Theſe Reviewers had before ſaid, "You may drag men into Church by main force, and proſecute them for buying a pot of of beer, and cut them off from the enjoyment of a leg of mutton," (p. 337,) and would have us believe that the Society for the Suppreſſion of Vice has done all theſe things: but our readers are not to believe any thing on the affirmation of theſe men. "We have no great opinion," ſay they, "of the poſſibility of indicting men into piety." Nor have we; nor has any man of common ſenſe; but men who live in the open violation of the laws of God, and of their country, may, and ought to be puniſhed for their conduct; and for the good of ſociety, they may probably be indicted into decency of behaviour; and when the Reviewers ſay of the laws for the Preſervation of Religion and Morality "that the improved knowledge and improved temper of later times, puſh ſuch laws into the back ground, and ſilently repeal them," they do not ſpeak the truth.

We have given theſe ſpecimens of reviewing in order to ſhew our readers how little many of the Reviews of the preſent time are worth their attention, and how far remote the authors of them are from truth and godlineſs.

Of the generality of Reviewers we may ſay, *O imitatores ſervum pecus!* when we witneſs their cloſe imitations of each other in the ignorant and low abuſe of evangelical religion. We ſhould not indeed ſpend our time in anſwering ſuch men, if we did not hope to lead our readers to an increaſe of gratitude to God for his ſaving mercy, by exhibiting to them the groſs darkneſs which covers the minds of ignorant and wicked men who perſecute, as far as they are able, the followers of the Lord Jeſus.

From

From this part of our Magazine, entitled the *Truth of God Defended*, the Methodists who live in large towns in which the Gospel has long been preached, and who may be said to live in *pleasant places*, and to have a *goodly heritage*, may learn that the offence of the cross has not ceased. In places in which true religion is understood, it is indeed in some degree respected by its enemies; and but little of that persecution is known which many of our poor brethren still endure, who live in distant parts of the country, in which ignorant persons hold them in the greatest contempt, and count them as the scum and off-scouring of all things. We pray, however, that in patient continuance in well-doing, they may put to silence the ignorance of foolish men, and that they may shine as lights set on a hill, and that others seeing their religion and good works may glorify their Father, who is in heaven.

## REVIEW.

*A Sketch of the Denominations of the Christian World.*

BY JOHN EVANS, M. A.

ON looking into this publication, printed *anno* 1808, we opened on that part of the prefatory dedication, in which it is said that the article *Methodists*, has been re-written. We therefore turned to the article, expecting to find something new in it.

In about five lines, in page 172, Mr. Evans pretends to give an account of the distinguishing principles of Methodism. The first principle which he mentions is, "Salvation by faith in Jesus Christ." The principles of the Methodists, our readers know, are, Repentance whereby men forsake sin; Justification, or the pardon of sin by faith in the Atonement of Christ; and Sanctification or salvation from sin through faith, by the Grace and Spirit of Jesus Christ. *By grace are ye saved, through faith. Thou shalt call his name Jesus, for he shall save his people from their sins. Sin shall not have dominion over you*, &c.

Mr. Evans next mentions, as a principle of Methodism, "perceptible, and in some cases instantaneous conversion." The Methodists undoubtedly believe that when a man is converted from his various sins, his conversion is *perceptible* both to himself and others. It cannot be otherwise. And, if in some cases, the conversion of wicked men be *instantaneous*, or if, in other words, some wicked men forsake their wickedness from a particular day, or hour, the Methodists and all good men are glad of it. The sooner men give up their sins the better. *Now is the accepted*

*time; behold, now is the day of salvation. To-day, if ye will hear his voice, harden not your hearts.* Further, we would observe that every man who is in his heart and life, acquainted with the blessings included in the principles which we have described, is *born again.* But Mr. Evans states that it is a distinguishing principle of the Methodists, that *being born again*, is *inseparably* attended with an *assurance* of reconciliation to God. On this subject we do not intend to enter into any dispute with Mr. Evans, as he does not understand it; nor has he, in order to give credibility to his assertions, taken the pains to transcribe any of the distinguishing principles of the Methodists, from any book of authority which contains them.

*Et sic de similibus.* From this re-written account of the Methodists, the reader may judge how much Mr. Evans's accounts of other denominations of Christians are to be depended on, whether re-written or not.

Mr. Evans gives us a quotation from Mr. Hampson's Memoirs of Mr. Wesley, beginning, "If they (the Methodists) possess not much knowledge, which however we do not know to be the case," &c. Now Mr. Hampson knew very well what was the case, and knew far more of the Methodists than he was willing to admit, as he had been a preacher among them, and had been under great obligations to them. Mr. Evans then refers us to a work of another renegado, "A Portraiture of Methodism, by the Rev. Joseph Nightingale," which he says, is replete with information. The people of Macclesfield, we believe, are in possession of a very striking portraiture of the Rev. Joseph Nightingale himself, which is replete with information also.

After mentioning that Mr. Wilberforce pleads the cause of the Methodists, "in his Treatise on Vital Christianity," (Mr. Wilberforce never wrote a book with such a title) Mr. Evans begins to abuse Mr. Benson, Editor of the Methodist Magazine, for his *unchristian* conduct in refusing to insert in the Magazine, a Reply to a Paper signed *Inspector*, which had appeared in a former Number of the Magazine; and in his wrath he cannot restrain himself from calling Mr. Benson names, "Wretched zealot! Preposterous partizan!" *Tantæne animis cœlestibus iræ?* Is there such anger in Mr. Evans's mind? Mr. Evans is all this time, our readers know, a most zealous advocate for candour, liberality, and unbounded charity!

The Paper above alluded to, which Mr. Evans calls a *most virulent attack* upon himself, and which is to be found in the Methodist Magazine for 1805, contained suspicions that all was not sound at the bottom, as Mr. Evans did not tell us that he believed in the divinity of Christ, or in the doctrine of justification by faith in the atonement of Christ. But why should Mr. Evans call those suspicions a most virulent attack? He knows

that

that they were founded in truth. He knows that he believes no ſuch doctrines as we have mentioned. And when we aſſert that Mr. Evans is a Socinian, we ſtate a matter of fact as notorious, as that the writers of the Methodiſt Magazine, are, in general, Methodiſts. Mr. Evans takes licence to ſay juſt what he pleaſes of the opinions of any ſect, or of all ſects of Chriſtians; but if any enquiry be made concerning his own opinions, he thinks himſelf very ill treated. *Noli me tangere.* He cannot bear to be touched, and calls names like a *beldam.*

Mr. Benſon did not think it proper that the Methodiſt Magazine ſhould be made the vehicle of Socinianiſm, or that Mr. Evans ſhould print his ſentiments at the coſt of the Methodiſts, eſpecially as there are Socinian publications in great plenty, which are no doubt open to him. We know none of theſe Socinian publications, into which any vindication of the Methodiſts would be admitted, although the writers in them are continually calumniating the Methodiſts in every poſſible way, to the diſgrace of all decency and common honeſty. But the fact is, that Mr. Benſon did indulge Mr. Evans, by inſerting in the Methodiſt Magazine a great part of his Reply, and really dealt very kindly by him. When Mr. Evans attempted to quote the Scriptures, and gueſſed that the words which he cited were written by the apoſtle Paul, Mr. Benſon only gently whiſpered, *Jude*, without reproaching him for his ignorance, or ſaying one word on the neceſſity of being acquainted with the Scriptures, in order to write on the Chriſtian Religion. Mr. Benſon ſhewed that a great part of Mr. Evans's Chriſtianity went no farther than Mahometaniſm; (vide Methodiſt Magazine, July 1805,) and in comparing Socinianiſm with Mahometaniſm, Mr. Benſon argued exactly in the manner of Mr. Leſlie and Dr. Horſley, and came to the ſame concluſion on the ſubject with thoſe able and learned men.

Mr. Evans is evidently very ſore under the remarks which were made on his publication, but he has certainly profited by them. He has amended his phraſeology at leaſt, as we find that he has changed *vaſt utility* into *unſpeakable efficacy*, when ſpeaking of the life, death, and ſufferings of Chriſt; but we do not ſuppoſe that he means by either of the phraſes, that Chriſt died for our ſins, or made atonement for tranſgreſſion, or roſe again for our juſtification. The French infidels expreſſed their civility to Chriſt by calling him *Monſieur*, or *Mr. Chriſt!* Mr. Evans certainly goes farther than this, and ſhews greater reſpect for Chriſt, when in one of his late publications he calls him a *diſtinguiſhed perſonage!*

Mr. Evans ſays, that Mr. Benſon had the *aſſurance to tell him* (very humble and appropriate language in Mr. Evans no doubt!) that he wanted to prevent the *Sketch* being ſo much read by the Methodiſts, &c. We do not blame Mr. Benſon's *aſſurance* any more than we praiſe Mr. Evans's *humility*. The Sketch is not worth

reading;

reading; and we ſhould be ſorry to believe that it is much read among the Methodiſts. The Methodiſts, we hope, know how to employ their time and their money much better. What converſation really paſſed between Mr. Benſon and Mr. Evans, we do not know, any more than Mr. Benſon or Mr. Evans knows who is the writer of the Remarks which we are now making.

We could ſay a great deal more on the inaccuracy of Mr. Evans's compilation; on its inſignificancy, futility, and want of authority. No writer of reſpectability would think of quoting it, any more than of quoting *Hurd's History of all Religions*, or any of the numerous compilations which are made and publiſhed under fictitious names, for the purpoſe of defrauding the public. But Mr. Evans's book deſerves no further obſervations from us, nor ſhould we have noticed it, if Mr. Evans had not taken advantage of Mr. Benſon's deſire to diſmiſs the ſubject, and if he had not in conſequence poured his abuſe upon him, ſuppoſing that neither Mr. Benſon nor any other perſon would reply to any thing which might be ſaid.

## HINTS TO SCEPTICS.

THE enſuing reflections are recommended to the attentive peruſal of thoſe who doubt the Authenticity of the Scriptures. Reflecting minds will probably find, that theſe ſhort hints contain arguments which the ſceptics of the day cannot refute. They are printed in this form in order to diſſeminate, with greater facility, principles which are cloſely connected with the intereſts of mankind,—at a period when they are attacked with the utmoſt zeal.

The Scriptures muſt be what they profeſs—the revealed will of the Creator; or blaſphemous fables. Let thoſe who diſbelieve them, unveil the impoſture, and convince mankind of the deluſion. Diveſting their cauſe of all INSINUATION, SOPHISTRY, and RIDICULE, let them with calm, benevolent argument, ſcatter the miſts which the ſacred writings have ſo long ſpread over the earth; and after they have chaſed away every ſhade of error, let them ENLIGHTEN the world with INFORMATION MORE JUST AND IRRESISTIBLE, reſpecting their Maker and themſelves. Let them diſcover a DEITY more *pure*, *wiſe*, *powerful*, and *gracious*: account for the origin and connection of created beings with greater probability, and ſhew us, on more conſiſtent principles, why we are placed in this myſterious ſtate of exiſtence.

Let them publiſh laws more calculated to civilize and govern ſociety; ſanctioned with more powerful and rational motives. Let them vindicate the ways of God to Man—ſhew

" Why the good man's ſhare in life is bitterneſs and gall,
Why the lone widow and her pining offſpring, ſtarve in ſolitude,
Whilſt luxury in palaces, ſtrains the low thought,
To form UNREAL wants."

Direct thoſe, who "drag guilt's horrid chain," to certain peace. When all theſe glorious ends are effected; when their rays have, with meridian luſtre, diffuſed theſe cheering views, thro' "*every nation, kindred, and tongue.*" When kings on thrones, and ſlaves at the oar, are made free from perplexity and ſorrow by the force of their arguments; let them add one glorious diſcovery more; UNVEIL FUTURITY; ſhew us LIFE and IMMORTALITY, or ſhew us,

That "Death is nothing, and nothing after death:"

Diſarm that monſter of his ſting; bruiſe him beneath our feet; Convince us we are not the captives of this "King of terrors."

Here, YE LOVERS OF THE HUMAN RACE, here unfold the aſtoniſhing benevolence of your deſigns; place yourſelves as in the centre of the ſun—"Beſt image here below of his Creator," and with the rays he "pours wide from world to world," contemplate myriads of beings, ſhivering on the verge of a dark futurity; ſee the tremendous miſgivings of their minds, and let the ſight move you to tears more genuine than thoſe ſhed over a devoted city.—Proclaim to liſtening worlds, the wondrous theme. Let every ear hear; every heart underſtand, that, "DEATH IS SWALLOWED UP IN VICTORY." When this is done, the goſpel of Jeſus Chriſt will diſappear, as ſtars before the riſing ſun.—TRUTH AND PEACE will ſpread over the earth. The advocates for revelation will no longer perplex the world with their fooliſhneſs; THEY WILL BECOME YOUR WITNESSES, they will publiſh your glad tidings to the ends of the earth—they will not count their lives dear unto them, if by any means they may ſpread truths ſo full of conſolation to their fellow-creatures.—They wait then for this pleaſing ſyſtem; but 'till it is clearly made known; 'till it is attended with undeniable evidence, they muſt cleave to Moſes and the Prophets, to Chriſt and his Apoſtles; they muſt make known their ſentiments with zeal proportioned to the GREATNESS OF THEIR VIEWS, and the oppoſition they engage.

## THE WORD OF GOD ILLUSTRATED.

TO THE EDITOR.

BEING perſuaded that ſeveral ſincere perſons have been greatly puzzled with the ſaying of our Lord, recorded Matt. xi. 25, I

25, I judge that the following extract from one of the Sermons of the late Rev. John Newton, may tend to remove the apparent difficulty of the text, and quiet their fears respecting the doctrine contained in it. JOHN DONCASTER.

July 10, 1809.

"AT that time, Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and revealed them unto babes." Matt. xi. 25.

"There is something observable in this passage, which will be of continual use and application, so long as the Gospel shall be preached. For as it was then, so is it now; the things that are hid from the wise and prudent, are revealed unto babes.

"By the things which it pleased God should be hid from the wise, and revealed to babes, we may understand,

"1. In general, the things pertaining to salvation. That most men are ignorant of them, and careless about them, is too plain; they act as though they were to give no account; they live as though they were to live for ever. The way of truth is hid from their eyes, and the fear of God has no place in their hearts.

"2. More particularly, those doctrines which are, in an especial sense, peculiar to the Gospel, seem here to be intended; such as, The *Divinity of Christ—Divine* * *Grace!*—the *New-Birth*—the *Nature of the Life of Faith.* These things are hid from the wise and prudent. This leads me further to enquire,

"In what sense are they hid?

"1. They are not hid as if it were on purpose that those who sincerely seek them should be disappointed in their search.

"Far be it from us to think so hardly of the Lord. We have express promises to the contrary, that all who earnestly seek shall find. Fear not, you that sincerely desire an experimental and practical knowledge of the truths of God, and are willing to be taught in his appointed way. Though many things appear difficult to you at present, the Lord will gradually increase your light and crown your endeavours with success.

"2. But from some persons they are hid, even from the wise and prudent.—Suffer me to offer a familar illustration of the Lord's wisdom and justice in this procedure.

"Let me suppose a person to have a curious cabinet, which is opened at his pleasure, and not exposed to common view: he invites all to come to see it, and offers to shew it to any one who asks him. It is hid, because he keeps the key; but none can complain, because he is ready to open it whenever he is de-

* Mr. Newton says, *distinguishing* grace, an expression which we think unscriptural, and very liable to be misunderstood. The apostle says, "The grace of God which *bringeth salvation*, η χαρις του θεου, η σωτηριος, literally, *The grace of God, the saving* grace, hath appeared, επεφανη hath been manifested to all men, teaching us, &c. Tit. ii. 11, 12.

sired,

fired. Some, perhaps, disdain the offer, and say, Why is it locked at all? Some think it not worth seeing, or amuse themselves with guessing at its contents. But those who are simply desirous for themselves, leave others disputing, go according to appointment, and are gratified. These have reason to be thankful for the favour, and the others have no just cause to find fault.

Thus the riches of divine grace may be compared to a richly furnished cabinet; to which Christ is the door. The word of God likewise is a cabinet generally locked up, but the key of prayer will open it. The Lord invites all, but he keeps the dispensation in his own hand.

They cannot see these things except he shews them, but then he refuses none that sincerely ask him. The wise men of the world can go no farther than the outside of this cabinet; they may amuse themselves, and surprise others, with their ingenious guesses at what is within, but a babe that has seen it opened, can give us more satisfaction without studying or guessing at all.

If men will presume to aim at the knowledge of God, *without the knowledge of Christ* who is the way, and the door; if they have such a high opinion of their own wisdom and penetration, as to suppose they can understand the Scriptures *without the assistance of his Spirit;* or if their worldly wisdom teaches them, that these things are not worth their enquiry; what wonder is it that they should continue to be hid from their eyes?

They will one day be stript of all their false pleas, and condemned out of their own mouths.

3. The expression, *Thou hast hid*, may, perhaps, farther imply, that those *who seek occasion* to cavil, shall meet with something to confirm their prejudices. When people examine the doctrines or profession of the Gospel, not with a candid desire to learn, imitate, and practise, but in order to find some plausible ground for misrepresentation, they frequently have their wish. The wisdom of God has appointed, that difficulties, offences, objections, and stumbling-blocks should attend to exercise and manifest the spirits of these wise ones. We do not plead for mistakes and errors of any sort, for weakness in judgment, or inconsistence in practice. But as these things are inseparable from the present state of human nature, they necessarily increase and strengthen the prepossession of scorners against the truth, and are so far a mean of hiding it from their eyes.

Yet here again *the fault is wholly in themselves;* for they seek and desire such occasions of stumbling, and would be disappointed and grieved, if they could not meet with them. But those who are babes in their own eyes, humble, sincere, and teachable, are brought safe through by a simple, dependant spirit, and are made wiser every day, by their observation of what passes around them."

# THE WORKS OF GOD DISPLAYED.

THE moſt extraordinary of all *Foſſils*, is the *Aſbeſtos*. It ſeems to be a ſpecies of alabaſter, and may be drawn into fine ſilky threads, of a greyiſh or ſilver colour. It is indiſſoluble in water, and remains unconſumed even in the flame of a furnace. A large burning glaſs indeed will reduce it to glaſs globules, but common fire only whitens it. Its threads are from one to ten inches long, which may be wrought into a kind of cloth. This the ancients eſteemed as precious as pearls. They uſed it chiefly in making ſhrouds for emperors or kings, to preſerve their aſhes diſtinct from thoſe of the funeral pile. And the princes of Tartary at this day, apply it to the ſame uſe. The wicks for their perpetual lamps were likewiſe made of it. A handkerchief of this was long ſince preſented to the Royal Society. It was twice thrown into a ſtrong fire, before ſeveral gentlemen, but in the two experiments it loſt not above two drachms of its weight. And, what was very remarkable, when it was red hot, it did not burn a piece of white paper, on which it was laid.

But there is a kind of Aſbeſtos wholly different from that known to the ancients. It is found, ſo far as we yet know, only in the county of Aberdeen, in Scotland. In the neighbourhood of Achintore, on the ſide of a hill, in a ſomewhat boggy ſoil, about the edges of a ſmall brook, there is a ſpace of ten or twelve yards ſquare, in which, pieces of foſſile wood petrified, lie very thick. Near this place, if the ground be dug into with a knife, there is found a ſort of fibrous matter, lying a little below the ſurface of the ground, among the roots of the graſs. This the knife will not cut: and on examination, it proves to be a true *Aſbeſtos*. It lies in looſe threads, very ſoft and flexible, and is not injured by the fire. Yet it is ſometimes collected into parcels, and ſeems to form a compact body. When this, however, is more nearly examined, it appears not to be a real lump, but a congeries reſembling a pledgit of preſſed lint, and being put into water, it ſeparates into its natural looſe threads.

A ſtranger diſcovery ſtill, has been lately made. The proprietor of a forge, upon taking down his furnaces to repair them, found at the bottom, a great quantity of a ſubſtance, which upon repeated trial, effectually anſwered all the uſes of the *Aſbeſtos*. It was equally well manufactured either into linen or paper, and equally well endured the fire. Upon proſecuting the inquiry, it appeared to him, that both the native Aſbeſtos (at leaſt one ſpecies of it) and this obtained the forge, were nothing more than what he terms calcined iron, deprived, whether by nature or by art, of its inflammable part, and that by uniting the inflammable part either with this or the foſſile Aſbeſtos, it may at any time be reſtored to its primitive ſtate of iron.

But it is certain there is *Aſbeſtos* which has no relation to iron. Both in Norway and Siberia, there are petrifying waters which, pervading the pores of wood lying therein, fill it with ſtony particles; and when by a coſtic corroſive power, derived from lime, they have deſtroyed the wood, a proper Aſbeſtos remains in the form of a vege-

table,

table, which is now no more. To which of these does the following belong?

Signor Marco Antonia Castagna, superintendant of some mines in Italy, found in one of them a great quantity of *Linum Asbestum*. He could prepare it so as to make it like either a very white skin, or a very white paper. Both of these resist the most violent fire. The skin was covered with kindled coals for some time: being taken out, it was soon as white as before: neither had it lost any thing of its weight. The paper also was tried in the fire and without any detriment. Neither could any change be perceived, either with regard to its whiteness, fineness, or softness.

## THE PROVIDENCE OF GOD ASSERTED.

WE are well acquainted with the Author of the following interesting Letters, and can vouch for the truth and accuracy of the narrative contained in them. They were put into our hands some months ago, by the Lady, to whom the latter of them is addressed; and we are sorry that we had not an earlier opportunity of laying them before our readers.

*An Extract from a Letter written by a Gentleman, who was wrecked on board the Travers, East Indiaman, to a Friend in England.*

*Calcutta, Dec. 5, 1808.*

"My dearest Friend and Brother,

"HERE we are, by the good Providence of our God, at the wished-for haven! On June 10, we left Portsmouth. November 12, we arrived at Calcutta: but we have arrived in a way, we did not expect; not only *over* the deep waters, but *through* them. If you have not seen the letter which I dispatched to my mother about three weeks ago, this will be the first tidings you will receive of our merciful deliverance from a watery grave. On the morning of Nov. 7,—a morning ever to be remembered by us, off Cape Negrais, after a voyage unusually pleasant and prosperous, the Travers struck upon a rock; and, in a short time, was a complete wreck. The ships in company escaped, with all haste, from the scene of danger, and were soon out of sight. We were left, not to the mercy of the winds and waves, but to the mercy of God, who marvellously interposed, and brought us off in safety. The particulars of this whole business, I have given at length in a letter to my mother, accompanied with a chart of the rocks and shoals, where we were shipwrecked."

[*Extract from the Letter referred to.*]

"My dearest Mother,

"I WOULD now endeavour to relate a most wonderful deliverance from shipwreck, by which God has been graciously pleased

to preserve myself and family, with many other persons, belonging to the ship in which we sailed. For two days we had sailed with a fine breeze between the Andamans and the main land, and were in hopes of reaching Calcutta in less than a week, as the monsoon had set in, and the most favourable wind that could blow to bring us to the Sandhead's. Early in the morning of Nov. 7, we approached Cape Negrais, and our object was to pass between that point, and the Cacos. Soundings were continually made during the night, which, agreeing with the charts, left us no room to apprehend any immediate danger. At half past four the soundings were made twenty-one fathom, which being notified to the captain, he immediately came upon deck, and gave orders for heaving the ship to; the words were scarcely pronounced, when the ship struck upon a rock. At this time the Earl Spencer was so near, that the captain hailed, and cried out, that they were amongst breakers. The Earl Spencer providently escaped the danger, and actually passed over the reef without striking; but our own ship, notwithstanding every exertion, continued to strike the rock with violence. The first shock brought down the mizen-topmast. The wind was then blowing fresh. In a moment a cry of distress was raised, which was distinctly heard by the Spencer, and which it very soon appeared was not made without reason. The passengers, and all the ship's company, were soon upon deck; and saw, with the deepest anguish, the danger in which they were. I had previously gone down into my cabin, and informed Mrs. — that the ship had struck upon a rock, and that none but God could save us. The heeling of the ship was now tremendous, and the blows on the rock continued, until the rudder was broke off with an awful crash, that seemed to portend that the ship would immediately go to the bottom. Who, but those who have actually borne a part in such scenes, can conceive the dreadful sensations which this produced! We endeavoured to commit ourselves to the mercy of God; and then, Mrs. — snatching up our dear James, followed by Mrs. — with Esther, repaired upon deck. Here the confusion was extreme. Through the mercy of God the wind soon moderated; a circumstance which gave time to take proper measures for saving the crew. The main-mast was first cut down, which fell over the side with a tremendous crash. Afterwards the fore-mast was cut away, and we were thus left a mere hull, which was momentarily coming to pieces. At this critical juncture, the cutter unfortunately went adrift: the jolly boat was dispatched after it; and, in the mean time, the crew were all busily employed in clearing and launching the long-boat. This was a long and difficult operation; but as all our lives depended upon its success, the men exerted themselves to the utmost. Before they had fully raised it from its place, the ship's back was broken: at this moment, I felt that nothing but a miracle could save us. I lifted up my heart to God, and exhorted Mrs. — to do so too. I committed myself, and all my concerns, to Him; and dangerous as our situation was, felt persuaded he would deliver us. Meantime, a squall of wind and rain caused the ship to beat violently on the rock, and we all stood upon the deck drenched to the skin, looking with anxious impatience

patience to the launching of the long-boat. The ladies and children, who had been roused suddenly from their beds, were, in their wet and half naked condition, most pitiable objects. I ran down in haste to my cabin, to secure something from the wreck, which I might preserve, if saved from destruction, as a memorial of our deliverance. In vain I sought, in the confusion of the moment, for my pocket Bible; at length, hastily snatching up a Hebrew Psalter, with a volume of the Greek Testament; and, my dear mother's last valued present, the Golden Treasury; I put them in my bosom, and flew to my dear Mrs. — and children, upon deck. In passing through the cabins to the ladder, it was painful to hear the rushing of the water in the hold, and to see the decks giving way, and the boxes floating about on all sides. Arrived again upon deck, I remained with my dear —; and had the pleasure of seeing the long-boat safely launched into the water. The Captain now called for the ladies, who were one by one conveyed into the boat by a rope. The gentlemen followed, and the crew, to the number of 91. More could not be admitted with safety: indeed, I had great apprehensions that it was already overloaded, and could not convey us in safety. In the cutter were 18, and in the jolly boat 11; 6 Europeans were left behind, 7 Chinamen, and 3 Lascars. A sail was hastily thrown into the boat, and then we left the wreck with mingled sensations of joy, resignation, and apprehension; and, indeed, new dangers were now before us. Our consorts were out of sight; and, though we could see the land from the ship, it was at a great distance. Our boat was crowded, the sea was high, the weather boisterous; and the shore, when reached, barbarous and inhospitable. This was a new and trying situation. How little did we think a few hours before, that we should in such circumstances, cast a longing, lingering look on the ship Travers. The wreck afforded now a distressing spectacle. We thanked God for our deliverance; and, turning our heads from the awful scene, we looked before us, and committed ourselves to the guidance of Providence. Dangerous as our situation was, I feel it extremely difficult to realize the nearness of death; I kept lifting up my heart to God, and relied on his gracious protection. We had brought a little sail from the wreck, which, with the help of an oar, kept our boat before the wind. It was about 7 o'clock when we committed ourselves to the boats; soon after which, a heavy squall of wind came on, which rendered our situation still more gloomy and distressing. At the end of an hour and a half, we saw the two other ships at a great distance; and, soon after, we perceived them make sail from us. This was a distressing moment, as our last resource seemed now to fail us. Meantime, another tremendous squall involved us in darkness, and drenched us with sheets of water. The boat shipped much water; and it was extremely difficult, on account of her being so heavy loaded, to keep her before the wind. At length, however, by the good Providence of God, the weather cleared up, and we saw the two ships hove to, in order to receive us. This was, indeed, a cheering sight; and, with inexpressible joy, we looked towards them, and thanked God, as we observed the lessening distance. However, a third heavy

squall

ſquall came on, and hid them from our view; through this we were preſerved by the ſame gracious Providence. As we approached the Earl Spencer, we ſaw the poop and decks covered with ſpectators, who were anxiouſly beholding our progreſs, and longing to receive us. Paſſing under the ſtern, I felt myſelf quite overpowered; it was, indeed, an affecting ſight. Above a hundred fellow-creatures, reſcued from a watery grave, were joyfully received on board, and cheered by loud and cordial congratulations on their deliverance. It was a feaſt to the benevolent captain and crew of the Spencer, to be inſtrumental in the preſervation of ſo many lives; and it was on our parts, a deliverance never to be forgotten; the combined emotions of joy and ſurpriſe cannot be deſcribed: the thing muſt be ſeen and felt in order to be adequately conceived. By the captain and paſſengers of the Spencer, we were treated with a kindneſs and generoſity that can never be obliterated from our minds. It was half paſt ten when we arrived at the ſhip, having been 3 hours and a half expoſed in an open boat, on a heavy ſea, during which time we had ſailed about ten miles. Before we arrived, a gentleman on board the Spencer, ſaw the Travers break in the middle, and the fore part go down. It afterwards blew very hard; and there can be no doubt, but that before the afternoon, every veſtige of the Travers had diſappeared. Throughout the whole of this painful ſcene, the conduct of our captain was truly admirable. He was cool and deliberate in giving his orders and the ſteps which he took for our preſervation, were highly ſeaman-like and judicious. To him, under God, we owe our lives; and we cannot be ſufficiently thankful for the ſkill which he diſplayed upon the occaſion. But the numerous interferences of Divine Providence on our behalf deſerve to be diſtinctly conſidered and gratefully remembered. The ſcene was altogether moſt ſublime and intereſting. Though, I ſaw from the beginning, the extent of our danger, yet, as I have obſerved, I felt a ſecret perſuaſion that we ſhould be preſerved through it. This, on the whole, was unfavourable to the ſtate of my mind, as I found it inſuperably difficult to pray, like one that was at the point of death. But I was enabled to caſt myſelf on the mercy of God; and, great indeed was the exercife of my mind during the hour of danger. Now, thought I, the Lord is ſhewing us at once his power, and his mercy; his power in bringing low, his mercy in raiſing up. Now he is ſhewing me what a miſerable, weak, helpleſs creature I am. Now he is warning me againſt all creature idolatry. He has ſtripped me bare; and made me altogether deſtitute, that I may live ſimply and habitually upon him. O Lord, ſanctify this diſpenſation; and may it leave me more dead to the world, more in earneſt for heaven, more fully purpoſed to ſurrender myſelf in body and ſoul to thee, and employ all my talents to thine honour and glory. By how many ties haſt thou bound me to ſerve thee! O, that as I have now received my life afreſh from thy hands, I may conſecrate it to thee anew, and be wholly, wholly, wholly thine. My deareſt mother, unite your prayers with mine, that this may be the caſe; and thank God with me, for this diſpenſation. Thank him, I ſay, with me; for, though we have loſt our all of worldly goods, we have been

great

great gainers in other reſpects. When I ſee my dear —, and the dear children in ſafety; and reflect on the dangers through which we have been preſerved, I find it impoſſible to lament our loſs, being wholly abſorbed in the greatneſs of our deliverance. Wonder, love, and praiſe, predominate ſo much, that I have neither time nor ſpirit to regret what has paſſed.

"Since our reception on board, we have been treated with the utmoſt tenderneſs and liberality. The ſhip was crowded with paſſengers before; and you can eaſily conceive, that the addition of 120 perſons, muſt have made a prodigious difference to the comforts of individuals. Our great concern ſince the wreck has been, that the crowded ſtate of the ſhip renders it impoſſible for us to be alone at any time. We want retirement greatly, and long to reach Calcutta, in order that we may enjoy it. At ſuch a time ſolitude is peculiarly needful; but the ſtate of the wind and weather has been ſuch, as to increaſe the difficulty of obtaining it. We do not expect to reach Calcutta before Thurſday next; and, on the Sunday following, propoſe to aſſemble at Church, and return public thanks for our deliverance. God grant that we may not trifle with that ſolemn buſineſs.

"I have omitted ſaying, that our dear little Eſther, awakened by the violence of the ſhock, immediately fell upon her knees and prayed with much earneſtneſs, that God would pardon her ſins. She knew, ſhe ſaid, ſhe had been very naughty and diſobedient, and cried for forgiveneſs in a moſt piteous manner. It was with difficulty ſhe could be torn from the bed. She ſaid, ſhe had nothing then to do but to pray. At length, ſhe was brought out upon deck, and there renewed her cries, 'Let me die with papa; Lord, forgive me for Chriſt's ſake.' Dear creature! I hope this deliverance will never be forgotten by her. It was a great comfort to find that in the hour of danger, ſhe manifeſted ſuch compunction, and I pray God to bleſs the diſpenſation to her ſoul. As for our dear James, he ſcarcely uttered a word, during the trying ſcene: he juſt aſked once, 'When will all this buſtle be over, papa?' We ſtood all by each other, and ſolemnly gave ourſelves up to God; neither then, nor at any preceding moment, did we feel the ſmalleſt regret for having left our native country. I had almoſt forgotten to notice the attentions of the paſſengers to us in the trying hour. One of them ran haſtily down, and recovered my watch, the alarum which you gave me many years ago, and which will be now a thouſand-fold more valuable than ever. That, and the trifling articles abovementioned, are all the riches that remain to us. My writing-deſk, and a bundle of clothes, were alſo brought on deck; but, when we were obliged to leave ſeveral of our fellow-creatures, it was out of the queſtion to encumber a boat already overloaded. One of the ſervants, ſeeing Mrs. — ſtanding in the heavy rain, without ſhoes or ſtockings, approached her with 'You have no ſhoes, ma'm, take mine:' I never can forget this: another brought her a coat; a third, a blanket for James, and a coat for Eſther. But I cannot convey to you an adequate idea of the ſcene. Bleſſed be God!"

P.S. In

P. S. In the late wonderful event, there were many circumstances that marked the interposition of Divine Providence, and deserve our particular notice; such as, 1. That the ship did not strike in the dead of night; in which case, the confusion would have been much greater, and the difficulties opposing our escape (humanly speaking) insuperable. 2. That after she struck, the wind abated for nearly an hour, otherwise the ship would not have kept together long enough to launch the boats. 3. That the masts fell to the leeward: had they fallen to the windward, the ship would have been swung off the rocks, and instantly sunk. 4. That the launching the long-boat was effected, under all the circumstances of a heavy sea—a rolling ship with no masts on which to fasten the tackle, by mere *dint of muscle;* all uniting in the work, and wondering themselves at the effect of their own labour. 5. That after being launched, it was not swamped, dashed as it was amongst the masts and spars of the wreck. 6. That when we crowded the boat, and the sea was tremendously heavy, we were not upset in the interval between leaving the ship and hoisting the sail. 7. That we were preserved during a perilous navigation of four hours, overloaded as we were, amongst heavy squalls; and brought to the Earl Spencer not only with our lives, but without any accident to our persons from bruises or other injuries. 8. That the captain and officers conducted themselves with such coolness, intrepidity, and good order, that no interruption to the necessary business of saving us once took place. These, and other points, should be distinctly marked and acknowledged. Many naval men in this place have declared, that it is a most remarkable instance of escape from shipwreck; such as they have seldom known or heard. It becomes us, therefore, to acknowledge God in this matter: and O! that the remembrance of his mercy may be ever with us. I have no time to add more now. Praise God with us, and pray with us. Surely the finger of God is in this matter.

## THE GRACE OF GOD MANIFESTED.

## MEMOIR OF MRS. MASON.

*(Concluded from page 477.)*

MRS. MASON had the salvation of sinners much at heart, but being naturally calm and sedate in her disposition and deportment, she felt, for a time, a secret prejudice against any thing that savoured of irregularity or confusion. Yet the ardent desire she felt for the extension of Messiah's kingdom, and the eternal salvation of men, surmounted all her prudential scruples, and constrained her to pray for a revival of the work of God, in any way He would be pleased to produce it; and on the 23d of Dec. 1805, she writes as follows: "Yesterday my soul was drawn out in gratitude to God on account of a young person who used to meet in Class. When about twelve

twelve years of age, she was a shining light, but afterwards she grew careless, gave up even the profession of religion, and disregarded the advice and admonition of her friends. I have suffered much on her account. Being confined by a severe affliction, and deeply conscious of her departure from God, she sent for me. I found her distressed in soul at the recollection of having grieved the minds of her pious friends: she, however, entertained a hope of being soon adopted again into the family of God. While hearing the sermon this evening, my mind was unusually refreshed, and at the prayer-meeting afterwards I found it a solemn season. The house was as full as possible, and what I felt while praying, is not to be described. God was indeed present. Several were so powerfully influenced by the Spirit of God, that they were not able to stand. Glory be to God, He is reviving his work among us. I always rejoice when the Lord carries on his work in a still way, but if He be pleased to come as with a mighty rushing wind, I would not murmur at his will. Bless the Lord, O my soul, and forget not all his benefits."

Sept. 22, 1804, she was called to the important office of a Class-Leader, which call, for a time, she seemed determined not to obey, pleading, as an excuse, her inability, and situation in life: but when Mr. Moore informed her, that he believed she was called of God to the office, a fear of fighting against Him surmounted her objections, and with trembling she entered upon the work. The affection she entertained for those committed to her care, the concern she felt for their spiritual edification and comfort, and the efforts she made to accomplish these ends, will partly appear in the following extracts from her Diary.

"Feb. 10, 1805. This day I have enjoyed a sense of the presence of God. This afternoon his Providence unexpectedly prevented my going to the Class. At first my mind was grieved, but when my spirit was overwhelmed within me, I was led to the Rock that was higher than myself. If ever I was willing to be nothing, it was this afternoon. When engaged in prayer for the members of the Class, from my heart I intreated the Lord to lay me aside, if by any other instrument he would be pleased to lead his people forward. There is nothing which I would not sacrifice, so that their souls might increase with the increase of God."—"March 3. At the Class, I had a solemn, profitable time. But my very soul seems pierced when I hear some speak their experience who are half-hearted, and trying to reconcile the love of God with the love of the world."—"Sept. 14, 1806. What I have lately felt for those committed to my care, has been indescribable. At times, it has been almost more than my weak body could bear. But when I have been enabled to cast myself upon God, he has sustained me by many precious promises."—"Oct 17. In the course of this day I again found myself brought into anxiety about the Class. Never did Satan make any thing so painful to me as he did this. But when beset with a torrent of discouraging thoughts, I went to a throne of grace, and ordered my cause before the Lord: and, in the hour of temptation, a look from Him dis-

perfed my fears."—"Sept. 5, 1806. Yefterday and to-day my fpirits have been much depreffed, arifing, in part, from a weak body, and painful anxiety refpecting my Clafs. The apprehenfion of any of them turning afide is exceedingly painful to me."

She was not only folicitous for their fpiritual welfare while fhe had acceſs to them in perfon, but her heart purfued them wherever they went; and frequently, by letter, fhe adminiftered inftruction, advice, or reproof, as, in her judgment, was moft feafonable. Her openneſs of mind, plainneſs of addreſs, and concern for the falvation of others, are manifeſted in the following letter:

"*My dear Friend,*

"NOTHING increaſes my joy ſo much as when I ſee my friends give themſelves up intirely to God. And on the other hand, nothing damps it equal to the ſeeing thoſe, who have light, walking contrary thereto. I have felt much on your account lately, on obſerving you to be ſo trifling. Your privileges are great indeed (ſuch as the Lord for wiſe ends ſees fit to deprive me of) and the Lord requires much at your hands. We have need to fear leſt the light that is in us ſhould become darkneſs. If we bear no fruit God will take the kingdom from us and give it to others. It is a pleaſure to me to hear that you are excited to ſeek God more earneſtly. I cannot tell you any thing new about religion; but I intreat you to give all diligence leſt you ſhould be found wanting. Experience has taught you what things hinder your growth in the divine life, flee from theſe as from a ſerpent, following the advice of the apoſtle, and laying aſide every weight, and the ſin that doth moſt eaſily beſet you. Your natural diſpoſition, you ſay, hinders you: this is what moſt profeſſors ſay, but there is a fulneſs in Chriſt, and all for wretched man. Let our inward or outward trials be ever ſo great, we are promiſed grace ſufficient for them. Keep a cloſe watch over your own heart: be much in prayer: upon all occaſions appeal to the law and to the teſtimony, and you will grow in grace. Be faithful to the grace given you, then ſhall your peace flow as a river. Is your evidence for heaven bright? Do not go on with it clouded; but ſeek earneſtly a freſh ſenſe of your juſtification. Let it not ſatisfy you that you once believed; our ſalvation ſtands in believing *now*."

According as ſhe had opportunity and ability, ſhe endeavoured to do good unto all men, but eſpecially to thoſe of the houſehold of faith, relieving the great Head of the Church in his poor and afflicted members, viſiting the ſick, the widow and fatherleſs in diſtreſs, and keeping herſelf unſpotted from the world. The following extracts from her Diary, written in the ſimplicity of her heart, will ſhew her ſympathy with, and benevolence towards ſuffering humanity, and her zeal for the honour of God.

"Feb. 11, 1804. This week, hearing of a poor woman who was much afflicted, I went to ſee her, and found her much diſtreſſed, in reſpect to temporal circumſtances. I ſaw the uſeleſſneſs of ſaying, 'Be warmed and filled,' without trying to aſſiſt her. I was, for a time,

time, afraid of naming it to my mother, leſt ſhe ſhould forbid my going to ſee her; but at laſt I ventured to mention her diſtreſs, and my intention of viſiting her. At that time the Lord touched my mother's heart, and ſhe ſent her both food and clothing. I want to break through in many apparent difficulties and oppoſitions, and leave the event with God.—Aug. 11. On Thurſday morning while I was holding out a Saviour to a poor woman, whom I viſited, God did of a truth manifeſt himſelf to me. I felt that religion was a divine reality, and Jeſus a preſent Saviour. This afternoon has been a ſolemn time, while I have attended one of my young friends to the grave. At the funeral God appeared to take poſſeſſion of my heart! but coming home, and hurrying to buſineſs, I loſt that pleaſing ſenſe of his preſence which I had felt. So far am I from being eſtabliſhed in grace!"

"Jan. 7, 1805. I bleſs God that my ſoul grows in grace. As the branch derives nutriment from the root, ſo does my dependant ſoul from God. Truly may believers ſay, 'Jeſus is precious,' and religion a preſent heaven. Such were my feelings this day, while I was viſiting and praying with a poor woman. I want to have immortal ſouls laid near my heart, and power to plead with God on their behalf. Lord increaſe my faith that I may be perfect and entire, lacking nothing."—"Feb. 9. If ever I ſtood in need of a day of reſt, I do at the preſent time: and my ſoul rejoiceth at the proſpect of the coming ſabbath. I have lately been endeavouring to do violence to my feelings, and to live nearer to God, by faith, prayer, and watchfulneſs. But I am too much inclined to reſt, though, in ſo doing, I am unhappy. I dare not reſt in ſins forgiven. Where is the earneſt of my heaven? I do not find that union and intercourſe with God in *doing*, which I do in *ſuffering* His will. He knows what is beſt for me, and my prayer is,

"Still let thy love point out my way."

My preſent happineſs ſeems very much to depend upon prayer and retirement. And yet I often find my ſoul bleſſed in viſiting the habitations of the poor and wretched."—"May 11. Laſt night, after viſiting the abodes of miſery, I felt ſome depreſſion of ſpirits. Theſe ſeem, however, to excite gratitude to God in my heart for the many mercies which I enjoy."

"Jan. 14, 1806. I yeſterday went to ſee my dear friend, Sarah Holmes, and found her dying. At her deſire I prayed with her, and it was a ſolemn time. I continued with her till the Lord ſaid to her, 'Come up hither,' which was about eleven o'clock at night. Her affliction was great, and ſhe was fearful leſt, in her extremity of ſuffering, ſhe ſhould be impatient. About eight o'clock the Lord ſtrengthened her ſo that ſhe was able to converſe with us a little. And my ſpirits were refreſhed while ſhe expreſſed a confidence of being ready, and a deſire that the Lord would ſpeedily take her to himſelf. I told her ſhe would ſoon be with him who had died to redeem her, and would mix her ſong with thoſe around the throne; when ſhe anſwered, 'Encouraging thought!' And now, ſalvation,

which before appeared difficult, was made eafy through faith, and fhe poffeffed her foul in patience and refignation to the laft."

"Jan. 16. This day my foul has been bleffed with a fenfe of the prefence of God, in vifiting two fick perfons who are ftrangers to the Lord, and quite pharifaic in their views and fpirit. I found power to be faithful. In vifiting another this morning, who was unconverted and extremely ignorant, I felt fuch an awful fenfe of her ftate, as to be unufually drawn out in prayer for her. Confcious alfo of my own wants, I have cried unto the Lord for more faith, love, zeal, and fervour, that I may dwell in him continually."

"Feb. 1. I go on to prove the faithfulnefs of God, and to mourn my own unfaithfulnefs. When I draw near to God I am ftrengthened: nothing feems worthy to be compared with the fatisfaction which is derived from an acquaintance with the Friend of finners. I have a ftrong defire to poffefs holinefs, yet enjoy but *very, very* little of it. I have vifited the fick lately, and among thefe feveral who appeared to reft on their own good works, for whom I felt much, and God, I hope, has enabled me to be faithful in fpeaking to them. I rejoice to hold out Jefus as a Saviour who faves to the uttermoft. He is the faireft among ten thoufand, and altogether lovely."

"Sunday, March 9. Several days laft week my mind was pained for a poor man who is near to death, and a ftranger to God. I felt it a crofs, but after many ftruggles in my mind I determined to vifit him. On Friday I went, and found him quite ignorant of fpiritual things, but the Lord opened his heart to receive inftruction; and on Saturday he expreffed a wifh to fee me again: when the Lord enabled me to fpeak to him with plainnefs. I had alfo great liberty in praying for him: and I truft he is now feeking the falvation of his foul.

Mifs Harley poffeffed a mind truly philanthropic, and was indefatigable in her endeavours for the good of mankind. She was a teacher in the Sunday School, and one of the vifitors of the Benevolent Society. She likewife took a very active part in the eftablifhment of the Society for Lying-in-Women, in Birmingham, of which fhe was fecretary at the time of her deceafe. In the great defign of her Lord and Mafter, to promote the happinefs of mankind, fhe fully concurred; oppofing the progrefs of vice, and forwarding the intereffs of virtue, by precept and example. In fhort, the glory of God was the object fhe ever kept in view, and fhe fpent her life in *getting* and *doing* good.

For fome time paft, a mutual intimacy had exifted between her and Mr. John Mafon. Their attachment for each other, in its commencement, was tried by the united oppofition of their relatives, but remained unfhaken, being formed after much deliberation and prayer. There was alfo a congeniality in their natural difpofitions, religious principles, and Chriftian experience, which bound them indiffolubly to each other in affection. And on the 21ft day of October, 1806, they entered into a relation which contributed much to their happinefs, and proved favourable to their fpiritual improvement. She in particular, by this change in her condition was freed from a hurry of

bufinefs,

buſineſs, and was leſs ſubject to interruption in the performance of her private and public devotions.

Nov. 1, 1806, ſhe writes as follows:—"I am now in a different ſituation of life to what I have been accuſtomed to. My privileges are very great, and my mercies innumerable. The anxiety which has for ſo long a time nearly deſtroyed my comfort, is now removed. But I am aware of the danger to which I am expoſed. I fear ſaying in effect to the comfortable things of this life, "Ye are gods." Glory be to God, he has hitherto kept me; my ſoul enjoys peace, and my prayer is,

'Wean my ſoul and keep it low,
Willing thee alone to know.'"

"Nov. 10. I can adopt the language of the poet, and ſay,

'How do thy mercies cloſe me round!
For ever be thy name ador'd:
I bluſh in all things to abound,
The ſervant is above her Lord.'

In the midſt of my mercies I enjoy peace, but, alas! I feel my mind prone to cleave to the earth. I want to poſſeſs more of the ſpirit of a ſojourner, and in the midſt of bleſſings to have a thankful heart, and my affections placed on things above."

'Swells my heart to compaſs thee,
Gaſps in thee to live and move;
Fill'd with all the Deity,
All immers'd and loſt in love.'

"Jan. 31, 1807. I have lately had many ſweet ſeaſons of refreſhing from the preſence of the Lord, in the means of grace, both public and private. My ſoul has been ſtirred up and watered. I need much from God for my ſoul, but in a temporal ſenſe I have all things richly to enjoy. I believe the Lord has choſen my inheritance for me, and ſeem to want nothing but the mind that was in Chriſt, to find it my meat and drink to do the will of my heavenly Father."

"April 18. My body has lately been ſubject to much pain, but my mind has been divinely ſupported. I intreated the Lord to help me, that patience might have its perfect work. I felt no deſire but to ſuffer the whole will of God and gave myſelf into his hands, ſaying, 'Do with me as ſeemeth thee good, only make me what thou wouldſt have me to be.' Immediately I felt a divine ſweetneſs in my ſoul, and ſuch an application of the promiſes to my mind as I ſcarcely ever experienced. I have lately ſeen a great need of having my eye taken off from the creature and fixed upon Jeſus as an example."

"May 30. I daily find additional cauſe for gratitude to that God whoſe kindneſs marks my every ſtep. I am, through mercy, much better in body than I could have expected. I am aſſured that I am in the hands of one who cannot do wrong. My ſituation frequently urges me to ſelf-examination, and pleads the neceſſity of a preparation for death. My petition to God is, that I may be made meet for his kingdom, and then to me to live would be Chriſt, and to

die

die eternal gain. My mind is generally kept in peace, but I do not experience a growing union to my living Head, in God is all I want, wiſdom, righteouſneſs, ſanctification, and redemption."

"July 4. I am kept; and, bleſſed be God, whoſe kindneſs has always been over me, I feel a confidence in him that he will bring me into Canaan. I have now infinitely more than I deſerve, but ſee greater things before me. I have this week been particularly comforted. The ordinances have been precious and refreſhing to my ſoul."

The laſt time ſhe wrote in her Diary was on the 31ſt of July, when ſhe recorded as follows:—"My ſituation has lately cauſed me to look more at eternity as being near, than I otherwiſe ſhould have done. If the Lord ſees fit to remove me, I have a confidence, that 'When Chriſt, who is my life, ſhall appear, I alſo ſhall appear with him in glory.' My prayer is, to have his whole will done in me. A few days ago, while I was intreating the Lord to ſtand by me in the time of trouble, and to ſupply my wants out of his fulneſs, I had ſuch a view of the fulneſs of God as I never before experienced."

From this period her health evidently declined, and the ſymptoms became more alarming as ſhe approached the time of her confinement. After a protracted labour, ſhe was on Monday the 17th of Auguſt, delivered of a ſtill-born child. Her condition appearing dangerous, a phyſician was immediately called in, and every poſſible effort uſed for her recovery, but with little hope of ſucceſs. She languiſhed till Thurſday evening, during which time ſhe poſſeſſed her ſoul in patience and reſignation to the divine will, and frequently ſpoke of her approaching change with the greateſt compoſure of mind. She obſerved to Mr. Maſon, that if it were the Lord's will, ſhe ſhould be happy to continue a little longer with him, but as God in his providence ſeemed to determine otherwiſe, ſhe would, if permitted, be his future guardian. At another time ſhe ſaid, "My dear, we muſt part, I am going home, you muſt make haſte and follow me:" upon being aſked if ſhe had any doubt reſpecting her acceptance with God, ſhe replied, "No!

'No condemnation now I dread;
Jeſus and all with him is mine;
Alive in him my living Head,
And cloth'd with righteouſneſs divine.'

In another converſation ſhe ſaid,

'From Zion's top, the breezes blow,
Refreſhing all the vale below.'"

In the near proſpect of admiſſion into the inviſible world, ſhe repeated as follows:

'There I ſhall in ſweet chorus join,
Where ſaints and angels all combine."

ſhe pauſed, and ſoon after in the act of changing worlds, exclaimed,

'O the pain, the bliſs of dying,' &c.

Thus did this truly amiable woman quit the vale of life in the 24th year of her age, having been married only ten months, but

> ' Virtue, not rolling ſuns, the mind matures,
> That life is long, which anſwers life's great end.'

Her funeral ſermon was preached by Mr. H. Moore. The eſteem he entertained for her rendered the duty painful. In the commencement of the ſervice, his feelings nearly overcame him, but recovering himſelf he proceeded to prove to a numerous audience the "bleſſedneſs of thoſe who die in the Lord," and ſhared in the ſolemn joy her triumphant exit inſpired.

Mrs. Maſon was a dutiful daughter, loving wife, uſeful member of civil and religious ſociety, and to the afflicted poor, a feeling, liberal friend. Her condition in life was ſuch as might juſtly court her ſtay, but all ſublunary bliſs is tranſient and uncertain. The removal of the virtuous from a ſcene of uſefulneſs in the ſpring of life, is a diſpenſation of Providence which futurity muſt explain. He reigneth who cannot err. Therefore ſubmiſſion is the duty of his creatures, for though "clouds and darkneſs are round about him, righteouſneſs and judgment are the habitation of his throne."

RICHARD WADDY.

## MISCELLANEOUS.

*To the Editor.* *Newcaſtle, May* 17, 1809.

THE following Anecdote is copied verbatim from the Life of Archbiſhop Uſher, prefixed to the eighth edition of his Body of Divinity. As it manifeſts the humility of this pious prelate, and his readineſs to countenance and encourage every reaſonable and well-meant endeavour to ſpread the knowledge of Chriſtianity among the poor and illiterate, I ſhall be obliged by your giving it a place in your Magazine; as I hope it will both entertain and edify your readers. I remain, dear Sir, your's, very affectionately,

D. ISAAC.

"I Think good," ſays the biographer, "under this head of Ordination, to inſert here a remarkable ſtory, which I had from an ancient reverend Divine, of the city of London, who had it from the Biſhop's own mouth.—A ſmith with his leather apron came to ſee him, entreating his Grace to ordain him. The good Biſhop looked on him with a ſmiling, not diſdainful, countenance, and aſked him what he was. A blackſmith (ſaid he.) Haſt thou any learning? (ſaid the Biſhop.) No other but my mother tongue, (ſaid the ſmith.) Canſt thou anſwer gainſayers? (continued the Biſhop.) Do'ſt thou not know this kingdom of Ireland is filled with prieſts and jeſuits? The ſmith replied, that if his Grace would examine him, he would anſwer him according to his ability. Whereupon the Biſhop tried him as to ſeveral points in divinity, in which the ſmith gave him ſatisfaction to his admiration. The Biſhop aſked him, what pariſh he lived in? He told him, and obſerved further, that the Miniſter of the

place was very ſickly, and ſeldom preached. Well, (ſaid the Biſhop) I ſee thou haſt good natural parts, I will write to the Miniſter to let thee have his notes, and thou ſhalt preach them, for I ſee thou haſt a good memory. Accordingly the Biſhop wrote to the Miniſter to let the ſmith have ſome of his notes to preach, which, as ſoon as the ſmith received, he got a gown and mounted the pulpit. The Biſhop ſent one of his Chaplains to hear him. The Chaplain acquainted his Grace, that he delivered all by memory, with great affection and pathos. The Biſhop thought with himſelf that this man may do ſome good, ſo ſent for him, and not only ordained him, but gave him a living of £80. per annum. *——In that pariſh there were about fifty families, whereof thirty were Papiſts, and about twenty Proteſtants. The ſmith, by his good preaching and living, in a year or two, made ſtrange alterations, ſo that in ſo ſhort a time, above thirty of the families were Proteſtants, and but twenty Popiſh.

"Thus it pleaſes God, many times, to effect great things by unlikely inſtruments, therefore we ought not to deſpiſe the day of ſmall things. We ſee how this good Biſhop reſpected and preferred this perſon, (though a poor handicraftſman) for his good natural parts; and what a ſpirit of diſcerning he had, that he would prove uſeful in the Church of God."

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*To the Editor.*

THE following wonderful inſtance of ſerioufneſs and propriety of remark in a Child, I have copied from THE HIVE, a publication that is little known at preſent. If you think proper to inſert it in your uſeful Miſcellany, you will greatly oblige your affectionate Brother,

*Carliſle, April* 19, 1809. GEORGE DOUGLAS.

THE late celebrated, and excellent Dean Berkely, (afterwards Biſhop of Cloyne, in Ireland), was bleſſed with a ſon of wonderful ſerioufneſs and ſolidity of mind, and of a moſt divine diſpoſition, who died in early childhood. The father, after being deprived of ſuch premature endowments, collected ſome remarkable paſſages in the diſcourſes and obſervations of the Child. I apprehend they were not publiſhed, but only preſented by him to ſelect friends. The writer of this account was never ſo fortunate as to enjoy a ſight of the pamphlet, but has been informed of the following circumſtance by a friend who read it.—Maſter Berkeley once aſked his father this queſtion, "What is the meaning of the words Cherubim and Seraphim, which occur in Holy Scripture and the Service of the Church?" The anſwer returned was, "Cherubim is an Hebrew word, ſignifying Knowledge; Seraphim is another word of the ſame language, and ſignifies Flame. From whence it is inferred, that the Cherubim are an order of celeſtial, beings excelling in knowledge; the Seraphim celeſtial beings likewiſe, excelling in divine affection!" The Child replied, "I hope then when I die, I ſhall be a Seraph! for I had rather love God than know all things!"

* Equal to three or four times as much *now*.

OBITUARY.

## OBITUARY.

MAY 15, 1808, died Mary Randerſon, of Kendal Circuit, in the 43d year of her age. She was convinced of ſin when about 26, and was brought to a knowledge of her acceptance with God ſome time after, under the preaching of Mr. Robert Harriſon.—From that time, ſhe continued a follower of the Lord Jeſus to the day of her death. During her affliction, which was heavy, ſhe was wonderfully ſupported by divine grace. She expreſſed her confidence in God, and with gratitude acknowledged the conſolations which ſhe received from him. She was enabled cheerfully to give up her huſband and nine children, whom ſhe loved. Her huſband ſtanding by her bed-ſide ſighing, and very much concerned, ſhe opened her languid eyes, and, looking at him, ſaid, "Do not mourn for me, I am happy; I am as happy as I can be."

Some friends coming in, her huſband told them what ſhe had been ſaying, when ſhe broke out in a rapture of joy, and ſaid, "O that you felt what I feel: if I had ſtrength, I would tell you much." Soon after this, ſhe departed this life, without a ſigh or groan.

WILLIAM HOWARTH.

July 10, 1808, aged ſixty-two, died Mrs. Ann Chapman. She was born at Cleathorpe, near Great Grimſby, Lincolnſhire, in April, 1746. Her father died when ſhe was about eight years of age, but her mother, during her widowhood, took ſpecial care to bring up her children in the fear of the Lord; which fear appeared to be in Ann at an early period of her life. She was afterwards married to Mr. William Robinſon, who took in the Methodiſt Preachers; and, as a Claſs-meeting was held in his houſe, ſhe ſhortly became acquainted with the way of ſalvation by Jeſus Chriſt. And being fully convinced of her loſt ſtate by nature, ſhe ſought the Lord by faith with her whole heart, and ſoon found redemption in his precious blood, the forgiveneſs of her ſins. Her intellectual powers were ſtrong and comprehenſive; and ſhe was of a very cheerful diſpoſition; and, through divine grace, adorned her profeſſion of Chriſtianity by a conduct according to the Goſpel.

In the Spring of 1794, by a fall from her horſe in riding to Grimſby, the bones of her right foot and ancle were greatly injured. Through this afflictive diſpenſation ſhe loſt the uſe of one of her limbs, and in conſequence could not walk without the aid of crutches. She alſo ſuffered the moſt excruciating pains from the part affected; the heat of which was ſo vehement as to dry twice doubled cloths dipped in a lotion ſeveral times in an hour. But ſhe was patient and reſigned amidſt her acute ſufferings, and her graces were ſo refined that they diſplayed themſelves in a very conſpicuous manner during the whole of her affliction.

In 1798 ſhe became a widow, and in that ſolitary ſtate conducted

ducted herſelf as became a perſon profeſſing godlineſs. But previous to the death of her ſecond huſband, God graciouſly extended the unfathomable riches of his mercy to his ſoul, which enabled him to give a ſatisfactory account of his having received the knowledge of ſalvation by the remiſſion of ſin. This greatly ſtrengthened her faith in Chriſt, and from the time ſhe was deprived of her earthly friend, ſhe again united herſelf moſt cordially in church-fellowſhip with the people called Methodiſts, from whom, for a time, ſhe had been ſeparated through ſome offence ſhe had taken. And now, being the priſoner of the Lord, ſhe ſtood in need of the ſpiritual helps of our praying and affectionate people. Whenever I viſited her, I perceived that ſhe always ſpoke in humiliating language of herſelf, and expreſſed much ſatisfaction and comfort from the occaſional viſits of the preachers, or any of our pious friends, whom ſhe loved and highly eſteemed. It was indeed the joy and delight of her ſoul to hear and talk about the love of God in Chriſt Jeſus. The laſt ſix months of her exiſtence was a ſeaſon of much bodily affliction; but while ſhe had the faculty of ſpeech, ſhe bore a bleſſed teſtimony to the truth of thoſe doctrines which ſhe ſo long experienced to be her ſupport and conſolation. She was unable to articulate any thing for four or five days before her diſſolution, but was perfectly ſenſible, and died, as ſhe had lived, a pattern of Chriſtian fortitude, and happy in God. J. HOPEWELL.

Joſeph North died at Waltoncroſs, near High-town, Yorkſhire, Sept. 12, 1808, aged 36 years. He was awakened to a ſight of his wretched ſtate by nature at a prayer-meeting on Dewſbury Moor, when about 17 years of age, and found peace with God, ſome time afterwards, in the dwelling-houſe belonging to the Methodiſt Chapel at Dewſbury, while Mr. John Nelſon, Siſter Cutler, and a few others, were praying with and for him. A few years afterwards he began to preach, but was not able to take a regular plan, in conſequence of fits to which he had been ſubject from the age of 15. About the time he began to publiſh ſalvation by Jeſus Chriſt, he entered into a ſolemn covenant with God, which appears by the following paper, found among his manuſcripts:—"Auguſt 23, 1794, I this day chooſe thee, O Lord, to be my God. I make a ſolemn vow that, by divine grace, I will ſerve the living God, and him only. I ſacrifice my all, body, ſoul, and ſubſtance. O! my God, chooſe my work, my place, and ſtation. May I be the Lord's from this hour! Now, O Lord, God of heaven and earth, I beſeech thee to ſeal this covenant I unreſervedly make with thee, by thy Son's blood. Amen. J. N."——Our brother North, through divine grace, maintained an unſhaken confidence in the mercy of God, and an unblemiſhed character from the time of his converſion to the day of his death. For, notwithſtanding that, through the preſſure of the times, and loſſes in trade, he was obliged, for a ſeaſon, to give up his buſineſs and compound with his creditors; yet his conduct in this manifeſted ſuch a principle of ſincerity and uprightneſs

as gained him the affection of all concerned. Not fatisfied with giving up to his creditors all that he had, he continued to pray, labour, and fare hard, until he paid every one his juft demand; that is to fay, every fhilling that he owed him. I would to God that all profeffors of religion were herein like minded with our brother North. About a year before he died, he experienced a deeper work of grace upon his foul; and, during his long affliction, he was never heard to complain. He had no wifh either for life or death, health or ficknefs. When queftioned on thefe fubjects, he invariably replied, "I cannot, I would not choofe." In fpeaking to him upon the Chriftian's ftate of fuffering in this world, and his great reward in the next, he expreffed to me St. Paul's triumphant language, (2 Tim. iv. 7, 8,) as his own, and defired that it might be improved for the benefit of his relations and friends, which was done with apparent good effect. May the feed then fown bear fruit after many days, and may this afflictive providence be fanctified to the good of all his friends, relatives, and the Church of God.

Z. TAFT.

OCTOBER 29, 1808, died Sufan Elger, of St. Ives, Hunts, aged 66. Her fon, who early in life, had cordially and fully embraced the religion of Jefus, and continues to this day, a ufeful member of our fociety, very frequently and affectionately folicited his aged mother to go with him to hear the word of God. His importunities were, for fome time, unavailing. At length, however, fhe complied, and went with him, and alfo felt the divine energy of that truth which had been fo greatly bleffed to his foul. The word conveyed light to her underftanding, and produced contrition in her heart. And fhe foon obtained redemption thro' the blood of Chrift, and lived and died in the enjoyment of the invaluable bleffing. She diligently attended all the means of grace, and manifefted efpecially an inviolable attachment and love to the word preached. It was her invariable cuftom, every night after rifing from her knees, to read a portion of God's word: fhe then clafped her Bible, put it under her pillow, and laid her head upon it.

During feven weeks affliction, which terminated in death, fhe was favoured with many rich communications, and gracious vifits from the Lord. Altho' nearly deprived of the power of fpeech, yet fhe repeated, with peculiar fervour and delight,

"My God, the Spring of all my joys," &c.

Juft before her departure, her fon faid, "You will foon be above." "Yes," fhe replied, "and then I fhall fing more fweet and loud." She then expired in peace and triumph.

J. PENMAN.

ST. NEOTS, May 10, 1809.

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## RELIGIOUS INTELLIGENCE.

*Isle of Portland, Oct.* 20, 1809.

MR. EDITOR,

ACCORDING to my promife, I now fend you an Extract of

of a Letter, from a prisoner in France, to Mr. Thomas Woodcock, of Poole; and it will, no doubt, give pleasure to your numerous readers, to be informed what the Lord is doing among our countrymen, who are captives in a foreign land.

I am, dear Sir, your's, &c.
JOHN TOWNSEND.

*Arras, April* 10. 1809.

DEAR BROTHER,

I Have, for some time past, had a desire to acquaint you with the Lord's gracious dealings with me and others, that are in a state of captivity here. I bless the Lord, there is no room left for me to repine at his all-wise Providence, although my lot is cast in a strange land. For, I am secluded from the world, altogether provided for, and have not to hustle and strive for the bread that perisheth; but as though I were shut up in a monastery, have little else to do than to weep for my sins, and the sins of mankind. Why should I be discomfited? All things, I know, shall work together for good at the last; and many have voluntarily left wife, children, father, mother, and all, for the sake of the Gospel. O, my dear brother, I know you will greatly rejoice, when I inform you, that the work of the Lord prospers in Arras. Before my arrival, the Lord had seen fit to send two poor sailors hither, from Sunderland. When I came, I cast in my lot with them, and, I bless God, he made the way plain before me, so that, although this place is a prison to my body, yet it is no less than a paradise to my spirit. For the cloud which hung over my head, and disturbed my peace, has at last burst with blessings, comforts, and consolations on my soul; and I can rejoice in the God of my salvation.

The first time we had divine service, was in March 1807, in one of the lodging-rooms. In April we formed some of the people into a society; and on the 22d of the same month, the Lord provided a place for us to worship in. The people then were divided into classes, and the number belonging to the society, is now about 140, besides many constant hearers. Numbers of our little flock are removed to other depots, but we hear of them frequently by letter, &c. We have also nine band-meetings in a week, and my two brethren and myself, meet once a week, which we find to be very profitable to our souls. We keep a prayer-meeting for the society every day;—have public prayers and a portion of the Scriptures read every morning; a sermon every other evening, and on Sundays, three or four times. A Love-feast is held every three months, and Quarterly-tickets are delivered to the members of society as at home.

We *all* contribute a little, both at our class-meetings and Love-feasts, by which collections we are enabled, through the mercy of God, in a measure, to administer relief to those of our brethren who are sick. One brother, who was converted since he came hither, stays in the Hospital to attend our sick, and read the funeral service over the dead in general; and other Elders attend the sick in the depot. I bless God, that through these means of grace, the Lord has been pleased to give

us

us many precious ſouls for our hire, and many of the brethren, in ſpeaking at the Love-feaſts, bleſs the Lord, that it was their lot to be brought to Arras. My dear brother, I wiſh I could tell you all. I never enjoyed ſuch happineſs before. I have the Word of God for my guide:—Chriſt for my Saviour—and Heaven for my eternal home. No matter to me if I be found in Chriſt, where I ſpend this hand-breadth of time, for it is nothing when compared to eternity!

Since our little ſociety was formed, the Lord has ſeen fit to take to himſelf four of our members. I bleſs the Lord, they all left a glorious teſtimony of their faith in Chriſt Jeſus, on their dying beds. To conclude; my prayer to God for you all is, that the unity of the Spirit, in the bond of peace, may dwell in you richly to eternal life. From your ever-loving, and ſincere Brother in Chriſt Jeſus the Lord,

WILLIAM HULL.

P. S. Since the 20th of January laſt, I have been living in the town of Arras, with a French family, where I have every indulgence. I have a large room where we meet twice a day, two claſs-meetings in the week, and a great many hearers on Sunday evenings at my lodgings.

## MISSIONARY INTELLIGENCE.

*To the Miſſionary Committee.*

*New Providence, July* 14, 1809.

Rev. Fathers and Brethren,

THROUGH the abundant mercy of God I am once again at my deſired haven, and feel thankful to my God for opening my way, protecting me through dangers at ſea, and bringing me in ſafety to a people, who have been praying for my ſafe return, and who received me with joy and gratitude.

The firſt Sunday after my arrival, we had a bleſſed ſeaſon: The Lord was very preſent with me in explaining his word, and while Brother Rutledge and myſelf were adminiſtering the dear memorials of his dying love, the people were refreſhed, and could teſtify the Lord was among us.

The firſt opportunity after, I ſet ſail for Wreck-Sound. On my arrival, I found the Society much alive to God, but almoſt in a ſtate of ſtarvation, from a long ſeaſon of dry weather, and not being able to procure any aſſiſtance from Providence, by reaſon of the American embargo. The dear friends received me and my wife with joy, bidding us a hearty welcome. It powerfully affected us to hear them, one after another, return thanks to God for bringing me to them in ſafety: and although they had every mark of outward diſtreſs and want, they ſeemed to praiſe their Maker from a ſenſe of gratitude. It appears to me, the Lord does wonderfully manifeſt himſelf to this people in the time of affliction, or any other temporal calamity.

The night of the day we arrived, which was June 8, we met together, and were joyful in God's houſe of prayer. The Lord was indeed preſent with us, and, to all appearance, many received a bleſſing.

The next evening I began giving tickets, in order to aſcertain the number of thoſe in Society, and the ſtate of their ſouls, and concluded on Sunday morning, when there appeared to be 94 Whites, and 21 Blacks; moſt of whom could rejoice in God.

Sunday 11, Divine ſervice began at half paſt nine o'clock. Glory be to God he was preſent with me in ſpeaking: his word ſeemed to take deep root in the people's minds. Some wept, and others gave thanks, and all evidenced that God was in the midſt of us. After preaching I adminiſtered the Lord's-Supper to 65. It was a time of great refreſhing, much of the power of God being felt among us. In the afternoon we had public ſervice again, when the inhabitants of this and an adjacent ſettlement formed a good congregation. I was greatly aſſiſted in ſpeaking, and the people heard as for eternity. One backſlider was reclaimed, and four being deeply convinced of ſin, came forward to join us.

All the following week I improved the time as much as poſſible, and the Lord greatly bleſſed the people. The next Lord's-

Lord's-day we had public ſervice at the uſual time, and my ſoul and the ſouls of many were truly happy in the love of God. After public ſervice I was requeſted to adminiſter the Lord's-Supper to ſome who were not preſent before. Eleven now received and praiſed the name of the Lord. In the afternoon we had public ſervice again, and, Oh! how wonderfully good was our God to us! He bleſſed his word and manifeſted himſelf to the ſouls of many. In the evening we had our love-feaſt, when it was indeed affecting to hear the people of God acknowledge their former wickedneſs, the depth of miſery they had been redeemed from, and their preſent happy ſtate through the merits of the all-atoning Saviour. In ſpeaking their experience, no aſſiſtance was required from art. Out of the abundance of their hearts their tongues ſpoke of the great things God had done for them; and this ſimple ſpeaking was with ſuch power as demonſtrated that the Lord was in the ſound. I have ſeen great meetings on the Continent of America, and felt much at them: but I do not recollect to have felt more of the power of God at any time, than I did in the courſe of this day. My wife, a native of Philadelphia, well accuſtomed to the camp meetings, obſerved, ſhe had never felt more of the power of the Moſt High. And the people acknowledged, they had never ſeen ſuch a ſabbath.

On Monday 19, according to promiſe, I took paſſage to pay a viſit to Tarpum Bay, and arrived about three o'clock in the afternoon. I preached in the evening to a ſerious company of poor people, and they heard with attention. Mrs. Anderſon, a native of that place, but now reſiding in New Providence, a member of our Society, was there a few days before me. Her zeal led her to pray with and meet the people who intended to meet in Claſs with me. So, after preaching, I formed a Claſs of 12 members, moſt of whom were in tears, enquiring the way to heaven. I pointed it out to them, as God gave me ability. And when I came away, left the Claſs in charge of a young man from Wreck Sound. In the morning a congregation aſſembled. I was very poorly in body, but as the people had come together, I felt it my duty to ſay ſomething to them. So I exhorted them to be faithful and continue in prayer, until a preacher ſhould viſit them again.

Tueſday 20, I ſet out for another ſettlement, very ſick in body, but exceedingly happy in ſoul, and delighting in the work God had given me to do. I ſailed about ſeven miles and a half, and travelled about one and a half through the woods. It was an exceeding hot day, ſo that by the time we reached our deſtined place both Mrs. Turton and myſelf were very ſick. In the evening we grew worſe, but a congregation aſſembling, and being informed of it, I roſe up, though with a high degree of fever, and preached. God bleſſed his word, and ſome few in this place were deſirous to be united to us. The next morning they came to know if I were able to preach. I was very ſick, but knowing I muſt leave them that day, I felt it my duty to do what I could. I roſe up, preached as I was able, and promiſed that the next preacher who came would form a Claſs, which they were very deſirous to have done. I remained very ſick all day till about five o'clock, when being informed the veſſel that was to carry me was waiting, I left the place, and arrived at New Providence the next day.

The people at Tarpum Bay and Savannah-Sound, are indeed hungering and thirſting after the word. They ſee the change at Wreck-Sound, and ſome, at leaſt, deſire to be like the people there. And by their deſiring to hear the word, the conveyance to theſe places will be made more eaſy than it has been, and from what I have heard, I doubt not but they will contribute to the utmoſt of their power to ſupport the work of God.

The Society in the Weſtern Diſtrict of New Providence is in a proſperous ſtate. They ſeem to be going forward and increaſing. Their number is 109. But in the Eaſtern Diſtrict they have not the ſame advantages, and, conſequently, are not ſo lively. Some have fallen off. The number in this part is 41. In both places we have ſome on trial.

There is another circumſtance concerning which I wiſh to have your advice. The Society to the weſtward are very deſirous of erecting a Chapel, and have applied to me on the ſubject. It is a very deſirable object, and, if it could be accompliſhed, no doubt, would be of great ſervice to the miſſion; but I dare not give my conſent till I have your ſanction. I am not unacquainted with the expence attending ſuch an undertaking.

Yeſterday I waited on Mr. Attorney General on ſome buſineſs. After the buſineſs was over, in the politeſt manner,

ner, he requested I would preach on his plantation, about 12 miles from town, and instruct his people in the principles of the Christian Religion. I think things will take a change for the better in the Bahamas, especially, if we could travel as we do in the Windward Islands, there being several places in which we may get to preach.

That the Lord may prosper all your pious endeavours to promote his glory, is the earnest prayer of,

Dear Fathers and Brethren,
Your most humble Servant,
WILLIAM TURTON.

Extract of a Letter from Mr. JOHN RUTLEDGE, to the Rev. Dr. COKE.

*Bahama, New Providence, Aug.* 2, 1809.

Rev. and very dear Sir,

YOUR printed letter came safe to hand. Though, as I signified to you in a former letter, our privileges here are not infringed on; yet, that letter excited gratitude in every breast, and I believe will have a good effect on the public.

I sent it to the President, and to his Majesty's A— G—, who returned the following answer, "Sir, I have read Dr. Coke's letter with much pleasure. May God bless our good King, and save him with a present and everlasting salvation. And a thousand thanks from all the Churches of God in the West-Indies, are due to the Privy Counsellors. And this that they have done for God's persecuted Israel, will be no grief to them, when they lie upon a death-bed, which is not far off; or stand before the Judge of quick and dead, who is said to be at the door."

What concerns the Work of God in this place, appears favourable. I met a class of white people at our Eastward Chapel last Sabbath, for the first time, composed of ten members, and I had a happy time with them. One old lady, I believe, above sixty years of age, spoke concerning the state of her mind for the first time, and with a flood of tears. —The formation of this new class causes me to hope for greater things. For we never before had much prospect of being useful to the white people at the East-end of the town, as they are mostly supported by the sea. Mr. Turton is well recovered, and labours as much as he is able. We have had a very good and healthy summer as yet, and provisions of every kind in plenty, since the removal of the American embargo. Glory be to God, we have great encouragement to begin a Chapel, which is much wanted. I would urge you to send another Preacher hither, if I thought you could spare him from some place where he might be less useful. We have another opening at the West-end of the Island. Mr. Attorney General gave me liberty last year to visit his plantation, and baptise his negroes; but brother Turton's absence, and my own sickness in the winter, prevented me. Since brother T. returned, a trial has been made. That God may bless you in all your undertakings, is the constant prayer of,

Your loving Son and Servant,
JOHN RUTLEDGE.

Extract of a Letter from Mr. WILLIAM GRIFFITH, Missionary at Gibraltar, to the Secretary of the Committee.

*Gibraltar, Oct.* 2, 1809.

Dear Sir,

IN my last I informed you, that we had procured a piece of ground to build a new Chapel, and a small dwelling-house upon, subject to the approbation of the Governor, who not thinking himself at liberty to grant our request, wrote home to the Secretary of State, on our behalf, in the strongest terms. On Saturday, September 23, we received information that our request was granted. We immediately opened a subscription, towards defraying the expense of the building, and in one week raised 1630 dollars, or 245*l.*; out of which we have paid about 950 dollars for the ground, and writings. Besides our own society, several of the inhabitants, who, at present, have no connection with us, have contributed liberally. A Roman Catholic gave us fifteen doubloons, or 54*l.* Another two, and, I doubt not, others will yet further assist us in the work. But as we wish to erect a decent, and respectable place, we shall be under the necessity of craving the assistance of our friends in Britain.

Our congregation increases as the days shorten. The Sunday evening parade being over for the season, many of the soldiers have an opportunity of attending, who were before prevented.

I remain, your's affectionately,
WILLIAM GRIFFITH.

POETRY.

# POETRY.

TO THE EDITOR.

If you think the following Verses worthy of a corner in the Arminian Magazine, the insertion of them will be considered as a favour, by your's, &c.

*Little Falmouth*, Oct. 1806. T. PROUT.

## ON THE NATIVITY.

1 SEE! Seraphic throngs descending
Swift toward this nether earth,
Hymns sublime their way attending,
Hark! they sing the Saviour's birth:
Heavens' vast arches echo with
celestial mirth.

2 Round the globe let every creature
Now commemorate the morn,
When the' eternal Lord of Nature
Was an helpless infant born!
See Creation's Sovereign in a
human form!

3 'Twas for us he left the grandeur
Of the heaven of heavens above:
Well might angels, lost in wonder,
Celebrate his boundless love!
Let *us* praise Him! May we
ne'er ungrateful prove.

4 Hark! the' eternal worlds resounding,
With the high seraphic strains,
Millions now the throne surrounding,
Praise him on the' ethereal plains.
Flaming seraphs shout, "The
True Messiah reigns!"

5 Jesus—now our hearts inspire,
Tune our souls to melody:
With thy love our bosoms fire,
O cement us, Lord, to thee!
Then we'll praise thee, now
and through eternity.

6 On the bright celestial regions,
When life's changing scenes are o'er,
May we with cherubic legions,
Praise thee on the heavenly shore.
Great Redeemer, grant us this,
we ask no more.

## A HYMN FOR CHRISTMAS-DAY.

1 ONCE more the sweet melodious sound
Salutes our happy ears;
The pleasing echo vibrates round,
"Shepherds, dismiss your fears."

2 Behold, a bright celestial band,
Commission'd from above,
Visits our dark, benighted land
With tidings fraught with love.

3 Welcome, ye sons of glorious light,
Welcome the news ye bring,
Welcome the heart-reviving sight
Of our immortal King!

4 All hail, this celebrated day!
Hail the great Prince of Peace!
Let every heart due homage pay,
And praises never cease.

5 Thee we will hail our sovereign Lord,
Our noblest offerings bring,
Thro'out the world thy name record,
And still exalt our King.

S. WOOLMER.

## ANOTHER.

1 CHERUBS, sweep the golden wires,
And raise the heavenly lay:
Now resound angelic choirs
The Saviour's natal day.
Lowly bend the glittering train,
Before the dazzling throne;
Bursting forth in joyous strain
The praise of David's Son.

2 "Hail! Illustrious Branch" (they cry)
"From Jesse's root new sprung;
"Born to people earth and sky,
"With saints of every tongue:
"Meekly stooping to become,
"An heir of grief and pain;
"Leaving thy celestial dome,
"That man might heav'n regain."

3 "Shout, ye ransom'd sons of men,
"Behold! the God appears;
"Bethleh'm's Babe begins to reign—
"To dissipate your fears:
"Raise (ye dwellers upon earth)
"The lofty, joyful sound;
"Celebrate your Saviour's birth,
"The spacious globe around."

4 Loud hosannahs fill the sky!
We haste to join the song;
Into praise convert the sigh,
And tune the mournful tongue:
All the fallen race unite,
And choral homage pay;
With the first-born sons of light,
Commemorate this Day.

W. H.

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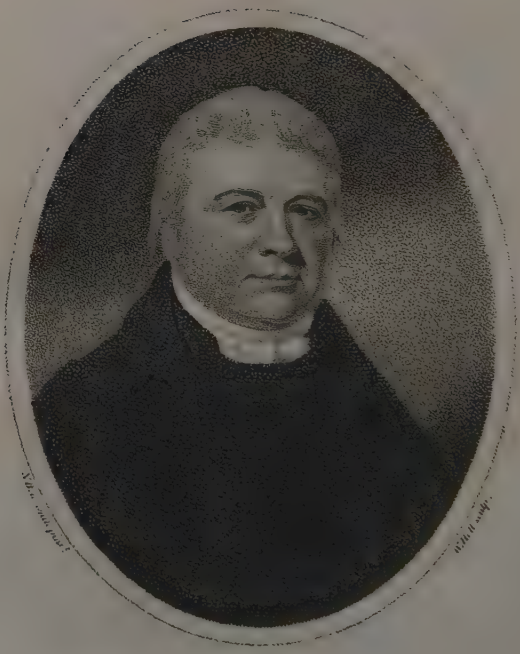

M^r OWEN DAVIS.

*Preacher of the Gospel.*

# APPENDIX

TO THE

# METHODIST MAGAZINE,

FOR 1809.

## *BIOGRAPHY.*

### MEMOIR OF MR. THOMAS MITCHELL.

*(Concluded from page 497.)*

FOR ſome time after this, Mr. Mitchell "went on his way rejoicing;" but he had not enjoyed this ſweet tranquillity and divine conſolation many weeks, before he was painfully exerciſed with new temptations.—One was, that being young, and likely to live many years, he would certainly loſe the things which he had gained. But as it was his earneſt deſire to have his mind conſtantly ſtayed on God, it grieved him much when his thoughts were drawn away from him; and he would rather have ſuffered any thing than a ſeparation from the ſource of his happineſs. He was, however, but a novice, as yet, with reſpect to Satan's devices, and, it is probable, the enemy ſometimes gained advantage over him in conſequence of his ignorance.

It is a ſettled ſentiment in my mind, that one great cauſe of the inſtability of ſome profeſſors, is a ſhameful neglect of the Bible. Were all who name the name of Chriſt to make the Scriptures the ſtandard of their religious principles, the touch-ſtone of their experience, and the rule of their lives, they would be more intelligent, more conſiſtent, and more ſteady. This was the practice of our valuable friend from his infancy in Chriſtianity. The chief part of the time he had to ſpare from manual labour,

and attendance on the ordinances of the Lord, was ſpent in reading the Word of God with prayer; and from hence he derived great comfort, as well as great inſtruction.

Among the various means of the glorious and ſtill increaſing revival of religion in this nation, Prayer Meetings have been of ſingular ſervice. About this time, ſeveral of theſe meetings were eſtabliſhed in the pariſh of St. Agneſs, three of which our friend conſtantly attended every week; and, being preſſed by his brethren to pray in public, at laſt, with much fear and trembling, he made the attempt.

Soon after this, having great love for ſouls, and zeal for the glory of God, he was prevailed upon to exerciſe the gift of exhortation, which it was ſuppoſed he had received; and it ſeems his labours in this way were crowned with conſiderable ſucceſs. Many ſtout-hearted ſinners were made to tremble, many broken-hearted penitents were healed, and many humble believers were comforted. Being thus encouraged, he ventured to enlarge his ſphere of probable uſefulneſs. In the face of difficulties, he went from village to village "teſtifying the Goſpel of the grace of God;" and for twenty years, his general cuſtom was to preach three times every Sabbath, at three different places which lay ſeveral miles diſtant from each other.

He alſo undertook the charge of a claſs, conſiſting of twenty members, for whoſe ſpiritual welfare he was particularly concerned; and ſuch was the Chriſtian fellowſhip which ſubſiſted among them, that they were as a band of love, or a three-fold cord which is not eaſily broken.

When Mr. Oldham came into what was then called the Redruth Circuit, one part of divine truth which that man of God ſtrongly enforced, was the doctrine of Chriſtian Perfection, or that entire "ſanctification, without which no man can ſee the Lord." If this doctrine were not new at that time in the county, at leaſt it was new to our friend; and becauſe it was new to him, like the noble Bereans, he ſearched the Scriptures diligently, to ſee whether ſuch a ſtate were attainable as that which he had heard deſcribed: nor did he ſearch in vain:—From Eph. iii. 17—20; Philip. i. 9—12; 1 Theſ. v. 24, 25; and other paſſages on the ſame ſubject, he was ſoon convinced that he had not apprehended that degree of holineſs "for which he had been apprehended by Chriſt Jeſus." For though at ſeaſons he was happy in the love of God, at other times he was not; and though ſin had not dominion over him, he felt it was ſtill alive within him. But he now clearly perceived that it was his privilege not only to be "juſtified freely by the grace of God through the redemption that is in Jeſus Chriſt;" but alſo to be "cleanſed from all unrighteouſneſs." And not only to be ſaved from all ſin; but alſo to be "filled with all the fulneſs of God."

Towards

Towards this mark of Chriſtian perfection, that is, as good Mr. Fletcher obſerves, "perfect meekneſs, perfect patience, perfect reſignation, perfect humility, and perfect love," he preſſed with the whole bent and vigour of his mind; and, whether he always retained this bleſſing or not, it is believed he once enjoyed it.

But perhaps I cannot conclude this part of the Memoir better than by giving his own account of this matter, in nearly his own words:—

"I had recourſe," he ſays, "to the Word of God and prayer for that degree of faith neceſſary to the full ſalvation of the ſoul, that nothing contrary to righteouſneſs and true holineſs might remain within me. And I bleſs the Lord, I continue to walk by the ſame rule, endeavouring to 'commend myſelf to every man's conſcience in the ſight of God,' and to 'fulfil the royal law' of love, by doing to others as I would they ſhould do unto me. Every croſs and temptation with which I am exerciſed, drives me with more earneſtneſs to God in prayer; and by believing, and patiently waiting upon him, my mind is kept in perfect peace.

"I have now entered the eighty-ſeventh year of my age, and when I reflect on the dealings of God with me, I can truly ſay, 'Goodneſs and mercy have followed me all the days of my life.' I ſtill poſſeſs a comfortable hope that 'I ſhall dwell in the houſe of my God for ever,' and am patiently 'waiting till my change come.' Yea, 'I know that if my earthly houſe of this tabernacle were diſſolved, I have a building of God, an houſe not made with hands, eternal in the heavens.'"

## IV. *Of his Sickneſs, Death, and Character.*

Though our reſpected friend had but a weakly conſtitution, yet it ſeems his general health was pretty good till within a few years of his death; or till the infirmities of extreme old age came upon him. The only inſtance of particular bodily affliction by the viſitation of God, ſince he was eight years old, of which I have obtained any account (except that of which he died), is the following:—

On Sunday, Auguſt 27, 1804, having caught cold after giving an exhortation in a neighbouring village, he was ſhortly taken ſo very ill with faintneſs, violent pain in his ſide, and a difficulty in breathing, that, for a while, his life was deſpaired of. During this affliction, he was patient and happy. He could not indeed ſpeak much, but from what he did ſay, it was ſufficiently evident that he was "willing rather to be abſent from the body and preſent with the Lord." And when he was ſo far recovered as to be able to converſe freely once more with his friends, the grateful language of his heart and lips was, that he might ſpend his few remaining days to the glory of him who had ſo frequently

"redeemed his life from deſtruction, and crowned him with loving kindneſs and tender mercies."

But though he lived near four years after this, it does not appear that he was able to attend the public means of grace any more. He had often "gone to the houſe of God with a multitude that kept holy-day;" but now, by great debility, he was deprived of that pleaſure, and confined to his cottage.

During the laſt nineteen weeks of his life, he was confined to his bed. And on Sunday, Sept. 18, 1808, (a week before he died), I was favoured with an opportunity of ſeeing and converſing with this good old man. In the lower apartment I found his wife, more than eighty years of age, weeping at the proſpect of a ſpeedy ſeparation from her old and beloved companion. After ſpeaking a few conſoling words to her, I next entered the chamber of this dying ſaint. He was ſitting up in his bed a living picture of neatneſs and piety. He appeared to have the perfect uſe of his underſtanding, though a mortification had taken place in both his feet, and had conſiderably affected one of his eyes. In anſwer to ſome obſervations I had made reſpecting his ſtate, he ſaid,—"His mind was never ſhaken: that he had great peace, and ſtrong confidence he ſhould go to Jeſus." He then repeated the following verſe with great feeling:—

"Soon ſhall I paſs the vale of death,
And in his arms ſhall loſe my breath!
Yet then my happy ſoul ſhall tell,
My Jeſus hath done all things well."

After I had prayed with him, he expreſſed great gratitude for the kindneſs ſhewn him by one of the friends preſent; and prayed that another might be "a burning and a ſhining light."

On the day he died, Sunday, Sept. 25, he told Mr. F. Collier, one of my colleagues, "he was thankful he was near the port: that he had no doubt as to any thing beyond the grave; and that all was well."

This was late in the morning; and in the evening his purified ſpirit was unclothed, and carried by attending angels into Abraham's boſom, being, when he fell aſleep in Chriſt, in the ninety-firſt year of his age.

Thus "the righteous hath hope in his death." A "good hope through grace." A hope which hath heaven for its object, Chriſt for its foundation, and the promiſe of Jehovah for its warrant. While the wicked man, if ſenſible of his danger, trembles at the thought, and ſhrinks at the proſpect of approaching diſſolution; the good man, as he ſtands on the ſhore of time, with death behind ready to puſh him into the ocean of eternity, is enabled to ſing the Chriſtian's dying ſong:—"O death, where is thy ſting?

O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jeſus Chriſt."

It only remains now to give ſome account of the Character of our departed friend.

I am aware that to do the character of any perſon juſtice, the writer ſhould be thoroughly acquainted with the perſon whoſe character he attempts to draw. And, therefore, becauſe my perſonal acquaintance with Thomas Mitchell was only ſlight, I have availed myſelf of all the information I could obtain concerning him from thoſe who knew him beſt. I have enquired of perſons of various talents, and ſtanding in the Church, ſome of whom had been intimate with our friend for more than forty years, and their uniform teſtimony is, that he was "a very good man." Nor is there any ground to call this teſtimony in queſtion, that I can learn, unleſs it can be found in the following words of our Saviour:—"Woe unto you when all men ſhall ſpeak well of you." But though I have not yet met with one who charged him with evil, or even ſuſpected his piety, it is poſſible there might have been ſome ſuch, and that ſuch perſons may now be found.

Contentment is the inſeparable companion of genuine piety. A man who ſincerely loves his Maker, and confides in him, muſt be reſigned to his will: and a man who is reſigned to the will of God muſt be contented. Such a one was our departed friend. "I have learned," ſaid he, St. Paul's leſſon; it is ſhort, but not an eaſy one: that is, "in whatſoever ſtate I am, therewith to be content."

And here, perhaps, the following anecdote may deſerve a moment's attention:—Between thirty and forty years ago, a ſerious gentleman, brother to the late Mr. Thomas Wills, having taken much notice of Thomas Mitchell on account of his great parent piety, had a ſtrong deſire to know how he conducted himſelf in his family; and in order to gratify this deſire, he uſed to call now and then at his houſe. On one of theſe viſits, as he paſſed by the window, he ſaw our friend devoutly imploring a bleſſing on his food; and was not a little affected when he came in to find the food for which our friend was ſo thankful, and with which he was ſo contented, was only a little barley-bread and water. The gentleman above-mentioned frequently ſpoke of this afterwards in the circle of his rich friends and acquaintances with tears.

His thankfulneſs was equal to his contentment: and for diligence in the means of grace, concern for the peace and proſperity of the Church, and eſpecially for ſtability in the ways and work of the Lord, he was a pattern for all Chriſtians to copy after.

"I had rather," ſaid he, "ſuffer for Chriſt, than Chriſt ſhould ſuffer by me." And one who knew him long, and knew him well, ſays, "He was always the ſame."

Once indeed, in the early part of his Chriſtian life, being in company on account of buſineſs, he acknowledged he took a glaſs too much; and, though I am not ſure this was diſcernible by any but himſelf, ſuch were the pain and ſhame which he felt on this account, that he hardly ever drank any liquor afterwards.

Excepting this, as a true Chriſtian racer, he never, I believe, turned aſide from the path of holineſs, either to the right hand or the left; but "held on his way, growing ſtronger and ſtronger." Or if he be conſiderd as a ſoldier of Jeſus Chriſt, he never quitted his poſt, or turned his back on his enemies; but clothed in divine armour, and aſſiſted by divine power, he continued to face and fight till he obtained a complete victory over them, and was removed from the Church militant on earth, to the Church triumphant in heaven.

With reſpect to his talents, though they were not great, they were uſeful. He was well read in the Scriptures, and his obſervations upon them were generally judicious. He was acceptable as a preacher wherever he went, and he always left the ſavour of piety behind him. His praiſe is in all the Churches where he was known.

And as he was reſpected in life, ſo he was alſo in death. Multitudes flocked to his funeral, and a diſcourſe was delivered on the occaſion to more, perhaps, than eight hundred people.

The hoary head is a crown of glory, if it be found in the way of righteouſneſs. "Bleſſed are the dead who die in the Lord, from henceforth; yea, ſaith the Spirit, that they may reſt from their labours, and their works do follow them."

J. KELK.

*Truro, Oct.* 28, 1808.

## DIVINITY.

## ON HUMILITY.

TO THE EDITOR.

*Dear Sir,*

IF you deem the following thoughts on the ſubject of *Humility* worthy of a place in your uſeful Magazine, by inſerting them, you will oblige the author, and, I doubt not, profit your pious Readers.

THE humble ſoul, though raiſed to a high degree of divine favour, doth not forget his former ſinfulneſs and miſery. St. Paul, tho' exalted to the dignity of an Apoſtle of Chriſt, yea the chief of the Apoſtles; though caught up to the third heaven, where he heard unſpeakable words which it was not poſſible for him to utter; though his labours were more abundant than thoſe of any other

other of the Apoſtles, and his uſefulneſs more extenſive than theirs; yet he ever retained a humbling ſenſe of his former ſinfulneſs, and ſpeaks of himſelf in the moſt humiliating terms on that account. "I was before, a blaſphemer, a perſecutor, and injurious," ſays he, "and am not worthy to be called an Apoſtle, becauſe I perſecuted the Church of God, and waſted it: but, by the grace of God, I am what I am."

The humble ſoul, though of eminent talents, is not above being taught what he knows not, even by thoſe who are, in other reſpects, much inferior to himſelf. Apollos, though an excellent man, and mighty in the Scriptures, willingly ſubmitted to be inſtructed by Acquila and his wife Priſcilla, although Acquila was only a common Tent Maker. The ſacred Hiſtorian informs us that when they had heard Apollos, and perceived that he knew only the Baptiſm of John, they took him to themſelves, and expounded to him the way of God more perfectly. An unwillingneſs to receive inſtruction, is a mark of both pride and ignorance, and of ſuch characters the Scriptures give us an unfavourable idea, "Seeſt thou a man wiſe in his own eyes? There is more hope of a fool than of him."

The humble perſon will ſtoop to the loweſt offices to ſerve others. So the great Apoſtle condeſcended to become the ſervant of all. "Though I be free from all men, yet have I made myſelf the ſervant of all. To the Jews I became as a Jew, that I might gain the Jews: to them that are without law as without law, being not without law to God, but under the law to Chriſt, that I might gain them that are without law. To the weak became I as weak, that I might gain the weak. I became all things to all men, that, by all means, I might ſave ſome." And thus did the great Apoſtle accommodate himſelf to the innocent prejudices of both Jews and Gentiles as far as was compatible with integrity and a conſcience void of offence towards God and man. Our Divine Lord alſo, whoſe example it is our duty to imitate, condeſcended to waſh the feet of his diſciples, and then ſaid to them, "Know ye what I have done to you? If I, your Lord and Maſter, have waſhed your feet, ye alſo ought to waſh one another's feet: for I have left you an example that ye ſhould do as I have done to you." Surely the ſervant is not above his Lord. How low ſoever we ſtoop to ſerve others, we can never ſtoop ſo low as Chriſt ſtooped to ſerve us.

A humble perſon lives dependent on Chriſt and not on himſelf. Self-ſufficiency is deſtroyed. He ſays with St. Paul, "We are not ſufficient of ourſelves to think any thing as of ourſelves, but our ſufficiency is of God." He depends on the wiſdom of Chriſt for direction, on the merits of Chriſt for his acceptance with God, on the Spirit of Chriſt for Sanctification, and on the power of Chriſt for ſtrength and defence. The Lord is the

ſtrength of his heart and his eternal portion. The humble perſon ſees himſelf to be unworthy of any of God's mercies: nay, unworthy of any of God's chaſtiſements, unworthy that the Lord ſhould take any pains with him. Thus holy Job, "Wilt thou break a leaf driven with the wind? Wilt thou purſue the dry ſtubble?"

Another property of humility is, that it is always diſſatisfied with preſent attainments in holineſs and goodneſs. The humble perſon never thinks he loves or ſerves God enough, or that he does good enough to the bodies and ſouls of his fellow-creatures; he never accounts himſelf to have attained all the grace which it is his privilege to attain, or to be in that reſpect perfect; but he ſtill "preſſes forward to the mark for the high calling of God in Chriſt Jeſus." And he is neither lifted up with worldly proſperity, nor caſt down with adverſity. If rich in this world, and liberal, he ſays with the King of Iſrael, "All things come of thee, and of thine own have we given to thee." Or if poor, he is content, believing it to be beſt for him to be in that ſtate. A humble perſon takes pleaſure in the gifts, grace, and uſefulneſs of others as well as in his own. Thus when Barnabas came to Antioch, and ſaw the grace of God, he was glad, although he had not been inſtrumental in the planting of that church.

That this heaven-born temper may be nouriſhed in the ſouls of the godly, and that the ungodly may be excited to ſeek it from the Lord, I ſhall obſerve further, that it is highly pleaſing to God; for we are aſſured that "the ornament of a meek and quiet ſpirit, in the ſight of God, is of great price;"—that it is the only way to be happy on earth: "Learn of me," ſaid our great Maſter, "for I am meek and lowly in heart, and ye ſhall find reſt to your ſouls;" and that it is indiſpenſably neceſſary to make us meet for heaven; for, "Except ye be converted," ſaid Jeſus, "and become as little children, ye ſhall not enter into the kingdom of heaven."

*December* 7, 1808.

## THE TRUTH OF GOD DEFENDED.

### REVIEW

*Of* "THE IMPORTANCE OF THE SABBATH:" *a Sermon preached in the Holy Trinity-Church at Kingſton-upon-Hull, before the Magiſtrates of the Town, &c.*

BY JOHN SCOTT, M. A.

THAT *ſome* portion of our time ought to be ſet apart for the purpoſes of religion, is in general acknowledged even by thoſe who

who are so ill employed as to insinuate, nay, boldly to affirm, that the religious observance of one day in seven, is not a duty binding upon Christians. Their maintaining, what we as firmly believe as themselves, that Christians are delivered from the yoke of Jewish ceremonies, neither does nor can answer their purpose. It still remains for them to prove, (which it is impossible they should do) that when our Lord said he did not come to destroy the law, he did not mean the law contained in the Ten Commandments. If that was the law which he came, not to destroy, but to fulfil, it follows, that he no more abolished the fourth, than the sixth commandment. Nor are we to suppose that the Church of God knew nothing of a Sabbatical institution, till the promulgation of the Law on Mount Sinai. For as religious services were performed by the first family of mankind, (a remarkable instance of which we have in the account given us of Cain and Abel worshipping by sacrifice;) there is every reason to believe that certain seasons were appointed in order that those services might be duly and solemnly performed. We should draw this conclusion had Moses been wholly silent on the subject. But concise as his history of the first ages of the world is, he has expressly mentioned (Gen. ii. 2, 3.) the *sanctification* of the *seventh day*, which unquestionably implies its special dedication to the duties of religion. Who can suppose that the inspired penman, giving an account of the creation, would mention, as consequent on its completion, the sanctification of the Sabbath, had such an event not taken place till 2500 years afterwards?

The change of the Sabbath, to Christians, from the *seventh* to the *first* day of the week, was, no doubt, of divine institution. It was probably authorised by our Lord himself, in some of the conversations which he held with the Apostles after his resurrection. But, be that as it may, it is certain that the first day of the week, generally termed by the primitive Christians, the *Lord's-day*, was religiously observed in the first ages of the Church throughout the whole Christian world. And as the religious observance of the first day of the week was universal among Christians, long before the existence of a general council; upon no other principle can it be accounted for than that of divine appointment. These being our decided sentiments on the subject, sentiments which we are persuaded admit of the clearest and fullest proof; it gives us heart felt pleasure, to call the attention of our readers to the excellent and well-written discourse before us, aptly termed, "The Importance of the Sabbath."

From the text, Mark ii. 27, *And he said unto them, The Sabbath was made for man*, the author opens his discourse by the following pertinent observations:

"One important work which our blessed Saviour had to perform, in his capacity of '*a Teacher* sent from God,' was to restore

ſtore to the divine law that extenſive meaning, and that paramount authority, of which it had been deſpoiled by the manners of a corrupt age, and the doctrines of corrupt interpreters.

"In doing this, it was neceſſary to reſcue it from the maſs of pernicious or frivolous commandments of men, with which it had been blended and overwhelmed, by the punctilious diligence of the Jewiſh Elders, Scribes, and Phariſees. By theſe, amongſt other evils which they produced, the wiſe and beneficent inſtitution of the Sabbath had been transformed into a burdenſome obſervance, 'grievous to be borne.'"

After mentioning ſeveral inſtances of the malignant and cenſorious diſpoſition of thoſe ſelf-righteous Jews, who pronounced our Lord and his diſciples *Sabbath-breakers;* the author ſays, "What he (our Lord) would correct, is not any exceſſive ſtrictneſs of the divine law itſelf, but the ſelf-righteous follies of men, who preferred inſignificant ceremonies before moral duties; who ſacrificed the ſpirit to the letter of the divine commands; who reverſed the maxims of Scripture; and made the law of God of none effect through their traditions. He reminded them, therefore, that God would have 'mercy rather than ſacrifice;' that works of neceſſity, of *real* neceſſity, and of charity, were perfectly allowable, as well as works of piety on the holy day. In ſhort, he admoniſhed them, 'The Sabbath was made for man, and not man for the Sabbath:' it was appointed to advance all his beſt intereſts; not to engage and engroſs him in an unmeaning, unprofitable, or even injurious ſervice."

Aware that truth itſelf often needs to be guarded, the author judiciouſly adds: "In interpreting this large and liberal principle of our Lord's, let us, however, be careful not ungratefully to abuſe it. Let us not ſuppoſe it to authoriſe our employing the ſacred hours in whatever manner a perverſe and wayward inclination may dictate, or even as a petty temporal intereſt may ſeem to require: No: but let us ever remember, that man is an immortal and accountable being, and that nothing can really be his intereſt which obſtructs his preparation for heavenly bliſs." (Page 5.)

In pages 6, 7, and 8, we find, both in the Sermon and the Notes ſubjoined, ſeveral intereſting truths, and much ſtrength of argument in favour of the poſition, That the Sabbath has been of divine appointment ſince the beginning of the world. After enumerating the many temporal advantages to all degrees of men, conſequent upon the obſervance of every 7th day as a day of reſt from temporal purſuits, the author very properly adds: "But it would be very unworthy in one, ſpeaking from this place, and bearing the office of a Chriſtian Miniſter, to reſt the importance of the Sabbath, conſidered as the mean of affording moral and ſpiritual improvement, ſolely or mainly on any temporal effects, however great and good, which it may produce. It is, as being conducive

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and requisite to the *salvation of the soul*, that such improvement is supremely important, and the Sabbath superlatively valuable."

After mentioning a variety of ways by which the day of the Lord is violated, such as the open transaction of business, writing letters, arranging accounts, forming plans, travelling, and neglecting public worship; the author, with a faithfulness which is much to his credit as an ambassador of Christ, points out many evils which demand a speedy and effectual remedy.

"And first, (says he, page 36,) I am shocked to state that the Sunday is, notoriously, made amongst us *a principal* day for the slaughtering of cattle for the market! and this to the great annoyance of many respectable inhabitants, as well as to the manifest destruction of all regard for the sacred day, and, along with it, for religion itself, in the parties immediately concerned. I must pronounce this a foul and scandalous enormity. From all that I have been able to learn, I feel confident that not a shadow of necessity exists for it: and I have no hesitation in saying, that it ought immediately and for ever to be removed.

"2dly. The practice of buying and selling is, in open defiance of the laws, and with more and more effrontery carried on in nearly every street. What may almost be termed a regular market for provisions is held in certain parts of the town, on the Sunday mornings. Numberless petty shops are kept open during the whole of the day: liquor shops and public houses are frequented with, I fear, but little restraint. Nor are the extensive dealings in fruit and other small articles, which every where take place, to be considered as constituting only a trivial evil. From the numbers who are concerned in them, and in whose minds they 'break down the fence by which the day is separated to the service of religion,' they constitute a very serious and pernicous profanation of the Sabbath.

"3dly. Various games and sports, some of them at all times illegal, are practised in the outskirts and other less frequented parts of the town, often by large companies of people; and this, I have every reason to belive in the very hours of divine service.

"4thly. The clamour and disorder of our streets on the Sunday evenings are so excessive as to have attracted the notice of strangers, and to have become almost proverbial."

Among remedies for the profanation of the Sabbath, the author very properly gives the first place to *family religion*.—"Masters and Mistresses! (he says, page 39,) you complain of your servants: but what have you done, what are you doing to improve these servants in the knowledge of their duty, to instill into their minds just principles, and a proper sense of religion? Nay, is it not little indeed that you do for your own children, beyond sending them to school, and, perhaps once only on the Sunday, to church? What hear they from you at home, what see they in

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your example, that indicates the Chriſtian parent and head of a family?—Honourable exceptions, I know, there are to the cenſure here conveyed: but does not that cenſure too juſtly apply to the great majority?"

After ſpeaking of the great importance of a religious obſervance of the ſacred day by perſons in the higher walks of life, the Preacher proceeds, (page 42,) with a plainneſs characteriſtic of a heart engaged in his bleſſed work:—"What then ſhall we ſay to the fact, that ſo few of theſe claſſes are ever ſeen in our churches on the Sunday-afternoon?—that ſo many are ſeen hurrying into the country as ſoon as the morning ſervice is over, to waſte the remainder of the day in ſelf-indulgence, in unprofitable converſation and amuſement; their cloſets forſaken, their Bibles neglected, their families deſerted?—that many more have no better method of employing their time at home, than in learning and diſcuſſing the news of the day, or in 'reading books which bear no relation to the buſineſs of religion?' Alas! ſuch perſons may ſcorn the reproofs of the pulpit: but let them know that they have to do with one who is 'higher than they;' and He will another day exact from them an awful account of their unhallowed Sabbaths, their waſted opportunities, their miſuſed talents."

The two appendices annexed to the ſermon on "The Importance of the Sabbath," contain much important information on the ſubject of Societies for the Suppreſſion of Vice, and that of Sunday-evening Lectures. It affords us the ſincereſt pleaſure to learn that the Society formed in Hull upwards of a year ago, have, in addition to their preventing much groſs ſabbath breaking, been enabled to proſecute to conviction ſome of the greateſt peſts of Society.

We fear that the following picture of national manners, alarming as it is, agrees but too well with the original:—"Deplorable without doubt is the condition of that country, in which the *manners* of its people have got the aſcendancy over its *laws*; in which the faſhion of the world tyrannizes over the religion of Chriſt! And is there not great reaſon to believe, that ſuch is the condition of this country at this time, in both theſe points? The *law* ſays that deliberate *duelling* is murder: our *manners* ſay that it is not. The *law* prohibits *gaming*, at any time, for high ſtakes; our *manners* permit it, even on a Sunday, to any extent. The *law* ſuffers not the *Sabbath* to be profaned by the unneceſſary purſuits of ordinary occupations; our *manners*, ſtimulated by commercial avarice, ſuffer mail-coaches, ſtage-coaches, and other means of conveying goods and paſſengers, to be as free on that day as on any other day in the week. *Religion* bids us perform unto the Lord our *oaths*; *faſhion* has rendered oaths of office a by-word. Intemperance of every kind may be avoided from the apprehenſion of diſeaſe; but intemperance is *faſhionable*. Who

abstains from "chambering, rioting, and wantonness," from an apprehension of being thereby excluded the kingdom of Christ? *Religion* bids women 'adorn themselves in *modest apparel*, with shame-facedness and sobriety;' *fashion* exhibits them in such indecency of apparel, that the pure innocence of a virgin mind shudders to appear in it."

Our readers will judge of the Sermon and the appendices, by the specimens we have laid before them. The style of Mr. Scott appears to us well calculated to profit a popular audience. It savours little of art; and so much the better. It possesses a purity and correctness sufficient to render it pleasing to judges of composition; and such plainness as to render it intelligible to the illiterate, who even in the largest towns form the bulk of all congregations. But what is of abundantly more value than style; the discourse abounds with sober, manly, evangelical truth; and, on that account, we cordially wish it the most extensive circulation.

*May* 12, 1809.

## A REVIEW OF THE STAGE:

### A SERMON, FROM THE FRENCH OF THE ABBE CLERMENT.

IN an age like the present, when every sentiment, which is properly religious, is generally in the higher walks of life considered unfashionable, if not ridiculous; when the great mass of the people who still profess christianity, act uniformly in direct opposition to their baptismal vow; and when the rage for theatrical amusements is so great, that almost every town of any note in the United Kingdom can boast of its Play-house; it behoves all who are alive to the best interests of mankind, to stand forth, with increasing earnestness, in defence of that blessed religion which teaches its possessors to be *holy in all manner of conversation*. Of all public amusements that of the stage is, on many accounts, the most dangerous and destructive.

That dramatic compositions contain some good sentiments, is no argument of the *innocence*, much less of the *utility* of their being represented; for as wholesome food may be rendered destructive to the bodies of men by a comparatively small mixture of poison, so the few good sentiments contained in Plays, may, and generally are, rendered destructive to men's souls by the poisonous thoughts with which they are connected. Did the authors of such pieces for the stage come openly forward, and say, that all religion is priestcraft; that men have no souls; and

that of courſe to all eternity there will be no diſtinction between the righteous and the wicked; thouſands, fooliſh and diſſipated as they are, would take the alarm, and refuſe to ſanction ſuch ſentiments by their preſence. But though the writers and actors of plays, in general, live as if ſuch was their creed, they know that an open attack upon Chriſtianity would defeat their purpoſe; and therefore they ſo contrive matters, as to make thoſe who attend the theatre imagine that they are pleading the cauſe of humanity, virtue, freedom, and generoſity, at the very time in which they are ſucceſsfully contending for the wretched purpoſe of deſtroying all ſenſe of moral obligation. This may appear, at firſt ſight, an unjuſt, as well as a heavy charge, but it is evidently well founded. For who are the principal heroes in moſt plays? Adulterers, liars, tyrants, and murderers. And is it not generally ſo contrived as to render ſuch characters, wicked and juſtly infamous as they are, objects of eſteem as well as commiſeration? What does their poetic juſtice amount to, though they make the villain die by his own hand, or that of another? They take neither God nor eternity into the account. But we forbear to enlarge, as ſeveral paſſages in the diſcourſe before us, which we ſhall lay before our readers, will ſet the ſubject exactly in that point of view in which it ought to be placed.

"The ſpirit of Chriſtianity," ſays our author, page 11, "is a ſpirit of holineſs. Ah! if the antient apologiſts of our faith were to re-appear on earth, how deeply would they deplore the conduct of its modern profeſſors: a Saint Theophilus, for example, who urged, as a proof of the morality of Chriſtians, the horror in which they held the ſtage; what would be his grief on witneſſing ſo melancholy a declenſion from primitive purity? 'Are we,' ſaid he to the idolaters of his age, 'are we ambitious, ſeditious, covetous, irreconcilable in our enmities? we who cannot ſuffer, even in your theatres, the mere repreſentation of thoſe vices?' 'Is then the theatre changed in our day,' continues a modern theologian, 'are not the worſt and moſt malignant paſſions of our nature, furious jealouſy, rancorous hatred, ſanguinary ambition, the conſtant ſubjects of repreſentation? Are not the moſt impious and blaſphemous expreſſions perpetually made uſe of in the works of our moſt celebrated dramatic writers, under the common, but frivolous and dangerous pretext, that the characters of bad and impious men muſt be conſiſtently pourtrayed?' Ah, Sirs! the ancient fathers well knew, what we affect to appear ignorant of; they knew that Chriſtian morality is ſo ſevere as to proſcribe even the ſemblance of guilt; and that when we make vice the amuſement of our imagination, the heart is in great danger of becoming an accomplice. My friends, is not this ſecond argument applicable to the modern drama? To deſcribe it in the mildeſt terms, may

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we not assert, that it makes vice a mere sport, and virtue only a diversion?

"Can the profession of Christianity be reconciled with an attachment to theatrical entertainments? 'Happy are ye who have been initiated,' exclaimed St. Chrysostom; 'you know on what condition you were adopted by the Lord as his children; we asked you when you approached the sacred font, 'Do you renounce the pomps and vanities of the world?' You answered, 'We do renounce them.' What are these 'pomps and vanities?' Is not the theatre to be classed among them? You will scarcely venture to deny this; but if you be disposed to deny it,—'I appeal to the idolaters themselves,' exclaims Tertullian, 'I ask them if it be lawful for Christians to be present in the theatres; they are convinced that you have renounced them; they will reply, by citing the addresses of our ancestors presented to the Cæsars. Our fathers expressed their determination to be foremost in the service of the state and the empire, on land, by sea, in the commerce of society, at the tribunals, or in the armies; but there are two places where they avowed their resolution never to appear, the *temples* and the *theatres*. Mark this, my brethren,' continues Tertullian, 'the temples and the theatres;' they are then to a Christian precisely the same, and consequently, whenever you are seen in the theatre, you will be condemned as an apostate.

"If this should appear an exaggerated inference, let it be remembered, that even on worldly principles, to cease from frequenting the theatre, is one step towards greater regularity of life; that to return to it, after having renounced it, is deemed a relapse; and that it is held disgraceful to their sacred profession, when ecclesiastics are present at theatrical exhibitions. Ah! my brethren, 'God is no respecter of persons,' the Gospel is the same to all of us; and its whole tenor proves that devotion, holiness, and Christianity, are one and indivisible. Thus, upon your own principles, as well as on the authority of Tertullian; in the opinion of the present age, as well as in that of the ancient Heathens, to frequent the theatre, is virtually to apostatize from Christianity."

We know that such sentiments as these will appear extravagant, and no better than the ravings of enthusiasm to those who are unacquainted with the holy, self-denying spirit of the Gospel. But still they are founded in truth, and consequently cannot be overturned by the most subtle arguments of those who plead in favour of theatrical representations. In the following quotation, notice is taken of, and a complete answer given to, the most plausible arguments in favour of the stage.

"The theatre, then, you say, (page 18,) informs and relieves the mind. True, if to feed the mind with vanity, lies, and fabulous inventions; if to fill the heart with exaggerated sentiments

which convert heroism into a chimera, distort the passions, till man can no longer recognize himself, and disfigure history till it be travestied to a romance :—If this be to inform the mind, I admit the validity of the argument. 'It informs and relieves the mind.' Yes, if to make all useful reading insipid; to withdraw the mind by an indescribable and secret charm, from every serious and important occupation; to deprave the taste by exciting an insurmountable aversion to simplicity, and an exclusive admiration of the marvellous; and to debase the feelings by destroying all sense of gratification, but in the most violent agitations of the soul: if this be to inform the mind, the argument is irresistible. My friends, this description is not overcharged, you know that it is not, you know that these are the effects of the best regulated stage."

To all, but especially parents, who do not, by a proper exertion of their authority, prevent their children from frequenting the play-house, we recommend an attention and serious perusal of the following observations :—

"What is more frequently exhibited on the stage than heroism debased by the follies of a childish attachment; and love exalted into the ruling passion of virtuous and elevated souls? Nay, men of rash and licentious genius have dared thus to degrade even piety itself, and to represent the destroyers of Heathenism, and the martyrs of religion, sighing and weeping at the feet of an idol of flesh. What fatal impressions must be made upon the heart, when the most grovelling inclinations, and the most carnal affections, are thus sanctioned by the most illustrious characters of antiquity, and the holiest examples of religion?

"While the Gospel's sacred laws, and its pure and stern morality, are thus opposed by all the seduction of worldly maxims; we learn from these representations of the heroes of antiquity and of religion, that all their wandering and sensual inclinations are the effects of invincible destiny; the delirium of a heart abandoned to the disorder of the senses, is called virtue, and the indulgence of vitiated feelings is termed happiness; the passions are represented as the principles of virtuous conduct, and the secret springs of every illustrious action.

"My friends, when such are the manners and sentiments of the stage; when passion is thus identified with virtue, and when grandeur and elevation are the characteristics of villains, let us bear no more of the decorum and restraint of the drama. I could almost wish that it were indeed in our time, what you assert it to have been of old; an age so careful of external appearances as ours affects to be, would then have marked the theatre as infamous, and it would have deemed it a dereliction of character to frequent it. But it is the misfortune of our age, to be able to disguise vice skilfully, by investing it with a garb of virtue," page 25.

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The author, after expoſtulating moſt forcibly with parents on the folly, danger, and wickedneſs, of conducting their children to the ſtage, that pretended ſchool of virtue, ſays, page 30,—"But enough of argument, the world is not to be reformed by reaſoning; without attempting to refute our reaſons, it refers us to experience: it is well, let us examine this appeal. I aſſert that common and general experience proves that the theatre has been at all times, and is ſtill, deſtructive of good morals, it is an invariable fact in the hiſtory of all nations, a fact which has been carefully recorded by hiſtorians, that the refinement and increaſe of public ſpectacles, has eſſentially contributed to that univerſal depravation of public and private morality, which has been almoſt always the ſecret or obvious cauſe of the fall of empires.

"What cauſed the ruin of the flouriſhing republics of Greece? Aſk the wiſeſt of her philoſophers, aſk the moſt eloquent of her orators. The Games! The Theatre! Theſe excited a fondneſs for the magnificent and marvellous, and a diſguſt for ſimplicity and propriety; it was complained that the magiſtrates and people neglected the care of public affairs; the young men abandoned their ſalutary exerciſes to frequent the theatres; the indolence and effeminacy of one ſex, produced delicacy and morbid ſenſibility in the other; and the diſſoluteneſs of Greece became a proverb in hiſtory."

We ſhall gratify our readers by a paragraph which occurs in the laſt page of the diſcourſe which we are about to diſmiſs. It is in the ſtyle of the moſt animated French preachers.

"But I reaſon in vain, in vain do I deſire to move you; I am almoſt certain that I have perſuaded, changed no one; at leaſt, my brethren, I call on you to witneſs, in the the preſence of God, that I have uſed my utmoſt efforts to inſpire you with horror for unhallowed amuſements. Go, then, if you are obſtinately determined on your eternal ruin, go, ruſh to the theatre. Altar, Church, Precincts of this Temple, I atteſt, you! you will bear witneſs that I am innocent of the loſs of theſe ſouls!"

The dramatic art is traced to Greece, a country which did much in corrupting as well as refining mankind. It took its riſe from the hymns which were ſung in honour of Bacchus; an origin worthy of its future achievements. From a little time after the Conqueſt, when theatrical amuſements were firſt known in England, till about the year 1633, they met with little or no oppoſition. They were then, however, ſucceſsfully attacked by the Puritans, both from the pulpit and the preſs; and the civil diſſenſions which followed, contributed, no doubt, in conjunction with cauſes far removed from rebellion or regicide, to their total ſuſpenſion till after the Reſtoration, in 1660. Till that time, no woman had ever appeared on the Engliſh ſtage, the characters of women having been always repreſented either by boys or effemi-

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nate looking young men. But from that to the preſent time, however contrary it may be to the natural modeſty of the ſex, women have not ſcrupled to appear upon the ſtage.

Much has been ſaid about ſo reforming the ſtage, as to make it "a ſchool of virtue;" but of the impoſſibility of this, in the preſent ſtate of manners, we are confident. The *Great* frequent the Play-houſe, for what they call *amuſement*, and the *Vulgar*, for what they call *diverſion*; and the ſpirit of diſſipation which equally governs both, is not likely to leave their minds at leiſure for *ſober inſtruction*, ſuppoſing it could be had within the precincts of a theatre. In ſhort, the ſtage is *incapable* of ſuch a reformation as would render it ſubſervient to the intereſts of morality and religion. It is bad in *itſelf*, tho' made worſe by abuſe; and hence ought to be held in abhorrence by all who conſiſtently hope for happineſs in either time or eternity.

*May* 6, 1809.

## THE WORD OF GOD ILLUSTRATED.

### THE IMPORTANCE OF KNOWING THE SCRIPTURES.

TO THE EDITOR.

HAVING cauſe to believe that the Book of God is too frequently neglected, not only by the profane and infidel tribes, but likewiſe by many who profeſs to believe its divine origin and doctrines, I have been induced to put a few thoughts together upon the ſubject. If you judge them calculated to ſtir up the minds of ſuch to peruſe, and prize more fully, the ſacred records, you are at liberty to give them publicity through the medium of the Methodiſt Magazine.

*Middleton*, March 20, 1809. JOHN DONCASTER.

IT is the remark of a writer of the ſeventeenth century, that "the Bible was not committed (like the regalia, or rarities of a nation) to be kept under lock and key, (and ſo to conſtitute a profitable office for the keepers), but to be expoſed, like the brazen ſerpent, for univerſal view and benefit: that ſacred book (like the common air) being every man's property, but no man's encloſure. Yet there is a generation of men who have ſealed up this ſpring, monopolized the word of life, and will allow none to partake of it but ſuch perſons, and in ſuch proportions as they pleaſe to retail it: an attempt this very inſolent in reſpect of God, whoſe purpoſe they contradict; and very injurious in reſpect to man, whoſe

advantage they obſtruct." The juſtneſs and force of this remark was well underſtood about the middle of the ſixteenth century.

In 1526, Tindal publiſhed his New Teſtament; he was burnt in Flanders juſt when he had prepared his bible for a ſecond edition. Cranmer got it printed in England by public authority; and King Henry VIIIth ordered a copy of it to be ſet up in every church, to be read by every one who pleaſed. Notwithſtanding this order, in 1541, John Porter, a young man, was caſt into Newgate priſon, at the command of Biſhop Bonner, for no other crime than reading Tindal's New Teſtament, in St. Paul's Church. He had a chain put round his neck, and was fixed to a poſt ſeveral days, at the end of which he was found dead. At the inſtigation of the Popiſh biſhops and clergy, King Henry revoked his former order, and prohibited the Bible. In 1542-3, the following act was paſſed—"The Bible ſhall not be read in Engliſh in any church. No women, or artificers, apprentices, journeymen, ſerving men, of the degree of yeomen or under, huſbandmen, nor labourers, ſhall read the New Teſtament in Engliſh. Nothing ſhall be taught or maintained contrary to the King's inſtructions. Offenders convicted of the firſt offence to recant, the ſecond to abjure and bear a faggot, the third to be judged an heretic, and be burned."

But what hath God wrought in our day! So far are we from being prohibited the uſe of the Scriptures, that our eyes behold a Society, (compoſed of perſons of the higheſt rank both in Church and State,) formed for the expreſs purpoſe of encouraging and aiding the wideſt circulation of the Scriptures, both at home and abroad; not only among the nations profeſſing Chriſtianity, but likewiſe amongſt the Mahometan and Pagan nations! It is very remarkable that ſince the year 1804, the time when the Britiſh and Foreign Bible Society was formed, its benign influence has been felt, in a greater or leſs degree, in England, in Wales, in the Highlands of Scotland, and amongſt the Catholics in Ireland, in Iceland, in Denmark, in Pruſſia, and Germany; amongſt the French and Spaniards: at Gibraltar, at Sierra Leone, on the coaſt of Africa, in New South Wales, and in different parts of the Eaſt Indies, amongſt the Mohawk Indians in North America, and at Buenos Ayres, in South America. Thus rapidly have the four quarters of the globe been more or leſs viſited with the light of Revelation, with thoſe ſacred writings which are able to make men wiſe to ſalvation, through faith in him who is the grand ſubject matter of them. They teſtify of Him. Added to this, it is pleaſing to remark that, by means of Sunday Schools, myriads of the riſing generation are becoming acquainted with the beſt of books, and ſeveral of them with its Author. May this labour of love continue, and be rendered more abundantly uſeful! But after all, I fear the Bible is not eſteemed in a degree equal to its

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vaſt importance. Having it always in poſſeſſion, and not being prohibited the reading of it, it is not valued by ſome as it ought. I have read of one who, being a priſoner in a dark dungeon, was only allowed to have a light during meal times. Whenever the light was brought, he refuſed to eat, but took up his Bible and read, remarking that he could eat without light, but could not read without it.

Mr. Fox, the Martyrologiſt, relates, that one Crow, a Seaman, being ſhipwrecked loſt all his goods, and likewiſe caſt 5*l.* in money into the ſea; but *kept his New Teſtament* hanging about his neck as he ſwam from a broken maſt, till four days after he was taken up and ſaved. What a reproof do theſe relations furniſh to many who have nothing to hinder them from ſearching the Scriptures, and yet ſuffer them to lie neglected.

The beſt and wiſeſt of men have always ſet the higheſt value upon the Sacred Records; and, on the contrary, the more ſelf-conceited, earthly-minded, and wicked men are, the more they neglect, deſpiſe, and aſperſe them. The very high opinion that good Mr. Herbert entertained of the Bible, appears from one of his ſacred Poems:—

"The Bible? That's the Book. The Book indeed,
The Book of books:
On which who looks,
As he ſhould do aright, ſhall never need
Wiſh for a better light
To guide him in the night.

"It is the Book of God. What if I ſhould
Say, god of books?
Let him that looks
Angry at the expreſſion, as too bold,
His thoughts in ſilence ſmother,
Till he can find ſuch another."

Reader, let this precious Book riſe higher in thy eſtimation than ever. Let it be ſweeter to thee than honey or the honey-comb. Value it more than the gold of Ophir. Study it with reverence, with attention, with delight, prayer, and meditation—yea,

"Search the Oracles divine,
Till every heart-felt word be thine."

Having the heart thus eſtabliſhed with grace, you will not be led away by diverſe, ſtrange, erroneous, and deſtructive doctrines. You will evidence the truth of Chriſtianity to others, and whilſt the divine promiſes afford you conſolation and good hope, the

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sacred threatenings will preserve your soul in solemn awe and reverence. In short, you will have sufficient proof in your own experience, that—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works."

J. D.

## THE PROVIDENCE OF GOD ASSERTED.

*A Warning to all those that Persecute God's People.*

TO THE EDITOR.

*Dear Sir,*

THE truth of the following Anecdote you need not doubt, as it was given to me, by a pious, respectable man, upon whose veracity I can entirely depend. If you think it will be of any use to the numerous readers of your excellent Magazine, it is at your service. I am, dear Sir,

*Doncaster,* Feb. 3, 1809. Your's most affectionately, JOHN WALTON.

UPWARDS of thirty years ago, there resided at Thorne, in Yorkshire, one Mr. Hill, a respectable but blind man, who lost his sight by the small pox when he was about three years of age. His mother was pious, and often prayed for her blind son, and not in vain, for the Lord awakened him to a sense of his danger, and gave him the knowledge of salvation by the remission of his past sins. He became a very pious man, and being possessed of good abilities, and deeply concerned for the salvation of the souls of men, he soon begun to address his neighbours on serious subjects, and, by and by, to act in a more public way, and to call sinners to repentance. His word was with power, and he was much respected by most good people that knew him. Being blind, he was often accompanied by a few of his neighbours (one of whom is still alive, and resides at Thorne) to several of the adjacent villages, when he went on this errand of love. At that time the Methodists were much persecuted in the neighbourhood of Thorne, and many were wicked enough, not only to laugh and sneer at divine things, but even to stone the people of God and their preachers.

One day as Mr. Hill was preaching at Cowick, a village near Snaith, a person coming by, who was then servant to a gentleman in that neighbourhood, and observing Mr. Hill to be blind, cried out with a loud voice, "The man has forgot to bring his eyes with him." He was a married man, and the first two children his wife had after,

were both born blind. "Vengeance is mine, and I will repay faith the Lord," Rom. xii. 19.

In the fame year Mr. Hill was preaching at Rawcliff, another village in the fame neighbourhood, when a man threw a ftone at him, and inftantly a pain feized the arm with which he then finned againft God in perfecuting his fervant, and after lingering out feveral months in great pain and diftrefs, his arm was cut off, and the amputation caufed his death. Hear what the Lord faith, "Saul, Saul, why perfecuteft thou me? It is hard for thee to kick againft the pricks," Acts xxvi. 14. "Let the potfherd ftrive with the potfherds of the earth, but wo unto him that ftriveth with his Maker," Ifaiah xlv. 9.

*Mr. Editor,*

IF the following affecting anecdote fhould find a place in your Mifcellany, it may be a warning to fome of thofe who are in the habit of living under the influence of depraved paffions,

DURSLEY, *March* 28, 1809. T. PINDER.

"A folemn Providence occurred about a fortnight fince at Walham Green, in the parifh of Fulham, Middlefex. A man, beating his beaft moft unmercifully, and accompanying his ufual cruelty with the moft horrid execrations, was fuddenly feized with an unaccountable complication of fhocking diforders; his jaws were locked one over the other, his fpeech was taken away, and his throat and other parts were affected in a fingular manner. In this ftate he lingered for fome days, evidently in great agonies of mind; and, by defperate efforts before he departed, uttered the words, 'Pray! Pray!' to thofe around him, with whom he joined in fervent fupplication, and expired. The awful warning was improved by the Rev. Mr. Owen at Fulham Church, laft Sabbath, amidft an immenfe crowd of hearers. The text was folemn and appropriate: 'The Lord is known by the judgment which he executeth: the wicked is fnared in the work of his own hands.' He did not pretend to judge the condition of the deceafed, but only endeavoured to warn the living. We truft the feafonable admonition was not without its effect."

*Inftructor*, March 22, 1809.

## THE GRACE OF GOD MANIFESTED.

### A SHORT ACCOUNT OF MRS. E. SHAW,

OF STAINCROSS, NEAR BARNSLEY, *Yorkfhire.*

MRS. SHAW, heard the everlafting Gofpel as delivered by the Methodift Preachers, for more than forty years. The firft fermon

mon she heard from them was at Carr-Green, near Staincross, and by this discourse she was clearly convinced of the truth of their doctrine, together with the absolute need which she had of experiencing the pardoning mercy of God. Yea, so sweetly was she overcome by the force of truth and power of grace, that she immediately concluded—"This people shall be my people, and their God shall be my God." The convictions then received and the resolutions made, were never effaced from her mind; but she often mentioned them with peculiar satisfaction and delight; observing that, from *that time*, she saw every thing in a new light, and was truly astonished at the ignorance of spiritual things in which she had formerly lived. In obedience to the light then shining on her mind, she instantly became a diligent hearer, and, shortly after, a member of the Methodist Society; and as she earnestly sought the Lord in all the means, she soon was enabled, in the exercise of faith, to rejoice in Christ as her Saviour.

Ever after her conversion, zeal for God and love to his servants, the Ministers of Christ, were very conspicuous traits in her character, and traits which continued until her dying hour. Indeed the prosperity of the Gospel lay near her heart, and she thought that she could never sufficiently exert herself in its support, and to promote its extension. Hence she gladly received the Preachers and their horses, that her neighbours might regularly be favoured with the preaching of the Gospel. She also frequently accompanied the preachers, especially to Cudworth, Barnsley, and the neighbouring villages, and amidst great persecutions stood—

"Firm as an iron pillar strong."

Yea, she was truly a pillar of support in God's cause, and a mother in our Israel. Numbers in the infant societies thus formed, had frequent recourse to her in their doubts and distresses, and were much benefitted by her good counsel and advice. Her zeal for God led her also to speak to her neighbours and acquaintance respecting their salvation, in the most plain and faithful manner, and often with success, as several were awakened and engaged to seek the Lord on these occasions.

She gradually wore away through old age and the infirmities of human nature, and in her last illness, Satan was permitted to tempt and harrass her mind very much, and on these occasions she would feelingly and with tears say, "I fear that I have been more anxiously desirous for the salvation of others than for my own." But for several days previous to her death, she was entirely freed from temptation, and declared that she had not a doubt of her salvation. Thus the gracious Lord brightened her evidences and prepared her to die in peace and comfort. And in death she gave another proof of her love to the cause of Jesus, by requesting her son-in-law, Mr. George Gibson, not to put any plate or ornament whatever upon her coffin, but to give what it would cost in support of that cause, which continued very dear to her even in death. Thus died, in 1803, Mrs. Betty Shaw, the friend of God and of the Methodist connection,

whofe name will long be loved and venerated by many that knew her.

Your's, &c.

GEORGE SARGENT.

P. S. Had Mr. Pawfon lived a little longer, he would have publifhed a full account of his good old Friend Betty Shaw; whofe miraculous and inftantaneous deliverance from great pain, affliction, and uncommon debility, he fome years fince recorded in the Arminian Magazine.

## MEMOIR OF JANE JACKSON.

*To the Editor.*

I TAKE the liberty of inclofing you a fhort Memoir of Jane Jackfon of Fraifthorp, near Bridlington, whofe end was triumphant; fuch, indeed, as I never before witneffed, and hope I fhall never forget. As I was privileged with attending her for feveral days previous to her death, I had an opportunity of writing down her experience, which fhe related to me; as alfo of noticing the great fupport the Lord afforded her under the fevere fufferings fhe paffed through the three laft days of her life. Perhaps you may have fome recollection of her mother, Mrs. Jackfon, whofe hufband was a pious man and died in the Lord about nine years ago, leaving her with nine children. Like many other pious widows, fhe has had to find her way to heaven through much tribulation: and the lofs of this laft child has not been one of her fmalleft trials. She was a moft dutiful, affectionate, and induftrious girl, and a great help to her mother in the family, who, however, has been enabled to bear her lofs as a chriftian, and I truft will be more than ever fwallowed up in God. This ftroke has already been fanctified to the family, and I hope will be made a lafting bleffing to feveral of them. I fhall be thankful if you think, after reading the account of our dear fifter, that it is worthy of a place in your Magazine, to fee it as foon as convenient, as I hope it will be made a bleffing to many of her young friends in this circuit.

I remain, in the bonds of Jefu's love,

*Bridlington-Key*, Feb.—1808. A. HELMSLEY.

JANE JACKSON was born at Fraifthorp, near Bridlington, Auguft 2, 1789. At an early period of her life, the Spirit of God begun to influence her mind. She took great delight in reading the Bible, and hearing the word of God, and thought no difficulty too great to furmount or break through, in order to hear a fermon. It was in the year 1801, at the age of twelve years, when it pleafed God to convince her of her loft eftate. She then felt the burden of fin, and longed to be delivered from it. She now determined not to reft till Chrift was formed in her heart the hope of glory. This fhe fought with great earneftnefs, often retiring into the fields, and pouring out her foul to God in fervent prayer, and it pleafed God, about a week after, while fhe was thus engaged in the open air, to

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appear in her behalf, and manifeſt to her his pardoning love. Since that time ſhe never entirely loſt her confidence, although ſhe was often on the point of ſinking into diſcouragement at the ſight of her defects, and the little progreſs ſhe made in the divine life. But coming afreſh to Jeſus, and applying to the Blood of Sprinkling, ſhe was enabled to retain a ſenſe of pardoning mercy. She was often particularly refreſhed when pouring out her ſoul to God in prayer, in an orchard at ſome diſtance from the houſe, to which ſhe was wont to repair whenever ſhe had a little time to ſpare. "For three years," ſhe ſaid, "I gained little experience, but I admire the goodneſs of God, in enabling me to hold faſt my confidence."

About a year before her death, it pleaſed God to ſhew her the depravity of her heart. She now became deeply concerned on account of the remains of ſin, which ſhe longed and prayed to be delivered from in any way the Lord ſaw beſt. A little time before ſhe took her laſt illneſs, ſhe ſenſibly felt her heart more diſengaged from the world, and given up to God; and from the beginning of her affliction, firmly believed it was ſent for a wiſe end, and felt power to reſign herſelf up fully into the hands of God, being perſuaded all would be well. And thus ſhe was kept from having one murmuring thought.

In February laſt, ſhe caught a violent cold, which, after every mean that could be thought of had been tried for its removal, ſtill continued; and in April ſome alarming ſymptoms appeared, and cauſed painful apprehenſions to ariſe in the minds of her friends. She grew worſe in Auguſt, and ſuffered much, at times, from her cough, which was very troubleſome, but ſhe bore it with uncommon patience, and was always cheerful. The latter part of November, her ſtrength ſenſibly declined, and her cough greatly increaſed. At times, ſhe ſaid, ſhe was much tempted, and for ſome days experienced great darkneſs and heavineſs; but by coming afreſh to Jeſus and caſting her burden upon him, ſhe obtained deliverance. From this time, it appears, ſhe had complete victory over the world. The Bible was her delight, of which ſhe read a great deal during her illneſs. She ſaid ſhe never opened it but ſhe was comforted. In the latter part of December, ſhe grew weaker, and had ſome fainting fits which ſhook her much. On Thurſday 17, I went to ſee her, and found her much reduced, but quite cheerful and happy. She converſed freely concerning the ſtate of her ſoul, and related her experience, as above written, and talked of death as of a pleaſant journey. She had a little more ſleep than uſual that night, and when I aſked her in the morning how ſhe was, ſhe ſaid, "Pretty well, and happy in God." She came down ſtairs, and was all this day in a ſweet frame. A heavenly compoſure ſat upon her countenance; and while her dear mother and I ſat by her, ſhe talked very freely and ſweetly to us of the ſtate of her ſoul. She ſaid, "From the firſt of this illneſs, I have kept my confidence and a degree of reſignation, but now I know what it fully means to ſay, *Thy will be done.* I might have lived to have had much more to ſuffer, and much more to have given up. My dear mother is the chief. I find it hard work to leave her, but I know

I know God will support her. I have often thought if she were taken from me, I should never survive it. How good the Lord is! He does all things well." While a chapter was read to her, she was much refreshed, and desired me to read her a hymn, which had that morning greatly comforted her, beginning,

"Saviour of all! what hast thou done?"

and when we joined in prayer, at different times, her soul seemed to be swallowed up in God, and it pained her to hear a trifling word spoken.

On Friday night, her afflictions increased, and she coughed incessantly. Her breathing also became very difficult, but she made no complaint, and when asked in the morning how she was, after so troublesome a night, she answered, "Pretty well: I have had no sleep, but the more I am afflicted the more I rejoice. What are my sufferings to what my Saviour bore for me. How I have been comforted when thinking on those words, *A far more exceeding and an eternal weight of glory!*" And she often repeated, while she lived, when under her suffering, "An eternal weight of glory." And these lines greatly comforted her:

"Labour is rest, and pain is sweet,
If thou, my God, art here."

Her feeble frame was so much shook by what she passed thro' this night, that she was prevented from being brought down stairs, and her sufferings to-day were extreme, and deeply affected all around her. But when asked at different times concerning the state of her mind, she always expressed strong confidence in God, although, at times, she was tempted to fear that her patience would not hold out to the end. Her mother, and a young friend, sat up with her on Saturday-night. She slept but little, and suffered greatly; but her patience and fortitude were uncommon. She talked very sweetly of the dealings of God with her, and especially praised him for this affliction. When her pain was great, she said, "What should I have done now without religion? Although I have suffered much to-night, I have been very comfortable. I have got a good way towards heaven. I had rather die than live. I should feel disappointed to come back again; although something is, at times, presented to make me shrink at death: but I am getting the victory: it becomes easier every day, and if God is faithful to one promise, he will be to all his promises." On the Sabbath she was a little easier, but much weaker, with eagerness longing to depart and be with Christ, begging her mother to give her up, telling her not to weep, saying, "if you saw it as I do, you would not; you will soon follow: I wish I could take you all with me. What shall I see in heaven?—God, and Jesus, and three of my relations, all ready to meet me. If you had gone first, I might have been a great tie to you: you know it is said, 'Angels are ministering spirits,' and if I be permitted to come on errands of love to you, with what pleasure shall I do it!"

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She took little support during the day, and towards evening grew much worse. One of her brothers to whom she was particularly united, for whose salvation she was much concerned, as he was in a backsliding state, this night took his leave of her, and the scene was very affecting. She took him by the hand affectionately, and fervently intreated him to set out again for heaven, saying, "I have faith to believe we shall all meet in glory. For three weeks you have never been out of my mind, one moment, night or day, when I was awake." She held him by the hand, till he promised her not to rest, till he again knew his sins forgiven. The servant also she earnestly exhorted to begin to pray and seek the Lord.

After this she was got to bed, but with difficulty, her sufferings beginning to be severe, but in a few moments she was obliged to be got up again, and we expected every moment that her spirit would take its flight. Her mother now asked her, if her evidence was still bright? She replied, "O yes: if I die this moment I shall go to heaven," and added, "Do you think I am dying?" She then prayed, saying, "Come, my Jesus, why dost thou tarry, my sure Rock." Looking very affectionately at her mother, she said, "I have but one offering to make now: I feel it hard work to give up my dear mother: but God will support her, and I shall be ready to greet her on the blessed shore." She then spake very affectingly to her sister, begging her to be a good girl, and kind to her mother. She then recovered a little, and talked to us very freely, saying, "I hope you are all satisfied, I am satisfied: this is my present experience:

'Not a cloud doth arise to darken the skies.'

One moment in heaven, will recompense me for all this suffering." Taking a little wine, she said, "I shall want little more: I shall soon drink it new in my Father's kingdom." Her agonies were, at this time, very great, but her constant cry was, "Not my will, but thine be done: I come to do thy will, O Lord." When one said, "The last enemy that shall be destroyed is Death;" she answered, "It may well be called an *enemy*, but the greater the suffering, the greater the glory: and what is it to what my Saviour bore! O 'tis hard work: If I had not religion, it would be hell indeed. Without my Jesus what should I do?" After this, she gave directions concerning her funeral, and desired that six serious young women might carry her to church, and begged her mother not to be at any needless expence.

All this day, she was scarce one moment free from extreme suffering, which she bore with the greatest fortitude. Through her desire, we were seldom off our knees. She joined fervently with us in prayer, longing to depart, and often saying, "What is it keeps me back? Come, my Jesus, I have just as much as I can bear: I have not any strength to spare, but 'our conflicts here will soon be past:' it is hard work, but it will soon be over." Seeing her mother much affected, she said, "Don't weep; I am only going a little before. My sufferings will all be done with; there will be no more sickness, pain, or death, and in a little time we shall meet to part no more. O to part no more! You could not be spared so well as I

can.

can. You have many who need your help. Don't weep: we ſhall all ſoon meet in heaven. What a goodly company, twelve of us! I wiſh I had my voice, I could talk much more." Having almoſt loſt it, it was a great labour for her to ſpeak.

About 7 o'clock on Monday evening, her ſufferings were ſtill more increaſed, and the enemy of ſouls now made his laſt attack, ſuggeſting that after all this ſuffering, ſhe had yet to die, and her patience would not hold out. The conflict was ſevere, and the ſtruggle great, ſo as to cauſe the ſweat to iſſue from every pore, while ſhe frequently ſaid, "My God, My God!" She begged the family would unite in prayer below, which they did, and it was a ſeaſon which, I believe, will never be forgotten. Two of us ſtayed with her, and for one hour the agony was great. But while they were ſupplicating the Lord, he heard and anſwered. Complete victory was given her, and with holy rapture ſhe cried out, "O death! where is thy ſting? O grave! where is thy victory? Glory, glory, what a change from earth to heaven! I can now ſay, in a good degree, I have fought the good fight, I have finiſhed my courſe."

She begged they would continue in prayer, and intreat the Lord to come quickly, ſaying, "Death has loſt its ſting; Come, my Jeſus." As ſhe wiſhed to ſee herſelf, we reached the glaſs, when ſhe ſaid, "It is death itſelf," and ſeemed tranſported. Her countenance now ſeemed to beam with glory, and the nearer ſhe approached to eternity, the more ſhe enjoyed of the divine preſence. Prayer was now loſt in praiſe; the divine power penetrated all that were preſent, and we all felt, as ſhe often expreſſed, that heaven was begun below. The Lord was pleaſed to give her eaſe, and ſhe continued praiſing God as long as ſhe could ſpeak.

Her appearance was quite uncommon: it was heavenly and divine. She affectionately kiſſed her mother, and looking at her very earneſtly, ſaid, "I know you partake the bliſs I feel: don't you? I feel you do. *Happy, happy, happy;* heaven is begun below:

> 'From ſtrength to ſtrength we travel on,
> The New Jeruſalem to find:
> Our labour this, our only aim,
> To find the New Jeruſalem.'"

She then aſked her mother if ſhe thought that the ſpirit, as ſoon as ſeparated from the body, and before the reſurrection, would enjoy all that happineſs prepared for thoſe who die in the Lord? Her mother replied, "No doubt, as ſoon as the ſpirit departs, it will be inexpreſſibly happy." "O yes," ſhe ſaid, "inexpreſſibly, and it will be but a ſhort time before the body and ſoul will be united; for 'one day is with the Lord as a thouſand years, and a thouſand years as one day.'" Her voice now faultered much, and many ſentences which ſhe uttered, could not be underſtood. She deſired one who ſtood near her to feel her pulſe, and on being told it was very low, having almoſt ceaſed to beat, ſhe ſaid, "That's well, I am glad: in a moment it will be over." She now appeared ſleepy, and when aſked if ſhe would lie down, readily complied. She then looked up at her

mother with a heavenly smile, and seemed as if she wanted to speak. She was perfectly sensible, calm, and composed to the last, and in a few moments, sweetly sunk into the arms of her Saviour. This was on Monday, Dec. 21, at eleven o'clock at night, aged 18.

"She, in a sacred calm, resign'd her breath,
And as her eye-lids clos'd, she smil'd in death."

A sermon was preached by Mr. Slack, on the occasion of her death, to a crowded and deeply affected congregation, on 1 Cor. xv. 55, "O Death," &c. I have learned since her death, that after her confinement, on Sunday evenings, while the rest of the family were at Chapel, she was wont to call all the children around her, and to read a chapter and explain it to them as well as she could, and sing hymns with them, and that in this exercise she was greatly blessed. I find also that she was remarkable for redeeming the time, whenever she could, for reading and prayer.

I found part of a letter which she had been attempting to write to a young friend, through weakness, being unable to finish it.—In this she says, "I thank God, he is deepening the work of grace in my soul. My heart and my treasure are in heaven. There is nothing upon earth which I love in comparison of Jesus. I hope you are pressing into that fulness which our blessed Saviour purchased for us when he said, 'It is finished,' and gave up the ghost. I praise God for his kindness to me from day to day.——"

## MEMOIR OF SAUL HARDING.

*To the Editor of the Methodist Magazine.*

Rev. Sir,

YOUR acquaintance with our much esteemed and departed friend, Saul Harding, of Poplar, together with the respect which I had for him, induce me to present the following memoir for insertion in your valuable Miscellany, if approved.

Limehouse, Nov. 19, 1808. } Rev. Sir, your obedient Servant, J. RATTENBURY.

SAUL HARDING was born in Cheshire, October, 1752. His parents were members of the Church of England, which he constantly attended, and abstaining also from outward sins, and paying his just debts, he concluded all was well, and that he did his whole duty. In the year 1778, he removed to Manchester, and during his residence there, Mr. Francis Wrigley preached one day in the street, near to the house in which he dwelt. But so much was he prejudiced against the Methodists that he refused to hear him, and even spoke contemptuously of him. But the good Spirit of God was awakening his soul, and when Mr. Wrigley came a second time, and the people were assembled to hear him, he said to his spouse, "In the name of God, let us go and hear what these Methodists have to say." Mr. Wrigley addressed his discourse to the frozen-hearted formalists and dead pharisees,

riſees, who truſted in reciting a few, or many prayers, without ſeeking God thro' theſe means, or expecting an anſwer to their petitions. "Such prayers," ſaid he, "are an inſult to God, and becauſe they are only the words of the mouth, and do not proceed from or expreſs the deſire of the heart, he will neither hear nor anſwer them, to the ſalvation of thoſe who utter them."

Such a change did this ſermon produce in his mind, and ſuch a determination to ſeek the Lord with his whole heart, that at 5 o'clock the next morning he was in Oldham-ſtreet Chapel, near two miles from his home, hearing the Rev. John Weſley holding forth the word of life. He now felt himſelf a weary and heavy-laden ſinner, and groaned beneath the preſſure of a guilty conſcience. And though he ſought the Lord diligently and ardently in all the means of grace, it was not till October, 1791, in the 39th year of his age, that he found "redemption in the blood of Chriſt, the forgiveneſs of ſins." He now went on his way rejoicing, making mention of the Lord and his righteouſneſs, and devoting his time, talents, and circumſtances to him who had dealt ſo bountifully with him. As a member of the Methodiſt ſociety, he was conſtant in attending the means of grace, and a ſtrenuous ſupporter of its diſcipline; greatly eſteeming the Miniſters of the goſpel for their works' ſake, to whom both his houſe and his heart were always open.

In 1793, he left Mancheſter, and came to Poplar, near London, where his family now reſides. It is a little more than three years ſince I firſt had the pleaſure of knowing him, during which time I met in one of his large claſſes, till through his importunity, I took the charge of one which he ſelected from his. And having had many confidential converſations with him on ſome of the moſt intereſting concerns of our Zion, and obſerved his ſpirit and conduct on many different occaſions, I muſt bear witneſs to the very great zeal which ſtimulated him to promote the work of God at all times, being "inſtant in ſeaſon, and out of ſeaſon," and making almoſt every temporal concern ſubſervient to the one thing needful. Indeed his zeal was manifeſt, as in various other inſtances, ſo eſpecially in the very active part which he took in raiſing ſubſcriptions, firſt, for building, and, ſecondly, for enlarging the New-Chapel at Poplar. For he went from houſe to houſe, not only in Poplar, Blackwall, and Limehouſe, but alſo in the vicinity of thoſe places to ſolicit help, and how well he ſucceeded herein, there is ample proof, and many witneſſes. In truth, he was the chief, though not the only inſtrument in this good work, and derived increaſing comfort from every additional ſubſcription, as he judged it would ultimately lead to the converſion of ſinners. And although he did not live to ſee the chapel enlarged; yet he laboured hard to create a fund equal to the neceſſary expenditure, and happily ſucceeded therein in a good degree.

As a Claſs-leader, he was remarkably uſeful. His earneſt prayers to the Holy One for the increaſe of thoſe that were under his care, in divine knowledge, holineſs, and happineſs; and his affectionate inſtructions, exhortations, and reproofs, were peculiarly calculated to render their ſocial meetings deſirable and delightful; and

as a bleſſed effect hereof, no leſs than three claſſes have been formed from his in the ſpace of a few months; and yet there is no apparent decreaſe in that from which they were taken. God did, indeed, greatly honour his ſervant herein, and proved that his labours in the Lord were not in vain, by the fruits which appeared. The Methodiſt Society at Poplar, revered him as a Father, and during his ſickneſs, their prayers to God for his recovery were inceſſant, and when the Lord was pleaſed to call him to himſelf, many of them ſorrowed as men without hope, fearing that no one could be found to fill up his place. If we view him in domeſtic life, we behold an affectionate and indulgent father, a kind and attentive huſband, diligent in buſineſs, fervent in ſpirit, ſerving God; and, like Joſhua of old, determining, ſo far as his influence could prevail, that he and his houſe ſhould ſerve the Lord. And how much he laboured by entreaty and example for the ſalvation of his children, both they, and their dear mother, are witneſſes. May the remembrance of it lead them to God, and may every one of them follow him as he followed Chriſt, and be made partakers of the ſame bleſſed privileges.

His affliction was of long duration, for he was almoſt ſeven weeks confined to his bed; and from the nature of the diſorder it was judged proper by Dr. Hamilton, who attended him, to prevent the too frequent viſits of his friends, as any exertion in thinking or ſpeaking increaſed his diſorder. I ſaw him but once, and then he was collected, and calmly dependent on God, and when I took leave of him, he ſaid with ardour, "God bleſs you." But a little time after, he became delirious, and it was only at intervals that he knew thoſe who attended him. At thoſe ſeaſons, however, he bore teſtimony to the faithfulneſs of God, and knew that he would never leave nor forſake him. As he drew near to his final exit, he roſe higher in divine confidence, and calmly waited for his great change. And always when he was free from the delirium, his time was taken up in praying for his family and the Church, and in praiſing God for the ſupport which he granted him in his affliction. Very often did he repeat theſe ſublime lines, expreſſive of the ſtate of his mind:

"Thrice bleſſed bliſs, inſpiring hope,
It lifts the fainting ſpirits up,
It brings to life the dead:
Our conflicts here ſhall ſoon be paſt,
And you and I aſcend at laſt,
Triumphant with our Head."

On the 26th of October, the final ſcene drew near, in which he was to bid adieu to all ſublunary things. This whole day he was quite ſenſible, employed in meditation and prayer, and perfectly happy, and at half paſt ten at night fell aſleep in Jeſus. A Sermon was preached by Mr. Benſon on the occaſion of his death, to a crowded congregation, Nov. 7, from, "They deſire a better country that is an heavenly: therefore God is not aſhamed to be called their God: for he hath prepared for them a city," Heb. xi. 16.

# MISCELLANEOUS.

AT the requeſt of ſeveral of our Readers we inſert the following account of the *Toleration Act*, which appeared in a late Number of the *Evangelical Magazine*.

## ACT OF TOLERATION. *

THE proper title of this Act is, "An Act for exempting their Majeſties' Proteſtant Subjects diſſenting from the Church of England, from the Penalties of certain Laws."

The preamble ſtates, "That foraſmuch as ſome eaſe to ſcrupulous conſciences, in the exerciſe of religion, may be an effectual means to unite their Majeſties' Proteſtant Subjects in intereſt and affection," it enacts as follows:

Sect. II. That neither the ſtatute made in the 23d of Queen Elizabeth, intituled, "An Act to retain the Queen's Majeſty's Subjects in their due obedience †; nor the ſtatute made in the 29th year of the ſaid Queen, "for the more ſpeedy and due execution of certain branches of the former Act ‡;" nor that clauſe of a ſtatute made in the 1ſt year of the ſaid Queen, intituled "An Act for the Uniformity of Common Prayer," &c.; whereby all perſons are required to reſort to their pariſh church or chapel, upon pain of puniſhment by the cenſures of the church; and alſo upon pain that every perſon ſo offending, ſhall forfeit for every ſuch offence twelve-pence; nor the ſtatute made in the 3rd year of the late King James, intituled, "An Act for the better diſcovering and repreſſing Popiſh Recuſants;" nor that other ſtatute, intituled, "An Act to prevent and avoid dangers which may grow by Popiſh Recuſants:" nor any other law or ſtatute of this realm made againſt Papiſts or Popiſh Recuſants, ſhall be conſtrued to extend to any perſon or perſons diſſenting from the Church of England, that ſhall take the oaths (of allegiance and ſupremacy) and ſhall make and ſubſcribe the declaration (againſt Popery); which oaths and declaration the Juſtices of Peace at the General Seſſions of the Peace for the county, or place where ſuch perſons ſhall live, are hereby required to adminiſter to ſuch perſons as ſhall offer themſelves to make and ſubſcribe the ſame, and thereof to keep a regiſter: and, likewiſe, none of the perſons aforeſaid ſhall give or pay, as any fee or reward, to any officer belonging to the court, above the ſum of ſix-pence, for his entry of his taking the ſaid oaths, &c.; nor above the further ſum of ſix-pence for any certificate of the ſame.

Sect IV. That every perſon that ſhall take the ſaid oaths and make and ſubſcribe the declaration aforeſaid, ſhall not be liable to any pains, penalties, or forfeitures, mentioned in an Act made in the 35th of the late Queen Elizabeth §, nor in an Act made in the 22d of Charles the Second, intituled, "An Act to prevent and ſuppreſs Seditious Conventicles ‖;" nor ſhall any of the ſaid perſons be proſecuted

* *Toleration.* The Act obtained this name; but it is not the title of the Act, nor is the word mentioned in it. It is in fact an ungracious word, for it ſeems to imply a power in one man to permit another to worſhip God; whereas, as Biſhop Burnet ſays, 'Liberty of Conſcience is one of the rights of human nature antecedent to ſociety, which no man could give up, becauſe it was not in his own power.'

† 23 Eliz. Every perſon, above the age of 16, which ſhall not repair to ſome church, or uſual place of common prayer, ſhall forfeit £20. a month; and, if he ſhall forbear the ſame 12 months, he ſhall be bound with two ſureties in £200. at leaſt, to his good behaviour, until he conform.

‡ 29 Eliz. Every offender convicted of not repairing to divine ſervice, ſhall every month afterwards until he conform, pay at the rate of £20. a month; and, in default, the Queen may ſeize all his goods, and two parts of his land.

§ 35 Eliz. Any perſon, above 16, who ſhall refuſe to go to church, and ſhall forbear the ſame for a month, without lawful cauſe, or ſhall, by printing, writing, or expreſs words, endeavour to perſuade any perſon to impugn her Majeſty's eccleſiaſtical authority, or perſuade any perſon to abſtain from coming to church, or to be preſent at any conventicle, ſhall be committed to priſon till he conform to go to church; and, if ſubmiſſion be not made within three months after conviction, he ſhall abjure the realm of England; and, refuſing to abjure, or returning without leave, ſhall be guilty of felony, without benefit of clergy.

‖ 22 Charles II. Any perſon, 16 or upwards, preſent at any meeting under pretence of religion

ſecuted in any Eccleſiaſtical Court for their nonconforming to the Church of England.

Sect. V. *Provided* That, if any aſſembly of perſons, diſſenting from the Church of England, ſhall be held in any place for religious worſhip with the doors locked, barred, or bolted, during any time of ſuch meeting together, ſuch perſons ſhall not receive any benefit from this law, but be liable to all the pains and penalties of all the aforeſaid laws.

Sect. VI. *Provided* That nothing herein contained ſhall be conſtrued to exempt any of the perſons aforeſaid from paying of tythes, or other parochial duties; nor from any proſecution in any Eccleſiaſtical Court or elſewhere, for the ſame.

Sect. VII. That if any perſon diſſenting, &c. as aforeſaid, ſhall hereafter be choſen high conſtable, or petit conſtable, churchwarden, overſeer of the poor, or any other parochial or ward office, and ſuch perſon ſhall ſcruple to take upon him any of the ſaid offices, in regard of the oaths, or any other matter or thing required by the law to be taken or done in reſpect of ſuch office, every ſuch perſon ſhall and may execute ſuch office by a ſufficient Deputy, that ſhall comply with the laws on this behalf.

Sect. VIII. That no perſon diſſenting from the Church of England *in holy orders*, or *pretended holy orders*, or *pretending to holy orders*, nor any *preacher* or *teacher of any congregation of Diſſenting Proteſtants*, that ſhall make and ſubſcribe the declaration aforeſaid, and take the ſaid oaths at the General or Quarter Seſſions of the Peace, to be held for the county, town, parts, or diviſion where ſuch perſon lives, which court is hereby impowered to adminiſter the ſame, and ſhall alſo declare his approbation of and ſubſcribe the Articles of Religion* mentioned in the ſtatute made in the 13th of Queen Elizabeth, except the 34th, 35th, and 36th, and theſe words of the 20th Article; viz. "The Church hath power to decree rites or ceremonies, and authority in controverſies of faith,"—ſhall be liable to any of the pains or penalties mentioned in former Acts.

Sect. X. recites, That ſome Diſſenting Proteſtants ſcruple the baptizing of infants; and then proceeds to enact, That every perſon in pretended holy orders, &c. &c. that ſhall ſubſcribe the aforeſaid Articles of Religion, except before excepted, and alſo except part of the 27th Article, touching infant baptiſm, and ſhall take the ſaid oaths, &c. &c. ſhall enjoy all the privileges, benefits, and advantages which any other Diſſenting Miniſter might enjoy.

Sect. XI. That every teacher or preacher in holy orders, or pretended holy orders, that is a miniſter, preacher, or teacher of a congregation, that ſhall take the oaths herein required, and make and ſubſcribe the declaration aforeſaid, &c. &c. ſhall be exempted from ſerving upon any jury, or from being appointed to bear the office of churchwarden, overſeer of the poor, or any other parochial or ward-office, or other office in any hundred of any ſhire, city, town, pariſh, diviſion, or wapentake.

Sect.

religion (except according to the Church of England) at which there ſhall be preſent five perſons beſides thoſe of the family, if it be in a houſe where there is a family, or if in a houſe, field, or place where there is no family, ſhall forfeit 5s. for the firſt offence,—for the ſecond 10s. to be levied on his goods; or, if he has no goods, on the goods of any other perſon convicted of the like offence at the ſame conventicle; and every perſon taking upon him to preach at ſuch conventicle, ſhall forfeit £20.—and every perſon permitting ſuch conventicle in his houſe, out-houſe, barn, yard, &c. ſhall forfeit £20. Any conſtable, &c. knowing of ſuch meeting and not informing, &c. ſhall forfeit £5.; and a Juſtice of the Peace, omitting his duty in the execution of this Act, ſhall forfeit £100.: and this Act ſhall be conſtrued moſt largely and beneficially for the ſuppreſſion of conventicles, and for the juſtification and encouragement of all perſons to be employed in the execution hereof, and no warrant, &c. impeached by reaſon of default in form.

In the latter part of the reign of Queen Anne, an Act, called the *Schism Bill*, was paſſed which forbade Diſſenters to educate their own children, but required them to be put under the care of Conformiſts; and alſo forbade all tutors and ſchoolmaſters to be preſent at any meeting-houſe. This iniquitous ſcheme was fruſtrated by the death of the Queen, who died the very day on which it was to have taken place. But it was not till the year 1779, that the full benefits of the Toleration Act were extended to Diſſenting Schoolmaſters.

* Subſcription to the Articles is now diſpenſed with (*to thoſe who ſcruple ſuch ſubſcription*) by an Act of the 19th of Geo. III. entitled "An Act for the further Relief of Proteſtant Diſſenting Miniſters and Schoolmaſters." Inſtead of ſigning the Articles, the miniſter is required to take the oaths, and to make and ſubſcribe a declaration in the words following: viz.

"I, *A. B.* do ſolemnly declare in the preſence of Almighty God, that I am a Chriſtian and a Proteſtant; and as ſuch, that I believe that the Scriptures of the Old and New Teſtament, as commonly received among Proteſtant churches, do contain the revealed will of God; and that I do receive the ſame as the rule of my doctrine and practice."

Sect. XII. That every juſtice of the peace may, at any time, require any perſon that goes to any meeting for exerciſe of religion, to make and ſubſcribe the declaration aforeſaid, and alſo to take the ſaid oaths or declaration of fidelity hereinafter mentioned: in caſe ſuch perſon ſcruples the taking of an oath, and upon refuſal, ſuch Juſtice of the Peace is required to commit ſuch perſon to priſon, and to certify the name of ſuch perſon to the next General or Quarter Seſſions of the Peace, &c.

Sect. XIII. recites, That there are certain other Diſſenters who ſcruple the taking of any oath; and then proceeds to enact, That every ſuch perſon ſhall make and ſubſcribe the aforeſaid declaration, and alſo this declaration of fidelity following; viz. "I, *A. B.* do ſincerely promiſe and ſolemnly declare, before God and the world, that I will be true and faithful to King William and Queen Mary: and I do ſolemnly profeſs and declare, that I do from my heart abhor, deteſt, and renounce, as impious and heretical, that damnable doctrine and poſition, That princes excommunicated or deprived by the pope, or any authority of the See of Rome, may be depoſed or murdered by their ſubjects, or any other whatſoever: and I do declare, That no foreign prince, perſon, prelate, ſtate, or potentate, hath or ought to have any power, juriſdiction, ſuperiority, pre-eminence, or authority, eccleſiaſtical or ſpiritual, within this realm:" and ſhall ſubſcribe a profeſſion of their Chriſtian belief in theſe words: "I, *A. B*, profeſs faith in God the Father, and in Jeſus Chriſt his eternal Son, the true God, and in the Holy Spirit, one God bleſſed for evermore; and do acknowledge the Holy Scriptures of the Old and New Teſtament to be given by divine inſpiration:"—which declaration and ſubſcription ſhall be entered of record at the General Quarter Seſſions, &c.; and every ſuch perſon ſhall be exempted from all the pains and penalties of all and every the aforementioned ſtatutes, &c.

Sect. XVI. *Provided* That all the laws made and provided for the frequenting of divine ſervice on the Lord's Day, commonly called Sunday, ſhall be ſtill in force, and executed againſt all perſons that offend againſt the ſaid laws, except ſuch perſons come to ſome congregation or aſſembly of religious worſhip, allowed or permitted by this Act.

Sect. XVII. *Provided* That neither this Act, nor any clauſe, article, or thing herein contained, ſhall extend, or be conſtrued to extend, to give any eaſe, benefit, or advantage to any Papiſt or Popiſh Recuſant whatſoever, or any perſon that ſhall deny in his preaching or writing the doctrine of the bleſſed Trinity, as it is declared in the aforeſaid Articles of Religion.

Sect. XVIII. *Provided* That, if any perſon or perſons do and ſhall willingly, maliciouſly, or contemptuouſly, come into any cathedral or pariſh-church, chapel or other congregation permitted by this Act, and diſquiet and diſturb the ſame, or miſuſe any preacher or teacher, ſuch perſon or perſons, upon proof thereof before any Juſtice of the Peace, by two or more ſufficient witneſſes, ſhall find two ſureties, to be bound by recognizance in the penal ſum of £50. and in default of ſuch ſureties, ſhall be committed to priſon, there to remain till the next General or Quarter Seſſions; and, upon conviction of the ſaid offence at the ſaid General or Quarter Seſſions, ſhall ſuffer the pain and penalty of £20. to the uſe of the King's and Queen's Majeſties, their heirs and ſucceſſors.

Sect. XIX. That no congregation or aſſembly for religious worſhip, ſhall be permitted or allowed by this Act, until the place of ſuch meeting ſhall be certified to the Biſhop of the Dioceſe, or to the Archdeacon of that Archdeaconry, or to the Juſtices of the Peace at the General or Quarter Seſſions of the Peace for the county, city, or place in which ſuch meeting ſhall be held, and regiſtered in the ſaid Biſhop's or Archdeacon's court reſpectively, or recorded at the ſaid General or Quarter Seſſions: the regiſter or clerk of the peace whereof reſpectively is hereby required to regiſter the ſame, and to give certificate thereof to ſuch perſon as ſhall demand the ſame; for which there ſhall be no greater fee or reward taken than the ſum of ſix-pence.

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The attention of the Legiſlature has been called to this ſubject by Lord Sidmouth, who lately moved, in the Houſe of Peers, "That a return ſhould be made from the Quarter Seſſions of each county in England and Wales, of all licenſes granted

granted under the Toleration Act, from the year 1780 to 1809, specifying the grants of each year."

On this occasion his Lordship observed that this statute cannot be too much appreciated for the blessings which its liberality had conferred on society.* But, although he was one of those who hailed the blessing of toleration, yet, in reverting to the principle and meaning of that Act, so far as it concerned the granting of licenses to those who dissented from the doctrines of the Church of England, it was very evident considerable abuses had been practised under its authority. It would be admitted by all, that some of those who applied for these licenses, did so for very improper purposes. Thus it happened: many, particularly at certain periods, obtained the license of a preacher, merely to free themselves from those claims which their country had on their services, and to which others were so generally liable.

Lord Harrowby rose in favour of the motion; but he would propose, as an amendment, That the returns should be made to a still more remote period; he would propose the motion should include this King's reign, and that 1760 be substituted for 1780.†

The Lord Chancellor agreed with Lord Sidmouth in believing that many obtained those licenses who, at the time they obtained them, did not mean to preach, but made use of that expedient merely for the purpose of avoiding those duties which every truly religious man would be anxious to discharge.

The motion was then put, and unanimously agreed to.

It is a fact not to be disputed, that some base persons have availed themselves of the Act in question, and have entered their names at the Quarters Sessions as preachers, who never did preach, nor intend to preach, but shamefully assumed the character of ministers, merely for the purpose of obtaining an easy exemption from serving on the militia. This is certainly a gross abuse; but it has already been corrected, in a considerable degree, by several late Acts respecting the militia. In those Acts clauses have been inserted, which refuse the exemption to a licensed teacher, unless he be really the minister of a congregation.‡ Lord Sidmouth seems not to have attended to those clauses when he moved as above stated.

It is certain that several magistrates have refused licenses to various applicants. It has sometimes been done on the ground of youth, though no age is specified in the Act. Others have been refused, because they were not regularly educated for the ministry; others, because they were engaged in trade, or because they were not ministers of particular congregations; but, as the law now stands, the magistrates are obliged to tender the oaths, &c. by whomsoever demanded,—to cause the same to be recorded, and to order a certificate, or be liable to a *mandamus* to shew cause why they refused. An instance occurred, not long since in the city of London, where licenses were demanded by several persons; and it is reported, in a very indecent

* The general benefit of toleration was finely expressed by the late Lord Mansfield, in a speech made in the House of Lords, on the termination of a long-contested cause between the City of London and a Mr. Evans, who, being a Dissenter, refused to serve the office of sheriff, or to fine £600, for not serving it, being ineligible, as every Dissenter is rendered by the Corporation Act (see page 368). The Mansion-House had been partly built, it is said, by the fines extorted from Dissenters who, it was expected, would not serve.

"Conscience," said his Lordship, is "not controllable by human laws, nor amenable to human tribunals. Persecution, or attempts to force Conscience, are only calculated to make hypocrites or martyrs. What bloodshed and confusion have been occasioned from the reign of Hen. IV. when the first penal statutes were enacted, down to the Revolution in this kingdom, by laws made to force conscience! There is nothing certainly more unreasonable, more inconsistent with the rights of human nature, more contrary to the spirit and precepts of the Christian religion, more iniquitous and unjust, more impolitic, than persecution." His Lordship then refers to the penal by-law of the city, which contradicted the Toleration Act, the law of the land, and adds, "It was made in some year of the reign of the late King, I forget which; but *it was about the time of building the Mansion House.*"

† Some persons have justly observed that the proposed return of licensed places will afford a very incorrect idea of the houses actually used for worship: for many places were licensed merely for the sake of protection from a mob, in which preaching was never continued. In other cases, first a house, then a barn, then a chapel, were licensed in the same places; which will appear in the return at three places, whereas in fact, one only is occupied. The return should therefore be only of places now actually used for worship.

‡ In the *Local Militia Act*, passed June 30, 1808, the exemption of preachers is thus expressed: "And be it further enacted, That no licensed teacher of any congregation, in holy orders, or pretended holy orders, and *not carrying on any other trade, or exercising any other occupation for his livelihood, except that of schoolmaster*, shall be liable to be balloted for the Local Militia."

decent and improper manner; but the magiſtrates granted them. Indeed, that the Juſtices at the Quarter Seſſions are *obliged* to grant licenſes, appears clearly from the Act of Toleration (ſee page 564) and the Act made in the 10th year of Queen Anne, entitled "An Act for preſerving the Proteſtant Religion, for *confirming the Toleration Act*, and *for ſupplying the defects thereof*," the Juſtices, at the General Seſſion are "*required* to tender and adminiſter the oaths, &c. to ſuch miniſter, upon his offering himſelf to make the ſame, and thereof to keep a regiſter."

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To the above Extract, which we have chiefly taken from the *Evengelical Magazine*, and which we believe to be a juſt Account of the Toleration Acts, we beg leave to add that with regard to what Lord Sidmouth advanced reſpecting perſons applying for licenſes "merely to free themſelves from thoſe claims which their country had on their ſervices, and to which others were ſo generally liable," every poſſible ſtep has been taken to prevent every thing of this kind in the Methodiſt Societies of the late Mr. Weſley's Connexion. As long ago as the year 1802, at the General Quarterly Meeting, held for the London Circuit in December, it having been ſtated, "That ſeveral private individuals had, in various parts of the kingdom, obtained licenſes for preaching under the Toleration Acts, and had abuſed the privilege of ſuch licenſes, by claiming exemption from civil and military offices;—to the manifeſt prejudice of their fellow-citizens;—to the injury of the State;—and to the great ſcandal of religion:

"In order, therefore, to ſuppreſs ſuch practices, as much as lies in this Meeting, and to prevent improper perſons from becoming Preachers or Teachers,

"RESOLVED UNANIMOUSLY,

"1. That if any member of the Methodiſt Society in this Circuit, apply to the Quarter Seſſions for a licenſe to preach, without being approved as a Preacher by the Quarterly Meeting, as expreſſed by the ſeventh ſection of the large Minutes of the Methodiſt Conference, printed in 1797, ſuch perſon ſhall be expelled the Society.

"2. That if any member of the Methodiſt Society in this Circuit, who may have already obtained a licence contrary to the laſt Reſolution, ſhall attempt to claim any exemption from offices, by virtue of ſuch licenſe, ſuch perſon ſhall be expelled from the Society.

"3. That it is the opinion of this Meeting, that the regularly appointed *Local Preachers*, or perſons who preach occaſionally, and follow trades or other callings, are a very uſeful and valuable body of men; but as they are not wholly ſet apart for the work of the miniſtry, it is not conſidered to be conſiſtent with the *ſpirit* of the Toleration Acts, that they ſhould claim any advantages from the licenſes in queſtion: This Meeting, however, has ſuch confidence in the good ſenſe and uprightneſs of the Local Preachers, as to render it unneceſſary to paſs any penal reſolutions, with regard to their conduct upon this buſineſs.

"4. That the above Reſolutions be printed in the Methodiſt Magazine, and circulated generally throughout the Methodiſt Connexion."

Theſe Reſolutions having been laid before the next General Conference, received the entire approbation and confirmation of that body, which was accordingly ſignified in their Annual Minutes in the following terms: "We highly approve of theſe Reſolutions, and do agree and determine to adopt them, and to enforce them throughout the whole Connexion."

"Whether it be the wiſh of certain perſons to reſtrain *itinerant miniſters* within narrow limits, and prevent their diſintereſted efforts to do good to the ſouls of men, remains to be diſcovered.—For the ſake of peace and religion, it is devoutly to be wiſhed that no ſuch attempt ſhould be made; but, if it be, the Methodiſts and the Diſſenters will conſole themſelves with the recollection of His Majeſty's promiſe, in his firſt ſpeech to parliament, Nov. 18, 1760, and in which his faithful ſubjects have the utmoſt reaſon to confide,—

'I WILL MAINTAIN THE TOLERATION INVIOLABLE.'

## OBITUARY.

# OBITUARY.

TO THE EDITOR.

A SHORT Memoir of the following young woman was drawn up some time ago for infertion in the Magazine, but it is doubtful whether you ever received it. As her mother is very defirous that fome memorial of her fhould be preferved, the following brief account may be inferted in the Obituary, if it meet your approbation. Your's, very affectionately, D. ISAAC.

Jan. 8th, 1804, aged 16 years, died Mary Horfman, of the City of York. It is not eafy to fay when fhe received her firft religious impreffions, as fhe appears from her infancy to have been of a ferious turn of mind. When a child, fhe took great delight in reading the Pilgrim's Progrefs, and went through it two or three times before fhe was ten years of age. And though, after this, fhe yielded too much to the fpirit of the world, yet her tendernefs of conficience preferved her from grofs irregularities.

When fhe was about 12 years of age, her mother boarded her in a pious family. Here fhe was foon convinced both of her guilt and depravity; and wrote thus to her mother:—"I can give you no good account of myfelf; for I fee I fin daily and hourly before God. Some times I hope that God, in tender mercy, will accept me and bring me to himfelf. O that I may feel the burden of my fins before it be too late!"

In June 1801, under the preaching of Mr. G. Smith, fhe felt the burthen of fin to be intolerable; and faw the neceffity of obtaining pardon through the blood of Jefus. As foon as fhe returned home, fhe retired to pray, and was employed therein with great fervency for more than two hours; when fhe was graciouſly anfwered. Thofe words were applied to her heart with power, "Thy fins are forgiven,—go in peace." She faw the mercy of God in Chrift Jefus was fufficient for her falvation; fhe believed; the love of God was fhed abroad in her heart by the Holy Ghoft; and fhe rejoiced with joy unfpeakable and full of glory. From this time to her death fhe never loft a fenfe of the divine favour.

She regularly attended her claſs, when not prevented by affliction, and was feldom difappointed of a bleffing. And her experience and prayers were rendered ufeful to many. One time the leader was prevented from meeting with them, when feveral of the members, after waiting awhile, were for going away. But Mary faid, "We muft not part thus; if we are difappointed of our leader, the Lord is prefent." They held a Prayer-meeting, and found it very profitable.

Her mother had been in the habit of attending our chapels, but had had no experience of God's pardoning mercy; this made Mary very uneafy; fhe prayed concerning it frequently and fervently, and endeavoured, by her conduct, to repreſent religion in an engaging and endearing light. She fometimes, modeſtly and affectionately, ſpoke and wrote to her mother about it. In a letter, fhe fays, "My dear mother, you fay, you wifh you had more defires. Now is the time to feek the Lord, when you fee your need of him. He has procured eternal life for us; may we never reft till we get a title to it! May the Lord help us to make fure work for eternity; for this is of the greateft importance, and ought to be our greateft concern." In another letter, fhe writes thus:—"I am glad to read that part of your letter where you fay, you are not difappointed of getting to chapel, and that you fee a greater need of the means of grace. Glory be to God! I know that good defires are from him. May you be faithful to the grace he has given you, and not neglect the good of your precious foul. I do not mind what I fuffer in the body, if I may but fee that happy time when you fhall live in the bleſſed liberty of a child of God. We muft know, while in this vale of tears, that the Lord has pardoned all our fins, or never expect to fee him in his glory." When fhe was dying, fhe called to her mother, and addreffed her thus:—"My dear mother, I want to tell you, I love God firft, and then you. I intreat you to feek the Lord with all your heart. Do not trifle with your precious foul. You muft have your fins pardoned, and know it. Now, my dear mother, do not reft fhort of that great bleffing; then we fhall meet again never to part more. I fhall ſoon be with Jefus. I beg you will not fret for me when I am gone, but be refigned to the will of God;" and much more to the fame purpofe. When her daughter was no more, Mrs. H. turned to the Lord with her whole heart, and attributed her converſion, under God, to Mary. She is now a fteady member of our Society, and can rejoice in God her Saviour.

How

How full of inſtruction is this ſubject! What encouragement to pious children to pray and labour for the good of their parents.

Symptoms of a conſumption had long appeared in this pious girl; but that diſorder is ſo flattering, that her friends had entertained hopes of her recovery till January 4th, 1804, when ſhe was taken ſo much worſe as to create ſerious alarm. She ſaid to her leader, "I have one deſire, if the Lord will pleaſe to give me a little time before I die, and that is, that I may ſpeak of the goodneſs of God to all about me." Obſerving her mother to weep, ſhe exhorted her,—"Mother, do not grieve for me; all will ſoon be over; then I ſhall be free from all pain. I beg you will not fret. I hope we ſhall meet in heaven never to part more." During the whole of her affliction, ſhe enjoyed an unſhaken confidence in her Lord and Saviour, and was never heard to utter a complaint.

On Sunday the 8th, perceiving herſelf dying, ſhe called the family together, and talked to them about their ſouls. After ſpeaking to her mother, ſhe exhorted a young woman, who had been her companion, in the moſt affectionate and impreſſive manner. It had the deſired effect: the young woman never reſted till ſhe found peace with God. To her uncle, ſhe ſaid, "Uncle, do you love me?" He replied, "Yes, I do, and God loves thee." She added, "Yes, I know he does, and I am going to him. But, my dear uncle, you muſt love the Lord, and feel him your's, and then we ſhall meet again never to part." When ſhe had ſpoken to each ſeparately, ſhe bade them all farewell; and, after compoſing herſelf for about half an hour, ſhe fell aſleep in Jeſus. A. A.

Nov. 20, 1809, at Little Gonerby, near Grantham, of a gradual decay, died John Paul. At the early age of 10 years, he began to ſee himſelf to be a ſinner; and from this time to the end of his life, hungered and thirſted after righteouſneſs. He had a clear underſtanding, and a tenacious memory, and therefore generally retained what was ſpoken or read to him. And ſo extenſive was his knowledge, that he could explain almoſt any part of the New Teſtament in a manner that was quite ſurpriſing. He was afflicted very ſeverely for the ſpace of about two years, during which time, he ſuffered the moſt racking pains with the greateſt fortitude and compoſure. He warned many, whether men, women, or children, who viſited him, of the uncertainty of life, and exhorted them not to delay ſeeking the Lord while he is to be found. He was, indeed, although young in years, a real Chriſtian, conſtantly fearing to offend, and endeavouring to pleaſe his Redeemer, into whoſe hands he reſigned his ſpirit in the 12th year of his age.

ON the 10th of November, 1808, aged 74, died John Pitchly, who had been 21 years a member of the Methodiſt Society at Brompton, near Chatham. When about 33 years of age, he was convinced of ſin, and began to attend the miniſtry of Mr. Rutherford, a Baptiſt Miniſter at Chatham. He now watered his couch with tears, and frequently aroſe at midnight to pray, and perſevered to ſeek the Lord earneſtly, till he ſpoke peace to his ſoul, which was ſoon afterwards. During all the years of his being a member of the Methodiſt Society, he maintained the character of an exemplary Chriſtian. He was bold to reprove ſin wherever he ſaw it, being always ready to ſpeak for his Maſter. For ſome time before his laſt illneſs, with which he was taken on the 4th of November, he found his ſtrength fail him conſiderably. The night before he died he charged his wife to live cloſe to God, reminding her how he had often prayed and wreſtled with God, adding, "I have a good hope; I have not ſerved God for nought: follow me as I have followed Chriſt, and we ſhall ſoon meet again." He expreſſed a wiſh to ſee his Claſs-Leader and Mr. H—, to tell them the happineſs he then felt, but before they knew it, his happy ſpirit had taken its flight to the manſions of bliſs.

On Sunday evening, Nov. 27, Mr. A. Brames preached a funeral Sermon on the occaſion, from Proverbs xiv. 32, "The wicked is driven away in his wickedneſs: but the righteous hath hope in his death." L. P. S.

DEC. 19, 1808, died Mrs. Phillips of Halton near Leeds, in the 61ſt year of her age. About 30 years ago ſhe began to ſeek the Lord, having ſuch views of the evil and danger of ſin, as excited the moſt pungent grief, and painful anxiety in her mind; inſomuch that ſhe was ready to think God would cut her off and ſend her to endleſs miſery! In this ſtate of mind ſhe continued about two months, during which time ſhe ſought the Lord with ſtrong cries and tears; often retiring into the fields that ſhe might give vent to her grief, and pour out her ſoul to God in prayer. Theſe exerciſes ſhe ever remembered, and in her laſt illneſs, feelingly ſpoke of the "wormwood and gall" of which ſhe taſted, during thoſe two

two months when she was seeking redemption through the blood of Christ. At that time she regularly attended the ministry of the word at Whitchurch, where the Rev. Mr. Atkinson of Leeds, preached to crowded audiences, with power and success.

One Lord's-day morning, she heard him preach from Rom. xiv. 17, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Under this sermon, she obtained a believing view of Jesus, as dying to atone for her sin: and believing, she received such a manifestation of God's love to her soul, as excluded all doubt and uncertainty respecting her interest in the Divine favour.

From this time, her soul being happy in Jesus Christ, she cheerfully conformed to all the holy and self-denying precepts of the gospel; esteeming it her supreme delight to do the will of God, he having done so much for her. Towards the latter end of the year 1808, languor and disease began to announce the approach of death: but her prospects into the eternal world being bright and glorious, and feeling the powerful support of Divine grace, she was able to welcome death's approach.

On Tuesday, Dec. 6, as her son (who is endeavouring to follow her as she followed Christ, and another of our friends, who had called to see her, were expressing their fears that death was near, she overheard the conversation, and, with a smile, exclaimed, "O happy change! O happy change!" and added, "I often think with pleasure of being,

'By angel-wings conveyed,
Triumphant thro' the skies.'"

On Saturday evening, Dec. 10, after calling for a Hymn-Book, and finding her eyes so dim, that she was unable to read, she repeated, with peculiar emphasis,

"There is my house and portion fair,
My treasure and my heart are there,
And my abiding home,"

and soon after added,

"'I'll praise him for all that is past,
And trust him for all that's to come.'

Christ is precious—to them that believe he is precious." She then broke out in the triumphant language of the Apostle, "O Death, where is thy sting? O Grave, where is thy victory?"

Her consolations seemed to abound, her faith to increase, and her prospects to brighten, the nearer she drew to the eternal world. Her heart was truly *filled* with love: hence her mouth was continually uttering either praise to God, or benedictions upon the people with whom she was surrounded. A few hours before her departure, she cried out, "Come, Lord Jesus, come!" and soon after said with a smile expressive of the heaven in her soul, "He is come,—I have him in my heart!" and then calmly fell asleep. THOMAS JACKSON.

## RELIGIOUS INTELLIGENCE.

### THE GENERAL SUNDAY-SCHOOL SOCIETY.

THE General Half-Yearly Meeting of the Society for the Support and Encouragement of Sunday Schools, in England, Wales, Ireland, and adjacent islands; Right Hon. Lord Barham, President; was held on the 11th instant. The Committee reported that since their last meeting, they had issued 8995 Spelling Books, 1666 Testaments, 36 Bibles, for the use of 125 Schools, containing upwards of 6000 children; and that since the commencement of their Institution, they had distributed 277,577 Spelling-Books, 60,570 Testaments, and 7662 Bibles, to 3270 Schools, containing upwards of 260,000 children, besides a sum of 4176*l.* for the payment of Teachers.

The Committee had availed themselves of the resolution passed at the last General Meeting for extending the patronage of the Society to Ireland: Many applications had already been made, and 1800 Spelling-Books, and a proportionate number of Testaments, had been furnished; and a correspondence had been opened with several Clergymen of the first respectability with a view to the regular and general establishment of Sunday-Schools, throughout that important but benighted portion of the British Empire, Wales had also continued to attract the attention of the Committee. The northern part of the principality having been already generally provided, the Committee had been chiefly employed in satisfying the increasing demands of the south. Application had been made thence for not fewer than 67 Schools during the last half year, for whose use 1800 Welsh Spelling-Books, together with a proportionate number of copies of a stereotyped Welsh Testament, had been furnished.

The Committee congratulated the members of the Society upon the decisive evidence afforded of its progressive utility. Whether they looked to England, to Wales, or to Ireland, they had the satisfaction of seeing the work of education rapidly proceeding under their auspices.

The public at large, they added, would not need to be informed how intimately religious and moral inſtruction ſtood connected with political order and ſocial happineſs; and if they bore this truth in mind, a truth inculcated and confirmed by almoſt every day's occurrence, they would require no additional incentive to patronize and ſupport an inſtitution which had been and continued to be, ſo ſignally efficacious in diſpenſing the means of knowledge and virtue thro' the great maſs of the community.

Subſcriptions continue to be received by Mr. Thomas Smith, Secretary to the Society, No. 19, Little Moorfields.

THE Annual Report of the New York Miſſionary Society of April 5, 1809, informs us, that their Miſſionary, Mr. Andrew Gray, a man of piety and fortitude is employed among the Tuſcarora Indians, and is diligently endeavouring to diſpel their mental darkneſs, and to win them to obedience to the truth; not only by public preaching, but alſo by viſiting them from houſe to houſe, and converſing with thoſe who decline to give attendance on his ſermons.

At preſent Mr. G. is obliged to employ an interpreter, by which the expenſe of the Miſſion is increaſed, and the energy of the preacher is abated. To remedy this defect, the Directors have formed a reſolution to educate ſome of the Indian youth in the knowledge of the Engliſh Language; and for that purpoſe have ſent a young man, to the Tuſcarora village, to commence a School.

*The following* LETTER *was lately ſent to the Editor of the* CHRISTIAN OBSERVER.

SIR,

IN your Number for October laſt, in which (page 670) you ſpeak of the Methodiſt Conference, lately held in Manchester, you notice the following queſtion, which had been propoſed by the late Rev. John Weſley, and anſwered many years ago, at a General Conference, and was only confirmed in this laſt Conference, and republiſhed in the Minutes thereof, "Ought a woman to marry without the conſent of her parents?" The anſwer is, "In general ſhe ought not. Yet there may be an exception." The exception you quote, and then expreſs your apprehenſion "that the ambiguity of the terms muſt have led you into ſome miſtake as to its ſcope." Permit me to obſerve, that this indeed appears to have been the caſe. It muſt be acknowledged there is ſome ambiguity in the terms, although not deſigned either by Mr. Weſley or the Conference, and not ſuch as could miſlead any member of the Methodiſt ſociety, for whoſe direction the rule was intended. To them the meaning has hitherto been apparent. But it ſeems the ambiguity has led you, if not to *miſtake*, yet to *queſtion* the ſcope and intention of the exception to the rule. You will pleaſe to obſerve, therefore, that it only reſpects a *truly Chriſtian* or pious woman, who *believes it to be her duty to marry*. And concerning ſuch an one it ſtates, that "If her parents abſolutely refuſe to let her marry any Chriſtian, then ſhe may, nay, and ought to marry without their conſent." Now by "any Chriſtian," here is not meant, as you ſuſpect, any perſon that may offer, and whom ſhe may incline to marry, provided he be but a Chriſtian. No idea of this kind ever entered into the mind of Mr. Weſley, or any member of the Conference. They meant, "If her parents abſolutely refuſe to let her marry a *Chriſtian*, a *true Chriſtian*, a pious man, however equal he may be to her, in property, education, and rank in life, (a caſe by no means ſingular) and if they, being themſelves ungodly, inſiſt that if ſhe marry at all ſhe ſhall marry one like themſelves, a man of the world, a man, who as far as ſhe can judge, is devoid of true religion, then, in that caſe, ſhe may, nay ought to marry without their conſent." It ought to be well obſerved, that this ſingle exception to the general rule ſuppoſes three things. 1, That the woman *ſincerely*, and *before God*, believes it to be her duty to marry. 2, That ſhe is *pious*, and therefore, according to the apoſtle's doctrine, 1 Cor. vii. 39, ought only to marry *in the Lord*, and not to be *unequally yoked* with one who is *not pious*, 2 Cor. vi. 14---17; and, 3, That her parents abſolutely refuſe to give their conſent to her marrying one that is pious. Thus explained, I doubt not but both you and your readers will approve of the exception, eſpecially, as it is added to ſhew the diſintereſtedneſs of the Preachers. "Yet even then a Methodiſt Preacher ought not to marry her." Your giving this Letter a place in the next Number of your Miſcellany, will oblige,

NOV. 6, 1809, CITY-ROAD, NEW-CHAPEL. } Your's, in Chriſtian Love,
JOSEPH BENSON.

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